

A  
TREASVRIE  
OR STOREHOUSE  
of Similies :

Both pleasaunt, delightfull,  
*and profitable, for all estates of men  
in generall.*

Newly collected into Heades and  
Common places :

By Robert Cawdray.



LONDON

Printed by Tho. Creede, dwelling in the Old Chaunge,  
at the Signe of the Eagle and Childe, neare  
Old Fish-streete. 1600.



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TO THE RIGHT VVORSHIPFUL,  
and his singular benefactors, Sir Iohn Harington  
Knight, as also to the VVorshipfull Iames Harington  
Esquire, his brother: R. C. wisheth in this life, the  
aboundant increase of all spirituall graces, and  
in the world to come life everlasting,  
through Christ Iesus our a-  
dona Saviour.



His Booke (Right Worshipsfull)  
containeth certain verie pleasant,  
delightfull, and profitable Simi-  
lies: that is, when two things or  
more then two, are so compared,  
resembled, and confessed toge-  
ther, that they in some one pro-  
pemie seeme like: Wherein not  
onely sundrie, and very many,  
most horrible and foule vices, and  
daungerous sinnes of all sorts, are  
so familiarly, and so plainly laid o-  
pen, ripped vp, and displayed in their kinds, and so pointed at with  
the finger of God, in his sacred and holy Scriptures, to signifie his  
wrath and indignation belonging vnto them, that such as are  
Christians in deed, being seasoned and indued with the spirit of  
grace, and hauing God before their eyes, will bee verie fearful,  
euen in loue that they beare to God, to pollute and defile, their  
hearts, their minds, their mouthes, or hands, with any such forbid-  
den things; as also many very notable vertues, with their due com-  
mendations,

## THE EPISTLE

commendations, so lively, and truly expressed, according to the plaine meaning of the word of God: that the godly Reader, (being of a Christian inclination) will be mightily inflamed with an earnest liking, and a loue vnto them.ouer and besides, it containeth the explaining, and plaine opening of many grounds and principles of Christian Religion, so manifestly decyphered out, that euerie one (euen the very simplest and ignorantest Reader) may easily and plainly vnderstand the true and right meaning thereof, as may bee for the increase of knowledge and godlinesse, euen in all degrees of men, and for their better vnderstanding therein. For many times that thing, which cannott bee perceiued or vnderstood of Readers of Bookes, and hearers of Sermons, by a simple precept, may yet by a Similitude or plaine example, bee attained vnto. So that if any be desirous to compare a thing from the lesse to the greater: Similitudes will helpe him greatly in this behalfe, &c.

And that there is a necessarie and profitable vse of Similies, we may easily gather, for that the holy Ghost hath so often vsed them, both in the old and new Testament, as amongst many, these few quotations doo shew. 2. Sam. 12. 1, 2, 3, 4. & 14. 6. &c. & 23. 4. Iudg. 9. 8. &c. Psal. 103. 12. & 123. 2. Job. 15. 3. Prou. 27. 8, 9, 10, 11. Esay. 5. 7, 24. & 55. 10, 11. & 61. 10, 11. Iere. 2. 26. & 33. 22. Math. 13. 4. &c. & 18. 23. &c. Mark. 4. 29. &c. Luk. 15. 4. &c. & 17. 7. &c. Job. 3. 14. & 15. 1. &c. Rom. 5. 12, 18, 19. & 6. 4. & 7. 2. &c. 1. Cor. 12. 12. & 14. 11, 12. & 15. 40, 41, 47. 2. Cor. 11. 3. Gal. 4. 1. Ephe. 5. 35.

So that this worke, in my simple opinion, for the choysse of the Argument, varietie of the matter, & profit of the circumstance, deserueth to be aduisedly read, attentively considered, effectually ruminated, and perfectly digested, because that it will breede and increase in all degrees, no small skill in knowledge, wisdom, and vertue. For I know no estate of men forwhome this Booke is not necessarie; for Princes it is prettie, for Preachers profitable, for sage Counsellours it is singular, meeete for Magistrates, lawdable for Lawyers, a Iewell for Gentlemen, a staffe to leane on for students, good to further godlinesse, and therefore apt and profitable for all men.

Printed in London, by I. W. for I. B.

A

The

## DEDICATORIE.

The Prophets of God were moued (as their writings do manifestly prooue) to fetch from plants, hearbes, and other naturall things, many right apt and fine Similitudes, and proper comparisons, to adorne their Sermons, & garnish their speeches withall, to make the same by such familiar meanes the easier to be conceiued, and the readier to be believed.

And although in euerie other kind of learning, humane discipline, and Phylosophie, there be many singular ornaments, and peculiar garnishments, effectually to delight the minde, and to draw it by example, and imitation, to vertue and honestie; yet for the true and perfect attaining, and fuller bringing to passe of these things, there bee none of greater, nor yet of like force and efficacie, to those that are vsed by the holy Prophets in their diuine writings and prophesies: So that to him that is any whit reasonably scene, either in the workes of nature, or in heavenly contemplations, it may easily appeare, how that their writings and prophesies are not barren, rude, ignorant, and vnartificiall; but profitable, fruitfull, learned, and eloquent. For the holy Scripture being giuen by inspiration from God, fully and sufficiently instructeth the minde, and furnisheth the conscience and soule, with most sweet foode, & wholsome nourishment. Which thing the writings both of the Prophets in the old Testament, and also of the Euangelists and Apostles in the new Testament, do plentifully declare.

Now for that there be very fit Similitudes, borrowed from many kindes, and sundrie naturall things, both in the olde and new Testament, diligently noted and found out, as well by ordinarie practise and course of life, as also by obseruing of the nature, effect, and vertue of things. I haue thought good at this time to take some paines, and to bestow some labour in this Booke to set down the same, with others, vnto the view and consideration of the diligent and studious Reader: Whereby he may see what a rich treasure of knowledge and wisdom, there is laide vp in the holy Scriptures: which affoordeth vnto the industrious and painfull Christian, store enough of matter, both pleasurable and profitable, delightfull, wholsome, and comfortable. Neither is it possible for a man to reape any the like benefit of plentiful knowledge,

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and store of learning, nor to taste such plentie of necessarie foode, both for soule and conscience, out of any workes written by Philosophers, Oratours, or Poets, as hee may out of the plentifull storehouse, and aye lasting fountaine of Diuinitie, and out of those Books, which were indighted and penned by the holy Ghost, and written by heauenly inspiration. So that whosoever shall aduisedly consider, and attentively discusse, the deepe misteries & profound knowledge laide vp in the Scriptures, and therewithall also, what surpassing wisdom lodged in their minds, which left behinde them such diuine instructions and wholesome documents, cannot choose but most plainly perceiue, by how many degrees, diuine learning, and sacred studies, doo incomperably surmount all prophane skill, and humane knowledge, and how farre things heauenly and eternall, doo excell things earthly and transitorie.

That the holy Prophets were not onely most exactly scene in the peerelesse skill of Diuinitie, but most exquisitely also furnished with the entire knowledge of all things naturall: and not ignorant of any kind of learning or discipline: may by the discourse in this Booke bee sufficiently prooued, and manifestly gathered, for that in their writings, they vse many Similitudes, and make so many comparisons of things, fetched off, and from the very secrets and bowels of nature: as namely, from wilde and tame beastes; foules, wormes, creeping and swimming creatures; Hearbs, Trees, the Elements, fire, water, earth, ayre, riuers, brookes, welles, Cesternes, Seas, stars, pearles, stones, lightning, thunder, raine, dew, heate, drowth, cold, winds, blasts, haile, snow, frost, yce, Corne, seede, salt, leuen, nets, snares, and likewise from the humours in a mans body, as bloud, milke, women in trauaile, in child birth, drosse, Iron, Gold, Siluer, and innumerable other things, wherewith they learnedly beautifie their matter, and (as it were) brauely garnish and decke out their termes, words, and sentences, with tropes, and figuratiue phrases, Metaphors, Translations, Parables, Comparisons, Collations, Examples, Shemes, and other ornaments of speech, giuing thereby vnto their matter, a certaine kind of liuely gesture, and so consequent'y, attyring it with light, perspicuitie, easinesse, estimation, and dignitie, stirring vp thereby,

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by mens drowſie minds, and awaking ſlouthfull, negligent, careleſſe, ſluggiſh and retchleſſe people, to the conſideration and acknowledgement of the truth; and to the following and imbracing of vertue and godlineſſe.

Hereby as they doo labour to deterre and withdraw the wicked from their wicked wayes, by laying downe before them Similitudes, tending to ſuch purpoſe: So doo they no leſſe ſtirre them vp to vertue, to true happineſſe, to perfect felicitie, to ſound aſſurance, to the feare of God, and truſt in his mercie. Finally, they each way ſeek to winne them to the knowledge of God, and of themſelues; and leaue no way vnattempted, to aſſure and bring them to the truth, and perfect bleſſedneſſe.

And as touching the godly, which feare the Lord, and frame their liues accordingly, they ceaſe not to encourage, confirme, ſtrengthen, and eſtabliſh them in their vertuous doings; by earneſt exhortations to perſiſt in their well begunne exerciſe. They doo (as the Apoſtle Saint Paule alſo willet) *Admoniſh ſuch as walke inordinately*; and liue out of courſe, being vntractable, and vnruely; 2. Theſ. 3. 11.  
1. Theſ. 5. 11. to remember their dutie, & to acknowledge their fault, they gently reprocue them, and mildly ſeek to recouer them: they comfort the weake, and cheare vp the mourneful; they ſtrengthen the feeble and broken hearted, they reuiue the ſorrowfull and heauie ſpirited, they raiſe vp them that are throwne downe: they uſe lenitie, mildneſſe, and compaſſion towards all men in generall: they are ſlow to anger, ſlow to reuenge and violence: they heale the broken and bruſed conſciences, they preach deliuerance to the captiues, ſight to the blind, libertie to the imprifoned, comfort to the afflicted, ioy to the diſtreſſed, health to the ſicke, recouerie to the diſeaſed; and to the miſerable releaſement from the thraldome and tyrannie of the Diuel: all theſe and many other, they notably, and elegantly, ſet forth in their writings, by moſt apt Parables, forcible Compariſons, and effectuous Similitudes.

Chriſt in whome are hidden all the treaſures of wiſedome and knowledge, (ſaith the Euangelift) ſpake all theſe things to the multitude by Parables, and without a Parable ſpake he nothing vnto them, that it might be fulfilled which was ſpoken by the Prophet, Mat. 13. 34  
who



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who said: I will open my mouth in Parables, &c. To the which *Tertullian* in his fourth Booke against *Martion*, dooth very fitly agree, saying: Neither is the forme of Christs speech new, when he obiecteth Similitudes. Also *Origen*, cap. in *Matth*. 13. writeth, that Christ spake nothing to the companies of common people, without Parables (which are a kind of Similies) but to his Disciples, to whom it was giuen to know the mysteries of the kingdom of heauen, he did not so. Therefore a Similie is most fit for a Preacher, because it reasoneth from things confessed, and very manifestly, and wonderfully layeth the matter euen before the eyes. So that the vse of a Similie reacheth very farr: for it is vsed for ornament, for delight, for plainnesse, & for grauitie. Nothing bringeth more grace, pleasure or dignitie. Neither is it to bee couered in silence, that *Chrysostome* & the auncient Church men, did commonly beginne with a Similie, agreeing to their argument. And the same in their *Exordiums*, yea in all parts of their speeches and writings, did the Princes of wise eloquence, and eloquent wisdom vs: as *Tertullian*, *Origen*, *Cyprian*, *Nazianzen*, *Basil*, *Iohn Chrysostome*, *Hierome*, *Ambrose*, *Augustin*. But of the great vse of Similitude, we may read more largely in the Homely of *Io. Chrysostome*, vpon the 33. of *Iohs* and his Homely vpon *Gene*. 13. And in *Origen*s Homely vpon *Leuit*. 10. And in *Augustine*, in the very beginning of his second Booke, concerning Christian doctrine. And *D. Gregorie* in the 36. cap. of his third Booke of Morals. And to conclude, in *Agricola* his first Booke of Logically inuention, cap. 25.

Seeing therefore each one of the Prophets (among whom many were Kings, & descended of royall blood) haue discoursed of these things, and inserted and spoken of the same in their writings: seeing likewise our Sauour Iesus Christ and his Apostles haue testified the same, and shewed forth the like kind of doctrine, as also the learned writers haue done: I thought my labour should bee well employed and bestowed, if I should in this Treatise, plainly shew what store of excellent learning, profound wisdom, hidden knowledge, and exact skill of nature: what zeale likewise of aduancing true Religion, and of banishing all Idolatrie and superstition there rested in those men, that by diuine inspiration haue left and deli-  
uered

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nered vnto vs such worthie and wholesome matters, in such surpassing knowledge, by drawing into their Bookes (for the greater ornament and setting out of their speech) the whole store and furniture of nature.

Now calling to mind (Right Worshipfulls) not onely the manifold curtesies and benefites, which I found and receiued, now more then thirtie yeares agoe, (when I taught the Grammer Schoole at *Okeham* in *Rutland*, and sundrie times since) of the Religious and vertuous Lady, *Lucie Harington* your Worships Mother, & my especial friend in the Lord: but also the great kindnesse and fauourable good will (during my long trouble, and since) by both your Worshippes, towards me extended. In consideration whereof, least I should seeme altogether vnthankfull (which compriseth and containeth in it selfe all vices, both towards God, and men) I am therefore euen prouoked in some small measure of dutie, to shew my selfe some wayes thankfull vnto you. And whereas at this time, euerie gratefull person doth not onely in word, but also in deedes, with their presents and giftes, shew some signe and token of this their thankfulness: Euen so I also, out of my simple Garden, haue chosen and gleaned a handfull of Flowers, as it were a Nosegay (the best present I haue) to Dedicate & offer vnto you.

Thus humbly desiring your Worships to accept this my simple present, most earnestly beseeching the Lord in mercie to blesse you both, and all yours, with his holy spirit, with increase of long life, and much faith in him, to his glorie, and the benefit of

this our Countrie, and in the world to come, of

his vspeakable mercie, to crowne you

with euermlasting glorie. I most

humbly take my

leauē.

*Your Worships in the Lord much bounden,  
and in him to be commāded.*

Robert Cawdray.



To the Religious and Christian Reader, grace  
and peace bee multiplied, With increase of all  
heauenly blessings in this life, and in  
the life to come.



Hou hast here (beloued) a Treatise of Simi-  
litudes and Comparisons gathered into heads  
and Common places; which, as it will bee  
both pleasant and delightfull for thee to read;  
so also it will be very profitable for the increase  
of thy knowledge and godlynesse; especially if  
the Quotations and places of Scripture (for  
the prooffe of the head and Common place there set downe) bee  
examined and turned vnto. For so many, (or the most part of  
the Common places) will be in effect, almost as good and profita-  
ble for instruction, as some whole Booke written of that point and  
matter, and for that end and purpose. As for example, this Com-  
mon place of Faith; where you shall find; First, how faith and  
hope doo differ: Secondly, generall doctrine of Faith it selfe:  
Thirdly, of a dead Faith: Fourthly, how Faith is Faith, though  
it be weake, small, or hidden: Fifthly, Faith how it is alone, and  
not alone, without workes: Sixthly, that Faith as God giueth vs it,  
so he increaseth the same in vs: Seuenly, that Faith without a  
particular appliance, hath no comfort or comoditie in it: Eight-  
ly, that Faith is the onely truth, which receiueth the body of  
Christ crucified: Ninthly, that Faith is onely the meanes of for-  
giuenesse of sinnes. 10. That Faith and obedience are requisite in  
them that be baptised. 11. That Faith hath neede of continuall  
increase,

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increase, and yet is neuer perfect. 12. That Faith is tied to no time, to no age, nor qualitie of life. 13. That Faith is perfect in substance, but yet in quantitie groweth greater by dayly increase. 14. That Faith and Gods promises must bee ioyned. 15. That Faith must not wauer in prayer. 16. That Faith without workes is vaine. 17. Of Faiths object. And so the like of many other Common places.

I am to request thee (gentle Reader) that if I haue failed, (as I feare I haue) in not applying and ascribing some Similies to so fit and right heads and Common places, as indeed the matter and scope thereof requireth; or if otherwise I haue failed, that thou wouldest beare with this ouersight, which I protest was, for that I haue beene troubled and disquieted so many wayes, that I could not haue sufficient time and free libertie, so to digest and place euerie thing so well in his order and place, as otherwise I would and might haue done, &c.

After I had begonne this worke, I was purposed to haue ioyned with it an other Treatise of Diffinitions, of the most principall and chiefe words, points and matters, that a Preacher shall haue occasion to speake off, in expounding of the word of God, either by Preaching or Catechising, which I am assured will giue some good light, and helpe to the better vnderstanding and effectuall profiting hereby; but by reason that this is growne to so great a volume of it selfe, I will therefore shortly (God in mercie graunting me health and life) publish the Diffinitions in a Booke by it selfe.

This also is to be remembred of the Reader, that a Similitude is not the same in euery particular, as that which was likened vnto it, but it is sufficient if it be like in one. Againe, Similitudes are neuer set out to confirme or confute, but to adorne, and to make a matter more plaine; and yet is euermore inferiour to the matter in hand.

And further, the industrious and carefull Reader, may receiue great

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great benefit and comfort by this worke, if, (after his returne home from the hearing of any godly Lecture or Sermon, where he hath either heard any principle of God his Religion, handled and spoken off: Or else any vertue commended, or vice condemned) he shall turne to that point, and first search it out in the Table, and so then to Read all such Similies in the Booke, as he shall there find, touching the same point and matter.

R. C.





# A TREASVRIE or Store-house of

*Similies, both pleasaunt, de-  
lightfull, and pro-  
fitable. &c.*

## A *Accusation.*



As fire cast into the water, is quickly quenched; so a false *Accusation* against an honest life, is soone extinguished.

### *Aduersitie.*

As a wise Pirate and gouernour of a shippe, will in a calme and faire weather looke for a storme: euen so euery wise man, in time of peace and prosperitie, will prepare his mind for *Aduersitie*.

2 As a man or beast that suddenly falleth into a deepe quagmire, whereof hee can find no bottome, must needs perish, except there be some at hand to draw him out: so hee that falleth into extreme *Aduersitie*, except God do helpe him out, must needs bee therein ouerthrowne and perish.

3 Euen as in Winter, when it is exceeding cold, and in

B

Sommer

*Psal. 69.2.*



Sommer, when too much heate inflameth all things, great thunder and lightnings are seldome heard and seene, but in the spring-time and haruest when the aire is cleere and calme, then chiefly they burne and strike where they light : So great calamities and bitter troubles, do lie in wait for prosperitie : they seeke not after them which in a low and meane estate do labour and take paines in heat and cold, and all stormes else, but those do they most suddenly wound, ouerthrow and consume, as it were with fire, which in a calme spring-time, and haruest of prosperitie, are drunken with pride, and too too insolent with vaine glory of the world, and are set vpon the top of vanitie it selfe.

4 As the seed is more fruitfull that hath bene couered with snow : and the fire burneth faster, that hath bene pressed downe with the winde : So are the heartes and soules of true Christians bettered by *Aduersitie*.

5 As Marriners, who if they be once in the haucn, are the greatest drunkards, blasphemers, whore-maisters & licentious persons that may be : but if they be vpon the sea in any perill and danger of their liues, there was neuer Hermite, no not *Paul* nor *Hilarion* so holy in words, so austere in life, and deuout in prayers, as they are. *Iona. 1.4,5* : Euen so we in like maner, are neuer so humble and lowly minded in prosperitie, as we are in *Aduersitie* : for if we be well and at our ease, wee thinke of nothing but of sporting and playing : wee spend the time in carding and dicing, in dancing and making merrie : wee studie in the morning, what new pastime we may haue all the day following : and we are neuer so much afraid of any thing, as that we should want time and health ; neuer thinking vpon the shortnesse of our dayes, and the small time wee haue to liue here, so long as we are in health and iollitie.

*The chiefe cause of Atheisme.*

**A**S there is small hope to be conceiued of that Patient which being gricuouſly ſicke, will neither feele his diſeaſe, nor belecue that he is diſtempered, nor abide to heare of phyſicke, or Phyſitions, nor accept of any counſell that ſhould be offered, nor admit any talke or conſultation about his curing: So likewise thoſe men, that inordinately loue the worlde, which bringeth them to hate God, and to conceiue enmitie againſt him; are in more dangerous eſtate then any other, for that they know not their owne danger; but perſwading themſelues to be more wiſe then their neighbours, doe remoue from their cogitations all things whereby their heath and ſaluati-  
on may be procured. 1. *John* 2. 15, 16.

*Gods Anger.*

**1** **A**S the courſe of a ſtreame being ſtopt, it gathereth a great damme, and being let ſuddenly goe, it ouerthroweth all in his way: Euen ſo *Gods anger*, beeing ſtayed a time, the windowes in heauen being opened, it will (ſhortly it is to be feared) powre downe on our heads plentifully, for the manifold ſinnes that raigne in euery eſtate, throughout our whole Land.

**2** As the wette wood, although it be long in burning, yet will burne faſter at the laſt: So the *Anger of God*, although it be long in comming, yet it will come the fiercer at the laſt. *Pſal.* 51. 9. &c.

**3** As Water is deepeſt, where it is the ſtilleſt: So where God is moſt ſilent in threatning, and patient in ſparing, there he is moſt inflamed with *Anger*, and purpoſe of reuenge: & therefore the fewer that the iudgements be that

are powred forth vpon the wicked in this life, the moe are reserued in store for them in the life to come.

4 Like as a man living in health, wealth, and all manner of pleasure, should haue this of a sudden made knowne vnto him, that he is condemned of treason committed against his Prince and Countrey, and that therefore hee is forthwith to be depriued of life, and of all those pleasures which hee doth enioy, there beeing no hope of pardon which cannot possibly bee procured by himselfe or any other, it depending wholly in the gracious fauour and free inclination of the Prince, who vseth to be greatly inflamed with anger against all such offenders, and not to spare one of a thousand of them: wee cannot fully conceiue in minde, or expresse in word, the greatnesse of his griefe, sorrow and feare. Euen so, much more grieuous and fearefull a thing it will be, to incurre the displeasure and *Anger of God*, the losse of eternall ioy and happinesse, together with those endlesse paynes which are prepared for the wicked.

*Affliction.*

1 Like as if a sheepe stray from his fellowes, the shep-  
hard sets his dogge after it, not to deuoure it, but to bring it in againe: euen so our heavenly shepheard, if any of vs his sheepe disobay him, he sets his dogge of *Affliction* after, not to hurt vs, but to bring vs home, to consideration of our dutie towards him: Now his dogges be Pouertie, Banishment, Sicknesse, euill Rulers, Dearth, Death, Warre, losse of Goods, or Friends. &c.

2 As a vessell when it is foule, must be scoured and cleansed before any good liquour be put in it: or as hee that would haue his ground to be fruitefull, must first pull vp the weedes before hee sowe good seede: e-

uen so the Lord our good God doth by *Afflictions*, as it were by sharpe medicines, and chastisements, purge our bodies, to the end, that our mindes may bring forth her due fruite in feare and reuerence.

3. Like as the Palme-tree, whē there is a great waight laid on it, spreadeth and florisheth the broader: or as a Camomell with treading and walking on it waxes thicker: euen so a faithfull Christian, the more *Affliction* and persecuti-  
*Psal. 92. 12.*  
on he suffereth for his Christ, the more is his faith increased.

4. Like as the Schoolemaister corrects not his scholler, nor the father his childe, but for some fault, and for their amendment: euen so no more doth God send his plagues and chastisements vpon his children, but to put them in remembrance of their disobedience towards him, & that they should turne to him. But if the lewde scholler, or vn-thristie sonne, do not regard the correction laid vpon him, nor consider the greatnes of his fault, nor the displeasure of his father, there is no goodnesse to be hoped for of him: Euen so is it with such as lightly, or else not at all, consider their liues past, God his dealing with them, and how euill and vntowardly things haue prospered with them, during the time that they haue displeased God, and bene afflicted. *Agge. 1. 5. 6. Pro. 16. 7. 17. Deut. 28. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.*

5. As the ashes cast vpon the fire put it not out, but is a mean to preserue the same in the night against the morning, which otherwise would be consumed: or as the barrenesse of the trees in winter, are a mean to preserue the roote against sommer, which then will ascend vp his iuyce into the body and braunches thereof, whereby they are greatly enlarged, and made farre more fruitfull then euer they were before: Euen so are *Afflictions* vnto the children

of God, which do not only keepe them from the barren-  
nesse of sinne, but also encrease and multiplie them in the  
life and fruitefulnesse of Gods holy spirit, and exerciseth  
them in patience and hope. *Rom. 5. 3, 4, 5.*

6. As Frankencense when it is put into the fire, giueth  
the greater perfume: or as Spice if it be pounned and  
beaten, smelleth the sweeter: as the Earth, when it is torne  
vp with the plough, becommeth more fruitefull: the Seed  
in the ground, after Frost and Snowe, and winter stormes,  
springeth the rancker: the nigher the Vine is pruned to  
the stock, the greater grape it yeeldeth: the Grape when it  
is most pressed and beaten, maketh the sweetest Wine, &c.  
Linnen when it is buckt, and washt, and wroong, and  
beaten, is so made fairer and whiter: Euen so the children  
of God, receiue great benefite by persecution; for by it,  
God washeth, and scowreth, schooleth and nourtereth  
them: that so through many tribulations they may enter  
to their rest. *Pro. 3. 11. 12. Rne. 3. 19.*

7. Like as they that go about to make Lyons tame, do  
use to beate little whelpes before them, and to make them  
to couch, that so the Lyons seeing, they may do so also: E-  
uen so, oftentimes God chasteneth and correcteth his  
deare seruants, that those that be stifnecked and rebellious,  
should by their example, learne subiection and obedi-  
ence.

8. Like as a Phisition, who goeth about to cure his sicke  
Patient, doth first promise him health (by the assistance &  
helpe of God) whereby he putteth him in great hope and  
comfort: afterwards he beginneth to purge, to cleanse  
and strengthen, and such like things, which maketh to the  
recouering of his health: Euen so our good God also,  
when he hath remitted and pardoned our sinnes, and re-  
ceiued vs into the bosome of grace, and promised vs life,  
which

which were before ſicke to death in our finnes, doth lay on vs *Afflictions*, and ſo doth ſcoure and renue vs from day to day, in the knowledge and loue of him, vntil we become ſafe, pure, and renued, which then at the laſt cometh to paſſe, when this mortall body dieth.

9. As the precious ſtone called *Amianthon*, being caſt into the fire, is made more clearer and purer: So the children of God, being caſt in the fire of troubles and *Afflictions*, do ſhine more clearer and beautifull.

10. As the Gold-Smith putteth his Gold into the fire, not to marre it, but to purge the drolle out of it: or as the Husbandman, who when his corn is ſomewhat too ranck, either moweth it downe, or elſe eateth it with his ſheepe: and ſo he doth prune his Vines, not to deſtroy them, but to make them bring more abundant fruite: Euen ſo the Lord doth trie his children, by laying his croſſe vpon their necks, and purgeth them like Gold in the fire, he cutteth from them many occasions of euill, that he may bring them to the bearing of greater and more plentifull fruite.  
*Ioh. 16. 20. Act. 14. 23. 2. Tim. 3. 12. 1. Pet. 4. 12. 13.*

11. It faſteth with Gods children, as it happeneth to the children of the houſhold. All the while they are yong and little, they are as the Apoſtle ſaith, ſubieſt and vnder Tutors and Gouvernours, and many times the ſeruants beate them, as though they were their maiſters, and that the children were their ſubieſts, becauſe that the time is not yet come, that the Seigniorie of the children ought to bee manifeſted. But when the children are great, they abide heires of the houſe, and the varlets and ſeruants depart, and all the labour of the ſeruants, and that which they haue gotten, ſhall continue and abide with them: Euen ſo, we all the while we are in this world, are in this ſtate: for that it doth not yet appeare what wee ſhall bee.

But



But it is with vs as it was with *Dauid*, before the death of *Saule*. *Dauid* was annointed and ordained of God, King of *Israell*: yet neuerthelesse, he could not enioy peaceably his Kingdome, till after the death of *Saule*: but hee was as the most miserablest which was in *Israel*, chased and persecuted on euerie side: But yet in the ende, he raigned King, maugre his enemies: and all that which *Saule* and his adherents did vnto *Dauid*, was turned to the good and profit of *Dauid*. 1. King. 2. 1. &c. Psal. 7. 1. 1. Sam. 26. 1. &c.

12. As a peece of Brasse being stricken with a hammer vpon the Anuile or stythie, breaketh, and withall, maketh a sharpe and irksome noise: So when an Hypocrite cometh betwixt the Anuile and the hammer of troubles and Affliction, he breaketh with impatiencie, hee murmureth, crieth out, and lamenteth in blasphemies against God.

13. As a peece of Gold being smitten with the hāmer on the stithie, soundeth sweetly, and is pliable, and may be beaten out in breadth and length as a man would haue it: Euen so the childe of God in time of persecution, giueth him thanks, and submitteth himselfe, laying out his owne heart willingly vnder the Lords hand that striketh him.

14. As the Sea if it were not tost with the windes would stinke: Euen so the godly man, if hee were not exercised with troubles and Afflictions, would bee the worse.

15. As the Moss called *Ros. solū*, though the heate of the Sunne lye vpon it all the day, yet the hotter the Sunne is vpon it, the moyster it is: So the godly in Affliction, &c.

16. As the father doth improperly punish his childe for his fault, but properly and chiefly he respecteth his amendment, and to haue him to leaue his former leaude ways, and to take a better course hereafter: but the childe

for

for his part, when he is beaten, must first consider his fault in saying : *This correction is for my lewde behauiour*: and so endeouour to amend, and to doe better afterwards : Euen so God, in correcting vs, doth not properly respect our sinnes, but our reformation, but wee our selues must find out a proper cause, that is, our sinnes. For although that sinne is the beginning, euen of all bodily diseases and chastisements, yet it doth not follow, that God alway respecteth their sinnes, whom hee most sharply punisheth, as may appeare by the answere of Christ to his Disciples. &c. *Iohn 9.1,2.*

17 As a painefull and carefull Husbandman, looketh diligently to all points of his businesse, and bestoweth his industrie and labour in each respect, as the time and season affoordeth, and as the nature and qualitie of euery graine requireth, in hope thereby, to receiue a good encrease and plentiful crop : Euen so God trieth each way by *Afflictions*, to draw and bring al men of all sorts and conditions in this Theatre of the world, to acknowledgement of their duties, and desire of their saluation.

18 Like as the Husbandman, after hee hath plowed vp his land & sowed it, doth afterward harrow it, and breake the hard clods thereof ; and after this, reapeth, thrasheth, fanneth, and searceth the chaffe from the corne : and as he cutteth, pruneth and loppeth his trees, and keepeth them vnder, least they should grow rugged, or spread their boughs too farre out of course and order : and finally, as he graffeth, planteth and teacheth his young Sients to be naturalized in another stocke then their owne : So likewise doth God deale with men in this world, punishing and *afflicting*, some with losses, hinderances, and other tokens of his hidden iudgement, for the better trial of their patience and constancie, some (though euill and wicked

persons) he tollerateth, spareth; and (as it were) winketh at, in hope of their conuersion and amendment. *Deut. 8. 2,3. Iudz. 10. 13, 15, 16. & 11. 31.*

*Heb. 12. 5. 6. 7, 8, 9, 10.* 19 As children take patiently correction at their fathers hand, though sometime it be preposterous and otherwise then it should be: Euen so wee ought to take that crosse and *Affliction* patiently, which God layeth vpon vs, knowing that hee alwayes doth it for our good and comfort.

*1. Pet. 4. 12, 13.* 20 As it is a common thing to trie golde and siluer by fire: Euen so it should not seeme strange to the children of God to be tried by *Afflictions*.

21 Like as there is nothing in heauen that pleaseth God so well, as that honourable obedience that his Saintes do giue him in heauen: So there is nothing vpon the earth so acceptable vnto him, as when his Saintes vpon earth are readie to suffer for his sake. *Phil. 4. 5. 2. Tim. 2. 3.*

*Mar. 15. 21.* 22 As the Iewes led our Sauour Christ to be crucified, they mette one *Symon* of *Cyren*, the father of *Alexander* and *Rufus*, and vpon him they layd the Crosse: So likewise if any *Affliction* be layde vpon vs for Iesus Christ his sake, wee must be well contented to carrie the same, as *Symon* of *Cyren* was to beare the Crosse. *Matthew 16. 24.*

*Mat. 26. 37, 38, 67. & 27. 46. 50. Iob. 2. 7, 8, 9.* 23 As there were two Crosse prepared for our Sauour Christ, the one of passion, as that wooden and materiall Crosse, whereon his bodie suffered outwardly, the other of compassion, whereby his soule suffered inwardly: So there is prepared a double crosse for euerie faithfull Christian, the one of the soule, the other of the bodie.

24 As good Iesus was crucified by the bad Iewes: so also hath God decreed that his children shal be afflicted in this world, least they should be damned with this world.

*1. Cor. 11. 32.*

25 As the Arke of *Noah* rose higher and higher by the swelling of the waters of the flood : Euen so the mindes of the righteous are brought neerer and neerer to God by persecution and *Affliction*. *Gen. 7. 17.*

26 As blowing seemeth to disperse the flames and trouble them, but yet maketh them burne more cleare: Euen so *Affliction* though it be grieuous to the flesh, yet it purgeth it of many sinnes, and maketh the godly farre more excellent.

27 As there is no comparison of one little water-drop, to the whole huge Sea, or of one small grayne of dust to the mountaine *Imaus*: Euen so the light and short *afflictions* and troubles of this most short race, are not worthy to be compared with the great and eternall glory of the life to come. *2. Cor. 4. 17. 18. Rom. 8. 18.*

28 As in the fining pot, the goldsmith tryeth the siluer: *Pro. 17. 3. &* So likewise doth God by troubles and *affliction* trie the hearts of men. *27. 21.*

29 As a seruant working abroad in the hotte Sunne, *Iob. 7. 2.* longeth for, and is gladde of the coole shade : So men in *Affliction* and miserie are glad of a litle ease.

30 Like as if two children should fight, and a man comming by, should parte them, and after beate the one, and let the other go free; euery man that seeth this will say, that that child which he beats is his owne sonne: Euen so when God chastiseth vs, hee sheweth himselfe vnto vs *Heb. 12. 7.* as a father, if we submit our selues.

31 As great and mightie fishes, are not bred and fedde in small riuers and sweete waters, but in the salt and bitter waters of the Seas: So men that are excellent & very famous by reason of the notable and manifold vertues wherewith they bee indued, are not delighted in the

false and deceitfull pleasures of this world, but are nourished, and as it were, sweetly cherished and brought vp in Christ, with very sowre sorrowes, and bitter calamities, which they endure, & most patiently beare for Gods sake.

32 As to a valiant Souldiour, nothing is more noble and worthy praise, then to carrie the Armour and armes of his Prince: So a true Christian man, esteemeth nothing of greater valure and more honourable, then to beare the armes and badges of Christ his Captaine; that is, to be throughly touched with great crosses & many *Afflictions*, and to be well armed with godly patience. *Gal. 6. 17. 2. Tim. 3. 12.*

33 As a Phisitio doth minister to his sick patients, sowre and bitter potions to drinke, that some hurtfull humor of their bodies may be expelled: So God our heauenly father and Phytion, willing to cure the maladies, and to salue the sores of our soules, doth reach vnto vs many times, the cup of *Afflictions*, troubles and miseries, that (our finnes and iniquities being taken away) we may be restored to the former saluation of our soules.

34 As he that would mortifie his greatest finnes, must beginne to do it with small finnes; which, when they are once reformed, a man shall be able more easily to overcome his master finnes: So likewise, he that would be able to beare *afflictions*, and the crosse of all crosses, namely, death it selfe, must first of all, learne to beare small crosses, as sicknesses in body, and troubles in mind, with losses of goods, and of friends, and of good name: which may fitly be tearmed little deaths, and the beginnings of death it selfe; & so he must first of all acquaint himselfe with these little deaths, before he can well be able to beare the great Death of all.

35 Euen as he that hath a Sonne, which is in good and perfect

perfect health, and a seruant that is exceeding sicke, dealeth more roughly and seuerely with his sonne, then with his seruant, not because hee loueth his seruant more then his sonne, but because he would ( if it might be ) restore his sicke seruant to his former health: but his sonne whom he loueth most dearly, he reprobeth, checketh, taunteth, and correcteth : Euen so our louing God sometimes afflicteth his deare children, whome hee most tenderly loueth, and doth suffer them to be exercised with wants, with hunger and cold, with weepings and wailings, with sighs and sorrowfull sobs, with nakednesse and want of harbour, with heauinesse of heart, & vexation of soule, with sicknesse of bodie, and want of libertie, and with a thousand other calamities and cares; and in the meane time suffereth the wicked and vngodly ones of the world, to want nothing, hee giueth them health, wealth, and libertie, worldly honour and dignitie, and what not? meaning and purposing by these meanes ( if the fault be not in themselues ) to bring them to know, to feare, to honour and to serue him, by whose providence and appointment they haue and enioy all those good blessings, and so be cured and healed of the sores and sicknesse of their soules.

36 As the skilfull pearle seller, and cunning lapidarie, doth willingly suffer the Indian diamond or adamant, to be smitten and strooken with great and weightie blowes, because he knoweth well, that the hammer and anuill will sooner be bruised, then the diamond or adamant will be broken : So likewise our most wise God, yea, onely wisdom it selfe, suffereth men of excellent vertues, of vnquenched loue and charitie, and inuincible constancie, to fall into diuers temptations, and great afflictions; and to be plunged deepe into manifold miseries, because he will haue their inward graces to breake out and so shine before

*Heb. 12. 6, 7**Gal. 6. 14.**2. Tim. 3.*

12.

*Rom. 5. 3.**Mat. 5. 10.*



men; that they seeing the constancie of his Saints, may glorifie God which is in heauen.

37 As a Mother that waines her childe, layeth worme-wood or some other bitter thing vpon her breast to make the childe loathe the milke: So likewise God makes vs often feeble the miseries and crosses of this life, that our loue and liking might bee turned from this world and fixed in heauen.

38 As rawe flesh is loathsome to the stomacke: so is euerie sinner and vnmortified man loathsome vnto God, till the Lord by *Afflictions* mortifie in him the corruptions of his nature, and specially the loue of this world.

39 As Horses that are headstrong, and either keepe not their right pace, or turne out of the way, be rained and kept in with the bridle: So the Lord bringeth vs backe from our headinesse by one *Affliction*, calamitie or other.

*1. Cor. 11. 32. 2. Cor. 1. 4.*

40 Like as if any shrewde childe purpose to flie from his schoole-maister, or refuseth to keepe the schoole diligently, there are messengers straightway sent for him to bring him backe: So likewise God dealeth with vs, who sendeth his messengers, to wit, troubles, the pestilence, and other diseases, to bring vs backe to himselfe. *Heb. 12. 6.*

41 As a Maister can in no wise be said to hate his scholler when he fetcheth him into the schoole with his rodde from playing the treuant: euen so, no more doth God hate vs, when he calleth vs backe from our leaude wayes by his correction. *Psal. 5. 4. 5.*

42 As in a house where there are many children the rod is necessarie: or as in a Citie subiect to diuers diseases, and where there is an euellayre, Phisitions are needfull:

So

So likewise in the house of God, where there are many childre enclined to euil, the rod of *Affliction* is many times more necessarie then bread. *Psal. 119. 67. 71.*

43 As a mad man is angrie with the Phisition, chaseth him away, and throweth away the medicine : but a wise man that is sicke of a corporall disease, sendeth for the Phisition, taketh drinke at his hand, thanketh him, yea and giueth him a reward : So when God the soueraigne Phisition of our soules, visiteth vs with *Afflictions*, and giueth vs wholesome medicines, we must not be like mad men, reiecting the hand of God, but receiuing the medicine, wee must giue him thanks, and blesse him, after the example of *Iob. Iob. 1. 21. 22.*

44 As corne that is shut vp and closed in the huske, and the chaffe commeth not forth if the ear be not beaten, and so tarrieth still in the chaffe if it be not fanned : Euen so the like hapneth to the children of God, if they bee not beaten and fanned by tribulations, to be seperated from the chaffe of the world, and the pleasures and impediments that be in it.

45 As the beasts that go by the way, and see on the side of them faire fields, assaying to go to them, & running vpon the hedges of thornes, if they feele the sharpe pricks, they go backe and returne into the way : So likewise, whe the children of God go out of the right way to heauen, to go to the fields of this world and of the flesh, God maketh them to come vpon the thornes of *Afflictions*, to the ende, that by their prickings they may turne backe againe. *Hose. 2. 6.*

46 As golde, by fire is seuered, and parted from drosse : so singleness of heart, and true Christian simplicitie, is best seene, and made most euident, in troubles and *Afflictions* : In prosperitie euery man will seeme godly, but

but *Afflictions* do drawe out of the heart, whatsoeuer is there, whether it be good or badde. *Psal. 26. 2.*

47 As the obedience of Christ in the crosse was a gratefull sacrifice to God: So our obedience in al *Afflictions* and troubles, pleaseth God, not for it selfe, but in respect of faith, whereby it is seuered from the punishments of the vngodly, is layde vpon the altar of Christ, through touching of whom it is sanctified, and accepted of God. *Iob. 19. 25.*

48 As myrrhe, notwithstanding it be sharpe and bitter, yet it healeth wounds, and preserueth from putrification: So the crosse and troubles of the Saints, though it be irksome to the flesh, and gricuous, yet it destroyeth not, but healeth rather.

49 Like as when a mother willing to weane her child, shall say vnto him, night and day: *My child, it is time to weane thee, thou art growne great inough, and I am with child, my milke is corrupt, it will make thee sicke;* yet he is so fond of the breast, that he can not forsake it: but if the mother put wormewood or mustard vpon the breast, the child sucking it, and feeling the bitternesse, he quite forsaketh it, without sucking any more: Euen so, though Gods Preachers preach vnto vs, and exhort vs to forsake the corrupt milke of the world, and of the flesh, yet we secme deafe still, and are alwayes backward, vntill God put vpon these cursed teates, the mustard and worme-wood of *afflictions* to weane vs.

50 Like as when we see the Carpenters strike with their axes vpon pieces of wood, to square it or plane it: and Masons to polish stones with the strokes of an hammer: wee gather that these are stones and timber, which the maister would imploy to some building: Euen so let vs conclude of our selues, that if God list vp vpon vs the axes and hammers

mers of *Afflictions* to polish vs : it is a manifest and sure testimonie, that he hath chosen vs to put in the building of his temple; and that so we are his children both well beloved and happie. *Heb. 12.6.1. Pet. 4.17.*

51 As he that despiseth the word and Sacraments, despiseth them not onely, but the Lord, who is the author of them : Euen so he that cannot away with *Afflictions* and temptations, eyther of body or minde, but counteth them miserable, and not to be suffered, despiseth them not only, but the Lord himself, who hath appointed them as means to work in vs that excellent vertue of patience. *Iam. 1.1.2.3.*

52 As the Goldsmith knoweth how much drosse hee hath, and how much cleane and fine gold, by the trying of it in the fire : Euen so we shall know what portion of faith the Lorde hath giuen to vs by *Afflictions* and troubles, and what drosse and imperfections remaine in vs, as infidelitie, which when we know perfectly, we must learn by the word of God, and so heartily and earnestly pray him to redresse it.

53 As Myrrhe doth keepe mens bodies from corrupting, and preserueth them from putrifaction, and rottenness: Euen so it is most true in the children of God, that *Afflictions* and calamities, taken & borne patiently, do profit & preuaile much to keepe their soules from the corruption and canker of greuous euils. *John. 16.20.21.2. Cor. 1.8. Reue. 7.14.*

54 Euen as a bitter potion, is not said to be vnprofitable, nor without hope, when health & soundnes doth follow, although it be exceeding bitter to him that taketh it: so sharp and pinching *Afflictions*, troubles and calamities, where-with the Lord doth exercise his children now and then, are not to be counted idle and in vaine, when some peace of conscience, and comfort vnto our soules do follow, that

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when

when the iustice of God is scene, many may be amended, and the faith and patience of many may be tried. For nothing is more auailable for the aduancing of the praise and commendation of true vertue, then calamitie it selfe, taken and borne patiently for Christs sake.

10 53. As the intangled bird cannot escape out of the net that cōpasseth her: euē so no more can we wind our selues out of those Afflictions that God layeth vpon vs.

*Lament. 1. 13.*

56 Like as a man that hath two sonnes, the one an earnest louer of vertue, strong in body, and of a mightie courage: the other depraued, and of crooked disposition, enclined to effeminate pleasures & wanton delights, weak in body, and of litle or no courage: the first he sendeth out to wars, and doth aduenture him in perils and dangers of all sorts, that he may exercise & acquaint him with the labors, troubles & toiles of the world: the other he cockereth, and maketh too much of him, hee suffereth him to haue all things at his will, he is kept at home, and (as it were) dandled vpon his mothers lap: but at the last, he that in all his affaires and dangerous aduentures, did in euerie point quite himselfe like a man of great valor, and noble courage, receiued together with great praise, and deserued honour, a most high and noble reward: but hee that was pampered and cockered at home, had neither praise, reward, nor honor: Euen so our heauenly father doth lead men that are strōg and constant in faith, through diuers and sundrie perils and dangers, & doth draw them as it were with his owne hand, throgh bitter anguishes, great perplexities, and narrow sleights of calamities, miseries, and temptations, and doth continually exercise them with fearefull combats, against the enemies of their soules, and through many and great labours, infinite sturdie stormes and bitter blasts  
doth

doth strengthen and confirme them, in vertue and godly-  
nesse: but the fraile and wicked men of the world, & such  
as are meere naturall, without any delight or comfort in  
his word, and are no whit seasoned nor cheared with the  
dewes of his grace, and his most blessed spirit, he permit-  
teth them to be in great prosperitie, and to haue all things  
at their will and pleasure, without smarting, sighing, sob-  
ing, and groning, for want or lack of any thing, that their  
hearts can deuise or desire: but at the length in the end of  
the day, they that haue striuen hard, and fought manfully,  
and haue in battell ouercome the flesh, the world, and the  
diuell, shall be receiued into endlesse saluation, euerlasting  
life, & eternal glorie: & they which haue laid downe their  
heads, and slept in the bosomes of worldly pleasures, and  
haue slumbled in foule and filthy idlenesse, neuer caring,  
nor thinking, what will follow, nor remembring the  
dreadfull day of iudgement, when the wicked shall heare  
their damnation denounced by Christ, they then  
shall bee vtterly condemned, reprobated, and cast  
into euerlasting and endlesse miseries. Then shall  
most plainly bee scene and felt, the losse that flesh-  
ly pleasures bring, and the profit of Afflictions, and  
crosses carried and borne for our Sauour Christ his  
sake.

37 As Wheate or other corne and graine, laid vp and  
kept in a garner, feller or chamber, if it be not stirred and  
dressed with a shouel or fan, will be full of corruption,  
lose the sweete sauour, wax vnwholesome for mans body,  
and will be consumed of weeuellles: Or as apparell or gar-  
ments being laid close vp in a presse, or other place, if  
they bee not much shaken, beaten, and tossed, will be ea-  
ten and spoyled with moathes: Euen so Christians, if  
they be not tried with temptations, & thoroughly exercised



with calamities & miseries, wil be very quickly mostrouſly corrupted, and wil grow to be ſo rotten in all maner of ſin and iniquitie, that they will ſhrinke & fall quite from the Lord: but being wel proued, canuaſed and throgghly tried, with many croſſes, afflictions, & troubles, one following in the necke of an other, they become the firmer, ſtronger, and more conſtant, in the faith, fear, and loue of Cod, and ſo manfully fighting, & couragiously ouercomming the aduerſaries and enemies of their ſoules, they ſhall at the length be crowned with an euerlaſting crowne of eternall glorie. *2.Timo.2.3.5. 1.Cor.10.13.*

58 As a father giueth vnto his ſonne whom hee loueth dearly, a breſt-plate or ſtomacher, verie coſtly, and curiouſly wrought, of ſilke, ſiluer, or gold, to weare vnder ſome other garment, doth ſuffer his vppermoſt garment, as doublet or coate, to be pinkt and cut in diuers places, that the vnder coſtly worke may outwardly appeare and be ſeene of all: Euen ſo our heauenly Father, a God of compaſſion & mercie, yea the God of all comfort, doth ſometimes ſuffer that man whom he moſt dearly loueth, to be wounded of the wicked, and to be ſmitten with calamities and miseries, to the end that the precious and golden breſt-plate of patience, wherewith the Lord hath inwardly endued him, ſhould outwardly appeare, and bee ſeene of all. *Reue. 3.19. Math. 5. 10. 11. Rom. 3. 4. 5.*

59. As the waters which were very bitter in *Marah*, after that the wood was throwne thereinto, became ſweete: So there can no croſſe or *Affliction* happen to the Saints of God in this life, but it becommeth moſt pleaſant, if the wood of the croſſe of Chriſt be added as a ſauce, but if that be taken away, the waters become bitter and vnſauourie, that is, euerie trouble is verie ſowre and intollerable, vnleſſe

it be tempered as it were with the Crosse of Christ.

60 As the bush that *Moses* sawe, was not consumed with fire: So neither do the weapons or crueltie of enemies consume Christians, although they be mightily beset round about of the wicked. *Exod. 3. 23.*

61 Like as when trees behewen downe, much moe impes do spring vp, then the boughes were that were cut off: So now after the slaughter of many godly men, moe did runne vnto the Gospel, and that day by day, then euer did; yea, and the blood of the slaine bodies was a certaine watering of the new plantes springing vp in the Church: So that a Martyr in suffering, doth not suffer for himselfe alone, but also for euery man. For himselfe he suffereth to be crowned: for euery man hee suffereth, to giue them an example: for himselfe to his rest: for euery man to their welfare.

62 As the intangled fowle can not escape or wind him selfe out of the net that compasseth him: Euen so no more can we winde our selues out of those *Afflictions* that God layeth vpon vs. *Lamen. 1. 13.*

63 As the fluttering of the snared bird holdeth her faster then before: So likewise our strugling and murmuring against God in our *Afflictions*, auayleth vs nothing at all; but rather we must take patiently whatsoeuer hee doth lay vpon vs, and seeke vnto him alone for release by earnest prayer, who onely can deliuer vs.

64 As the grapes can not flie from the treader of the wine presse: Euen so no more can wee escape Gods hand in punishing and afflicting of vs. *Lamen. 1. 15, 16.* because there is no place to flie from his presence. *Psal. 139. 7, 8.*

65 Like as salte preserueth flesh that it do not putrifie, and the drawing plaister searcheth and purgeth that part of the bodie, which is sore, least through corrupt matter it

pine away: Or as the hote iron, being put thereunto, burneth out and consumeth whatsoeuer should hinder the recouerie thereof: So likewise doth *Affliction* and tribulation (least wee should waxe rotten in the filthinesse of sinne) draw vs backe from the reuuing of sinne, taketh away the delight of resting in euill, quencheth the fire of lust, and easily plucketh out of a good heart, whatsoeuer is an impediment to the good health of the minde.

Euen as by long boyling of gold, which is throwne into the fornace, any other corrupt thing mixed therewith, is tried out, and taken from it: Like so, through *affliction* and aduersitie, both the delight we haue in creatures, the flattering we make of our selues, the confidence wee haue in men, and whatsoeuer else is not pure, vanisheth away, and is put from vs: and the minde thereby wholly bent vpon God, of whom it wayteth to obtayne a quietnesse.

66 As the couragious horse, shewes by his prauncing, and all other tokens of fiercenesse, how vnwillingly he abideth his rider, yea, he throwes him off, if hee can, and yet neuerthelesse is brought vnder, will he or no: and as the gentler horse, more quietly suffers his rider, turnes what way soeuer he appointes him, and lets himselfe be tamed: Euen so the wicked, when God doth trie them with *affliction* and miserie, with peniueneesse and with aduersitie, they spurne against it, although they nothing preuaile: and being impatient of their misfortune, make resistance all that euer they can: but the godly sorte stoope to God, suffer them selues to be ruled, and with all humblenesse of minde, yeelde to the will of God: through which it comes to passe, that as the one sorte reapes no fruite through their impatience; so the other by their sufferance, depart with exceeding great profite and commoditie.

67 As one and the same Sunne hardeneth myre, and yet melteth waxe : Euen so in a manner doth *Affliction* make good men become the better, and euill men the worse.

68 Like as the Musition straineth his strings, and yet he breaketh none of them, but maketh thereby a sweeter melodie and better concord : So God through *affliction* and trouble, destroyes not those which be his owne, but makes them better, and more plyable vnto the fruition and enioying of the life to come.

69 As the Mason heweth out stones, which he maketh fitte for building of his house, graues them and squares them, before he lay and ioyne them to the building: Euen so through *Affliction*, doth God turne, trie, exercise, and prepare before hand, his elect, with whom, as with liuely stones, he purposeth to build the habitation of God : hee siftes them, as come with a fanne, winnowes them from the chaffe, and puts them aside into his chest, before he lay them vp in his heauenly barne.

70 As the seede of the haruest, which is couered with frost, increaseth more fruitfully : and as the flame with blowing is kept vnder, to the intent it may increase and be made greater: So doth God through *affliction*, trouble, and aduersitie, more vehemently rauish our mindes, stirs them vp, and increases them, with a longing for him.

71 Like as if a sheepe runne from his fellowes, the shepheard sets his dog after it, not to deuoure it, or hurt it, but to bring it in againe: So our heauenly Shepheard, if any of vs his sheepe disobey him, he sets his dog of *affliction* after vs, as pouertie, sickenesse, euill rulers, dearth, death, warre, losse of goods, or friends, &c. not to hurt vs, but to bring vs home to a right consideration of our duetie towards this our heauenly father and most kinde Shepheard.

72 Euen as Christ (whome in Baptisme wee put on) was baptized with the Crosse : So wee also, as long as we remaine in this world, must prepare our selues to the crosse and aduersities.

73 Euen as the conscience assenteth to the Law, repro- uing sinne: So also by the Crosse, wee are admonished to repent, that we may be saued.

74 As the goldsmith intending to make pretious and excellent vessels fit for the vse of great Kings, doth cast his golde into the fire, that so it may become pure from all dross; So before that the faithfull can be vessels of honour, fit for the seruice of God in the Kingdome of hea- uen, they must be cast into the furnace of Affliction, and there be weaned from the vaine delights and pleasures of sinne, yea tryed to be sound in the profession of the faith, and corrected for their former misdemeanour.

75 As a tree which although it be remoued out of one place vnto another, yet flourisheth: so the Afflictions of the godly, turneth to their profit.

*Admonition or wholesome preceptes.*

1 **A**S vnto him that is diseased with the *Kinges Euill*, hony is vnpleasant and bitter, when as vnto others the same is very sweete: So good and profitable *admonition* and wholesome preceptes to godly men are most delecta- ble, whereas vnto those that are corrupted with affections, they be altogether sharpe and vnsauorie.

*Anger.*

1 **A**S continuall shogging doth much bruise and shake the body: So dayly *anger* doth wound and marre the mind. *Pro. 16. 32.*

2 As a childe for want of experience, seeking with a sword

sword to annoy others, woundeth himselfe: So *Anger* that intendeth to endamage others, is most hurtful to it selfe.

3 Like as according to the mind of *Hippocrates*, that sicknesse is most perillous, wherein the sicke man altereth his countenance and hew: So likewise there is no disease of the minde more mischievous then *Anger*, for it altereth the voyce and going of man, that hee seemeth sometimes strange & vnlike to himselfe. *Pro. 14. 17. Ephe. 4. 31. Col. 3. 8.*

4 As the Marriners perceiuing tempest at hande, do with ankers fasten their shippe: So before the tempest of immoderate *Anger* do inuade vs, wee ought with reason, to stablish and fasten our minde. *1. Cor. 13. 5.*

5 Like as if a man blow a sparke, hee doth many times make a great starre-fire; but contrariwise if hee spitte on it, he quencth it cleane out: Euen so if one speake proude boasting wordes to his enemye, he shall incense and prouoke him to wrath, but if hee intreat him kindly with faire speeches, hee then shall pacifie his *Anger* before it breake out. *Mat. 5. 22. Rom. 12. 19. Pro. 15. 1. 18. Eph. 4. 26, 26. Col. 3. 8.*

6 Like as if a man ioyne fire to fire, he maketh the flame the greater: Euen so if a man thinke to suppress another mans *Anger* by being angrie himselfe, hee shall both loose his labour, and rather encrease the other mans *Anger*.

7 As vineger corrupteth a vessell if it be long in it: So *Anger* doth corrupt the heart, if it continue in it.

8 Like as we abhorre drunkards, for that so long as they are drunken, they are without sence and vnderstanding, differing nothing from bruite beasts, but in shape & portraiture onely: So in like maner for the same cause must we flie this cholerick passion of *Anger*, which like a hot & feruent feuer so troubleth our minds, that so long as we are possessed therewith, we can not vnderstand, much lesse speake any thing that saoureth of reason.

E. d. v. w. h. o. m. i. t. o. 9 As



9 As we account him a madde and a furious man, that would set fire on his owne house: Euen so may we thinke of him that setteth his owne heart on fire, & burneth himselfe through *anger*, malice, and reuenge.

10 As vineger spoyleth the vessell wherein it is kept: So doth *Anger* and choller marre him in whom it aboundeth.

11 As euery one abhorreth a wrangling and contentiuous person: and as euery one looketh carefully to fire for feare of harne: So likewise we should take heed of this chollericke passion of *Anger*, which is as a daungerous flaming fire, wasting and consuming whatsoeuer it toucheth, and cannot be quenched but with great difficultie, beeing once but a litle kindled.

12 As fire when it is couered with ashes, yet it is not quenched: Euen so *Anger* or choller, though it be dissembled, couered or retayned in the heart a while, yet it is not so quenched, but it hatcheth hatred, which by litle & litle so conuerteth himselfe into his substance, as in short time it becommeth vnseperable from his nature.

13 Like as if wee haue but one child, wee are loth hee should be gouerned by a foole: So likewise we must consider that when we suffer our selues to be transported by *Anger* and choller, we commit our selues as it were to be ruled by a furious person.

14 Like as when our enemy inuadeth vs, we seeke to repulse and driue him backe by all meanes possible, least he should set footing in our territories & land, and nestle himselfe neere vs; and if he be entred, we are carefull so to impeach and remoue him, that he fortifie not himselfe: Euen so in like manner wee must make such bulwarks about our heartes, that *Anger* and choller may no way enter: but if it happen that it once entreth, and lyeth secretly in the corners of our breasts, and that it surprise & set vpon vs on the sudden, or maketh way by force, we must forthwith deuise

all the wayes we can to expell it, as soone as we may.

15 If we haue eaten poyson, we seeke forthwith to vomite it vp againe with all speed, and if we be fallen into any disease, we vse the meanes we can to prouide a remedie: So likewise when wee feele any vnruely motions of *Anger* or choller, & the fiery flames thereof be once kindled in our hearts, wee must be carefull to repressse and coole them, as we would be to quench the fire in our houses. *Ephes. 4. 26.*

16 As wind in the bodie puffeth it vp and maketh it to swell and seeme great: Euen so *Anger* puffeth vp a man and maketh him so proud and arrogant, that he thinketh no deuice so good as his owne, neither will he take any counsell of himselfe, during the heate of his fiery passion, nor yet receyue any at other mens hands.

17 As they who secing their houses on fire, vnderstand not what is said vnto them, by reason of the noyse about the, & the troublefome cogitations of their owne mindes: Euen so angrie & peeuish persons are so sencelesse & void of reason, that they will not hearken to any good aduice or counsell: so that if one speake gently vnto them, they do not regard it: if hee reprove them roughly, they are the more exasperated, and become more wilfull.

18 As many medicines do litle profit if they be not applied after the fitte be ended: So can we not comprehend any reason, if with the tumultuous and troublefome motions of *Anger*, our mindes be molested and vexed.

19 As we vse to deale with fire, which with great earnest endeouour we seeke to quench, when as it first beginneth to kindle, not expecting or tarrying til it hath take the beames and rafters of the house, or any solide matter, whereby it may be encreased and strengthened: So in like manner we must not stay til we burne & flame with *Anger*, but as soone as euer wee feele our selues disposed thereunto, and that the pulse of our hartes beginnes to beate more quicke

then is conuenient, for a right & wholesome temperature.

20 As *Plato* hauing taken his man in a great fault, was of a sudden exceedingly moued, and hauing gotten a cudgell as though he would haue beaten him, notwithstanding desisted, and vsed no further punishment: one of his friends standing by him, and seeing this thing, demanded of him, why he had gotten such a cudgel? to whom he answered, that he had prouided it to correct and chastise his owne Anger, which seemed to rebell against him, & would no longer be ruled by reason: In like maner should we do, when as we are troubled with this passion of *Anger*, & get either a knife or a sword to cut the throat of it, when it beineth, and as it were in his infancy: for we may easily at the first oppose our selues against it, as against a tyrant, and not permit it to haue rule ouer vs, but if wee suffer it to encrease and to fortifie it selfe, it will by litle and litle ouer-rule vs, and at length become inuincible.

21 As they who haue the falling sicknesse, to the ende that other should not see them fall groueling, & lie foming at the mouth, shewing a most strange and gastefull countenance, do withdraw themselues from all company: Euen so we should get our selues out of all company, that so we might the more easily tame this furious passion of *Anger*, that so at length we might attaine such a moderation and constancie of mind, that it can not be altered with any occasion whatsoeuer.

22 Like as the *Thebanes* thought at the first that the *Lacedemonians* were inuincible, & therefore durst not meddle with them, but after that they had overcome them once or twice, the they thought they were able to conquere them, and that in set battails: So in like manner if wee once take heart & thinke that we are able (being wel armed with reason) to meete *anger* in the field & overcome it, we shal not need

need to encounter this enimie twise, for he will not be so hardie as appeare the second time, or if he do, it will be to his vtter ouerthrow and confusion.

23 As the couetous man thinketh, that if he once obtaineth that he desireth, he will then rest contented: so we thinke and imagine, that if we haue vttered our *Anger*, our mindes are satisfied: but as the desire of the one is nothing asswaged by the possession and encrease of riches which he desireth, but rather augmenteth more then it was before: Solikewise the poysoned stomacke of the other, is nothing eased by outrageous and furious speeches, but rather they become more froward and peruerse.

24 As fine gold doth suffer it selfe to be tried in the furnace sixe or seuen times, and yet the heate of the fire doth neuer chaunge his nature or colour: Or as good corne is first threshed with the flaile, and then winnowed in the winde, and yet is neither broken with the one, nor carried away with the other: Euen so we should suffer our selues to be tried by iniuries, oppressions, and other hard dealing, and yet not by impatiencie through *Anger* or Choller, chaunge our nature, or yet our colour, or be carried away to any inconuenience.

25. As trees planted by running brookes, doth endure both winter and sonuner, whom the first hurteth not by his frosts & cold, nor the second by his heat and drought: Or as sheep that be shofne euerie yeare, and in the end be led to the slaughter, and suffer their throats to be cut, without gaine saying: or as incense doth permit it selfe to be cast into the fire: Euen so should we through patience, being free from *Anger*, suffer our selues to be wrong & hardly dealt withall, that so we may the more manifest the faith which God hath giuen vs.

26. As the ship that is well made, and sufficiently trim-

med, neither the mightie windes, raging waues, or stormie tempests doth make it to leake : Or as the Palme tree, which though it be mightily loaden, yet neuer bendeth : or as our Sauour Christ was whipped, mocked and crowned with thornes, yea and crucified too, & yet prayed for his enemies, who did him all this harme : Euen so in like manner if we be once armed with this corslet of prooffe, (I meane patience) not onely words and iniuries, which are but as the points of the thornes, should not pierce vs to be angrie : but also the sharpe arrowes of Sathan, his Lances and Pikes should neuer be able to touch or moue vs to the quicke. *Psal. 129. 2, 3, 4.*

27 As in eschewing euill, wee follow that which is good : and contrariwise in running after vice, wee flee from vertue : So likewise in straunging our selues from pittie and clemencie, wee by and by shake hands with *Anger*, which is alwayes attended on by spite and enuie.

*Ambition.*

1 **A**S wormes engender sooner in soft and tender wood, then in other that is more hard and knottie : and likewise as moathes doo breede sooner in fine wooll then in course flocks : Euen so *Ambition* sooner assaulteth an excellent and rare man in all kinde of vertue, then an other which is not so vertuous. 3. *Iohn. 9. Mar. 9. 34. Math. 20. 20. Iudg. 9. 5. Psal. 30. 6. 7.*

2 As those that tugge at the Ore in the Gallie, a man would iudge them seeing their maner of doing, and how they stretch their armes forward, that they would go on and saile forthright, when with all their might they en-  
force

force themselves to draw backwards : Euen so some beeing Ambitious and vaine glorious, will yet neuertheless perswade, that they haue nothing in greater detestation then Ambition and vaine glorie, when there is not any thing whereof they are more desirous and greedie. Such in times past were the Pharisees; as are yet at this day many that hunt for liuings and preferments, who haue their hearts swolne and puffed vp with Ambition, which they cloake and colour vnder the vizard and outward shewe of humilitie.

These may be fitly resembled to *Antisthenes*, who on a time walked in the common place at *Athens*, with a cloake all torne and tattered, to the end that euerie one beholding him so poorely apparelled, might iudge that he did it through humilitie, and not for lack of goods, because hee was a man well esteemed, and of good reputation.

But *Socrates* hauing discovered by the readinesse of his good vnderstanding and iudgement, the Hypocrisie of this Philosopher, said aloud, that he saw his Ambition through the holes of his cloake. *Diogenes* also entering on a time into *Plato* his chamber, and seeing his bedde verie finely made (because beeing of a ciuill and Gentlemanlike nature, hee was neate and handsome in his moueables, apparell, and gestures; and to bee short, in all his conuersation) hee went and wallowed himselfe like a Swine vpon it, saying that hee trampled downe *Plato*es pride: but *Plato* answered readily, that this was done with greater pride. For all is not gold that glistereth, as is commonly said.

3. As *Icarus*, who taking vpon him to flie with wings made of wax, when he came neare the Sunne his wings melted



melted with the heate thereof, and so he fell into the sea, which of his name is yet called the *Icarian* sea: Euen so the *Ambitious*, the higher they rise in glorie, the more they approach the heate of Gods wrath, and so do melt and fall into the gulfes of eternall confusion. *Act. 12. 21. 1. Pet. 5. 5.*

4 As he that is condemned to be hanged, hath no liking of the Ladder, because he knoweth that the higher hee climbeth, the nearer he is to his death, and therefore could be content the ladder should be either broken or burned, if he might haue his desire: Euen so ought wee to detest *Ambition* and pride, and endeauour to denie and mortifie the same, as knowing that to desire greatnesse, is to desire mishap, and that pride and arrogancie is the highest step where-from man is cast headlong into vtter ruine. *Math. 23. 12. 2. Sam. 18. 9. 2. King. 19. 15.*

5 As a man hath no cause to boast of his wickednesse and miserie: So in his vertues, doth his *Ambition* & pride grow, take encrease and nourishment, causing him many times the more vertue he is endued with, the more to be proud.

6 As poison put into good and wholesome meate, maketh it mortall: so *Ambition* and pride taking occasion of Gods graces to boast it self, doth by such sacriledge, turne vs vnto destruction.

7 As the Peacocke so full of faire feathers, hauing only two foule feet, standing proudly in the circle and contemplation of his bewtiful traines, so soone as he seeth his feet, which he thinketh to be foule, straight humbleth himself, and abateth and seeketh to hide his feathers: euen so much more ought euery good Christian by the feeling sight, and apprehension of many his foule sinnes and vices, and corrupt and peruerse passions that raigne in him, to humble himselfe, and to abate his *Ambition* and pride, ingendered

dered of a few feathers, which haue onely some small beginning and appearance of bewrie.

8 As the more directly that the Sunne lieth vpon vs, the lesse is the shadowe of our bodie, as at noone wee may see by experience, and a lorde before and after: Euen so the lesse that we arrogate and ambitiously boast of our selues, the greater gifts and graces of God are wee endued withall. *1 Cor. 4. 7.*

9 Like as men would laugh at a poore man, if hauing precious garmments lent him to act and play the part of some honourable personage vpon a stage, when the play were at an ende he should keepe them as his owne, and bragge vp and downe in them: Euen so, such are they to whom God imparteth his gifts and graces, when in lieu of yeelding the praise and glorie of the same to him that is the author and giuer of them, they ambitiously assume and take it to themselves.

10 As a tree the higher it is, the greater force the winde hath of it, and euerie little blast will bee puffing at it, so that the sooner and greater is the fall thereof: So the Ambitious man, the higher he climeth, the greater is his fall.

*Of sumptuousnesse and excess in Apparell.*

1 **A**S those that build faire Sepulchers for their dead corps, whereas it should be a warning to them that they must die, and therevpon cause them to reiect all Ambition, pride and vanitie, yet thereof they take occasion to vaunt and boast: So likewise whereas our garments should be a continuall memorie of sinne, to humble vs, yet we, as if we would euen spite God, do procure sumptuous and gorgious Apparell, to testifie our Ambition and pride.

2 As a Theefe by lawe burned in the forehead for theft, ought so oft as he looketh in a glasse and perceiueth the skarre thereof, to thinke vpon and detest his inclination to that vice: So our garments being as the skarre in the forehead of our first parents, and our selues for their Ambition, in that they sought to be like vnto God, should by the onely sight of them, put vs in minde to renounce all pride and Ambition. *Gen. 3. 7. 21. Esay. 3. 18.*

3 As euerie seede bringeth forth hearbes or fruite according to his kinde: as Lettice seed, Lettice: Thistle seede, Thistles: Euen so, if the heart be humble and modest, the garment for the body will be euen so: but if the heart be proud and Ambitious, it will shew forth some kinde of excesse and pride in Apparell, notwithstanding whatsoeuer lawes to the contrarie.

4 As the body being of more valem then the garment, we will sell or pawne forth the garment, for to feede the body: Euen so ought we to leaue all affection to bewtifie our bodies, the better to tend to the adorning of our soules. *1. Pet. 3. 3. 4. 5. 1. Tim. 2. 9.*

5 Like as if wee dwell in a borrowed house, looking weekely when we must depart, we will neuer trouble our selues with any cost, or sitting of it, as we would do if we were sure to remaine in it all the dayes of our liues: Euen so, for so much as the body is but a house lent vnto the soule, from whence it looketh daily to depart, there is no reason then why we should be so carefull to cloathe this body with braue and costly Apparell, which shortly must rot and perish, and so to neglect the soule which is immortal.

6 As men commonly do care to be more honestly apparelled, when they are to meete at some banquet or marriage,

marriage, or to come before some honorable personages, then ordinarily when they company with inferiours: Euen so in like manner wee, as concerning our bodies, doo accompanie with men like vnto our selues: but as concerning our soule, with God and his Angels, to whom it is lifted vp now by faith; but at death really: therefore, it is repugnant to all order and reason, to care more for the bewtififying of the body with sumptuous Apparell, then adorning of the soule.

7 Like as if a Taylor, when he hath made a garment a great deale too long and large, being reprocured, shall haue no excuse but that he had too much stufte: but this shift will not be accepted, for they would tell him, that he should haue made the garment after the measure of the body, but not according to the quantitie of the stufte. Euen so they that haue plentie of goods, and do not imploy them after the measure of their vocation; and as becometh the profession of a reformed Religion, but wasteth them in superfluitie and excesse, do expose and set themselves to the skorne and greuous reprehension both of God and his Angels. *Luk. 16. 1. 2. Sopho. 1. 8.*

*Application of Gods word.*

1 **A**S Phisitians do heale diuers diseases with diuers things as necessitie requireth: So the word of God must be rightly applied according to the qualitie of the finnes of the people.

2 As a carefull and skilfull Surgion, who hauing Patients that are diseased with sundry greuous woundes and sores, and hauing prouided drawing Plaisters and Corasives for the same, dooth not commit them to his Patients, that they should lay and

applie them to their sores and wounds, least they should withdraw and keepe backe the same plaisters from their sores and wounds, and so seek to free themselves from the smart and griefe which would ensue and follow vpon the laying to of the said plaisters and corasives to their festtered sores and wounds, and therefore he wil not trust them therewith, but doth himselfe both lay and apply the same plaisters and corasives to their sores, and will himselfe cut out the corrupt and rotten flesh that groweth in their wounds: Euen so it is not inough that a Preacher should deliuer vnto his Auditors and Parishioners, a general doctrine, and so leaue the application thereof to themselves, for (as it is commonly said) that that which is spoken to all, is spoken to none: but hee ought so to applie his doctrine, that euerie one of his hearers may haue his portion, and thereby well perceiue, that it is spoken to them. As the Prophets and Apostles haue done.

2. Sam. 12. 7. Act. 13. 38. 39. & 14. 15. & c. & 26. 19. & c.

3 As it is not possible that we can feede vpon meate, except it be applied to our mouthes: Euen so much lesse is it possible, that our soules can be fedde and nourished with the word of GOD, except it bee skilfully applied thereto.

4 Like as if the foode and meate bee applied to any other part but to the mouth, the Application serueth not: Euen so it is in spirituall things: if they be not applied to the right parts, and to the right diseases, the Application may do them more harme then good.

2. Tim. 2. 15.

*Armies or hostes of men.*

**A**S a mightie tempest and storme of great haile stones, where they fall, do beate downe and destroy all the fruites of the earth: Euen so, the *Armies and hostes of men*, which God stirreth vp to plague any people withall, do beare downe and destroy all before them.

*Allegories.*

**A**S they are much deceiued, which thinke that the stories in the Scripture do signifie no other thing but that which was done: So likewise they are too rash and bold, that would draw all things to *Allegories*.

*Adams disobedience.*

**A**S a Physition being in good health, doth know diseases onely by speculation, but when he is sicke he doth better know them, because he doth both know them and feele them: Euen so *Adam*, although he knew before what obedience and disobedience was, yet after the eating of the fruite, he did not onely know but also felt what ill came by disobedience, and therefore his tree is called *The tree of knowledge of good and euill*: not because it giueth such knowledge of it selfe, but it is so called *ab eventu*, euen as the tree of life is called the tree of life *ab effectu*: that is (as some Diuines write) that the fruite of this tree did conserue the integritie of mans health, and the radicall moisture that he should neuer be stricken with age, with wrinkles, with hore haire, nor with any corruption, but should haue remained in perpetuall young age: Other there be, whose iudgement is counted more true, that it is called the tree of life, not because it gaue



life vnto man wherewith hee was indued afore, but that it should be a Symbole, and a memoriall of life taken of God.

*Affliction is profitable.*

1 **A**S the little Bee gathereth the most sweetest hony out of the most bitter bloomes and flowers: Euen so men of wisdom and vnderstanding, receiue much vtilitie and fruite of the present sorrow and *Affliction*. *Ger. 37.39.41. Chapt.*

2 Like as the holy Scripture attributeth a certaine rewarde vnto our good woorkes, which woorkes, notwithstanding it is not wee that woork them, but the Lorde, which vseth vs as instruments of his: Euen so is the crosse an instrument of God, whereby hee subdueth our flesh, keepeth vs in the schoole of correction, and forceth vs, as it were by violence, from euill to goodnesse.

3 As all the raine that falleth into the Sea, maketh it not the fresher: So all the *afflictions* that befall and happen the godly, maketh them not worse but better.

4 Euen as a father, knowing that meere wine is not whole some for his childe, mingleth it with water: So the Lord seeing that continuall prosperitie is not good for vs, mingleth it with *affliction*, crosses and aduersitie.

5 Like as they which are delighted with hawking, if they loue any Hawke more then the other, do as well hood and leafe her, least shee should flie away from them, as feede her, that she may liue: Euen so the Lord, as hee doth bestow blessinges vpon his children: so he doth also lay *affliction* on them, least they being puffed vp with pride, should forsake him, and depart from him.

6 As lightning is a glorie to the heauen, but hurteth the earth : So *Afflictions* are good for the diuine and christi-an Soule , though they bee very troublesome to the bodie.

7 As litle children accustomably do desire sweet meats which do annoy and hurt them, and loathe and abhorre bitter thinges that would do them good : Euen so some Christians and Gospellers ( such is their weakenesse and foolishnesse ) do pursue and hunt after pleasure, ease, idlenesse, and prosperitie : and shunne and flie from *affliction*, crosses, and persecutions , then the which nothing is more requisite , necessarie , and profitable for the confirmation of a Christian life ; for it is that soueraigne tryed Treacle , that quencheth the deadly poyson of selfe-loue, worldly pleasure, fleshly felicitie, and carnall securitie.

8 As it is not onely the propertie of the plough to roote vp all bryars, brambles, thystles, thornes and weedes out of the arrable lande, but also to prepare and make the same apt and fitte to receiue the pure seede into it, when it shall be sowen vpon it : So likewise it is the nature and qualitie of *affliction*, not onely to roote out of the earthly hearte of man, all the weedes of concupiscence, and worldly delights : but also to prepare and make ready his heart and soule to receiue the wholesome and most seasonable seed of Christs doctrine, when it is by his faithfull Ministers preached.

9 As the hard hammer beateth off the rotten and cankered rust from the iron : So in like maner the crosse and *affliction*, beateth off the rotten rust of couetousnes, whoredome, drunkennesse, extortion, vncleannesse, licentiousnesse, gluttony, wrath, strife, sedition, sects, malice, & such  
other

other like wayward vices from the excellent anker of a christian faith, preparing the same to all good exercises, which other wayes would consume away.

10 As the flaming furnace purifieth the good golde in burning and wasting away all the drosse thereof: So *affliction* burneth and consumeth the drowfie drosse of mans deceiueable lustes: for by it the world is crucified vnto vs, and we vnto the world, and by it we are made like vnto the image of the sonne of God.

11 As the proyning knife wherewith the rotten, dry, and withered branches are cut away: Euen so by *affliction* the putrified branches and vices of the tree and vine of a christian life are done away, which by continuance would vterly waste, and make the same vnfruitfull: so that by it our faith is increased, our patience exercised, and our hope augmented.

12 As the fauorie salt consumeth away the corruption from the vsfauorie meate: Euen so *affliction* consumeth and purgeth away the corruption of Christians, in seasoning their liues to all profitable vses, for by it wee are knowne both within and without, to our selues, and to other men.

13 Like as the Physition is necessary vnto the sicke: or the biting corasue vnto the festered sore: or the sharpe lancere vnto the mollified matter: So likewise without all comparison, the crosse and *Affliction* is more necessary vnto a Christian; For by it the sickenesse of sinne is remoued, the fleshly lustes cured, and the superfluous humours of earthly pleasures are cut away.

14 Euen as no man euer sawe the head go into a place one way, and the members another way, vnles they were diuided and cut off: So in like manner Iesus Christ our head, entered into the Kingdome of his father by ignomie,

nie, reproofe, shame, slander, rayling, persecution, *Affliction* and the Crosse, and therefore we his members (if we continue the members of his bodie) must enter in by the same way and none other. *Matth. 10. 24. 25. Iohn. 15. 18. 19. 20.*

15 As the fiery bush that *Moses* saw in the mount *Oreb*, *Exo. 3. 2. 3.* which bush for all that it was on a flaming fire, yet did it not consume: Or as the shining worne, that being cast into the fire, doth not perish nor consume, but contrariwise is thereby purged from filth, & more beautifull then if it were washed with all the water of the world: Euen so such Christians as are cast into the fire of *Affliction*, are not consumed, but purged, tryed, and purified.

16 As the child is glad when the father smileth vpon him, and speaketh comfortably vnto him, although hee beats him: So let vs be glad and reioyce, when our heauenly Father doth smile vpon vs, in giuing vs the assurance of his loue, although he doth afflict vs.

17 As the Physition, or Surgion, bindeth him fast that is vexed with a frenzie, stirs him vp that is troubled with the disease of *Lytharge*, putteth them both to vexation, and yet loueth them both: being not onely desirous to restore health vnto them both, but also applies very diligently his whole Arte and studie in curing of these things: Euen so God, although he be sometime sharpe and seuerer in afflicting and punishing his, yet doth hee most lovingly, by such meanes procure saluation vnto his elect.

*Adulterie.*

1 Like as Tumblers seates are called trickes, but it may be by their sport (as it sometimes falleth out) they may breake their neckes: Euen so *Adulterie*, fornication,

and such filthinesse, howsoeuer it be counted a trick of youth: yet it is such a trick as they may thereby (without repentance) condemne themselues.

2 As a man before God killeth his neighbour, if hee hate him, yea if he do not loue him, and of loue keepe himselfe both from doing hurt, and also bee ready and prepared to helpe his brother at his neede: Euen so the consent of the heart, with all other meanes that follow thereof, be as well *Adulterie* before God, as the deede it selfe. *Matth. 5. 27.*

*Adams fall came not to passe without the  
decree and ordinance of God.*

1 **A**S a man may giue a litle child some smal stripe with a rod, without the parents appointment, which notwithstanding they wold peraduenture dissemble & winke at: but none dare vndertake to cut him of the stone, or to cut off any limbe, without the fathers good will and authoritie: Euen so, the greater that the importance of *Adams* transgression was, in that it tended to destroy and ouerthrow so excellent a worke of God, namely, man, created to his image, the more are we to belecue, that it was neuer done without his counsell or decree. *1 Sam. 2. 6. Amo. 3. 8. Iere. Lam. 5. 38. Psal. 104. & 105. & 106. & 107. & 136. 1610.*

*Mat. 10. 29* 2 As a Sparrow falleth not to the ground without the will of God: Euen so *Adam*, being so excellent a creature, created after the Image of God, could not take so horrible a fall without his prouidence and decree. *Alf. 4. 27. 28. & 2. 23.*

*Amendment of life necessarie.*

1 **L**Ike as if a Marchant seemeth willing to trust another that is readie to be banquerout with all his goods,

goods, one warning will be inough to reclaime him, ye shall not need to pray him to beware, or to alleadge many reasons to withhold him, the onely feare of apprehension of the losse of all his goods, will be a reason and exhortation sufficient: Euen so then, when Iesus Christ saith; Be ye better aduised, that is amend: and note, that by offending God, and so taking the way to hell, we endaunger our selues, yea wee doo euen assure our selues to loose both bodies and soules for euer: It is therefore meere madnesse and vngratefull rage, to continue and not to be wiser and better aduised, that we may conuert to God, and by amendment preferue our bodies and soules vnto life euerlasting. *Math. 3. 2. & 4. 7.*

2 As litle children are nursed vp, to the end they may grow great and waxe strong, and it were a wonder to see a childe continue as litle and weake as at the birth: Euen so, if we who being members of the Church of Christ, and consequently, entred into the path that leadeth to the Kingdome of heauen, and daily do receiue the foode of Gods word and Sacraments, should not encrease in faith, working in loue, and *Amendment of life*, it were a great ingratitude and vnexcusable obstinacie, which should not escape vnpunished, to stand still in the way, and not to go forward.

*Aduersitie ought to make vs more faithfull  
and godly.*

1 Like as the more one forceth to take away a staffe which I hold in my hand while I am awake; so much more the faster I shut it in, and hold it the harder, that it may not bee taken away from mee: Euen so the more the diuell endeuoureth to take faith from vs



by tribulations, so much the more do wee meditate on the promises of God to holde it fast : and the more hee thrusteth at vs, to overcome vs, so much the more strongly wee leane vpon the staffe of Faith, to overcome his assaults.

*The Adversitie of the faithfull is not about  
their patience that God giveth.*

**A**S the Lord our most good and mercifull father, doth according to his infinite wisdom and endlesse compassion, prepare his people vnto himselfe, trying what they will beare for his names sake : Euen so hee doth not assay them about that he makes them able to beare ; but armes them beyond the thoughtes of the heart of man, till he send them full deliuerance of all euill and troubles.

*Adversitie bridlith our wicked appetites,  
and maketh vs more obedient.*

**1** **A**S wilde and fierce horses, are wont to be broken with the hardnesse of the bridle, and sharpnesse of the bit : So our vntamed lusts, and vnbridled appetites, are hampered, and brought within the compasse of reason, with the bridle of *Adversitie*, troubles, sorrowes, and afflictions.

**2** Euen as the Grape, that it may yeeld wine, is brought to the presse, that it may be thoroughly pressed : so man is brought to calamitie, that being pressed with sorrowes, and exercised with afflictions, he may bring forth the sweete and pleasant liquor of obedience and vertue, and  
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so be aduanced to true Christianitie, which is the greatest and highest dignitie in the world. Miseries, penuries, and tribulations, do for the most part, keepe vnder and stay our vnruely lusts, and dangerous desires, and are meanes that we lift vp our hearts and mindes vnto God, and that we be strengthened and confirmed, in true pietie and vnfained godlinesse: And on the other side, prosperitie, worldly wealth, dignitie and honours, are oftentimes meanes to hinder vs in holy exercises, and to puffe vs vp with pride and vaine-glorie, and to draw vs to disloyaltie and rebellion against God. *Numb. 21. 6. 7. 2. Chro. 33. 11. 12. Nehem. 9. 27.*

*Aduersitie bettereth the godly, but maketh the wicked worse.*

1 **E**VEN as full wheate in the eare, falleth out with the least motion of the sheate: that which is somewhat shrunke more hardly leaueth the huske: but that which is altogether shrunke, will rather go to the Chaffe, then go out of the eare: So a sincere hearted Christian, with the least Affliction, leaueth his sinne, and flyeth to God; the weaker Christian more hardly doth the same: but the Apostata will rather burne with vnquenchable fire, then forsake his beloued sinne, that so hee may turne to God.

*How a man may be assured of his Adoption.*

1 **L**Ike as fire is knowne to be no painted, but a true fire, by two notes, by heate, and by the flame: now if the case fall out that the fire want a flame, it is still knowne to be fire by the heate: Eeen so there bee two witnesses of our Adoption, Gods spirit, and our spirit: now if it fall out that a man want the principall,

which is the spirit of Adoption, hee must then haue recourse to the second witnesse, and search out in himselfe the signes and tokens of the sanctification of his owne spirit, by which he may certainly assure himselfe of his Adoption, as he may know fire to be fire by the heate, though it want a flame.

2 Like as when the Angell shewed vnto the Shepherds the natiuitie of *Iesus* Christ, saying, I shewe vnto you great ioy, that this day is borne to you a Sauiour in the Citie of *Dauid*, which is Christ the Lord; hee addeth, you shall haue these signes, ye shall finde the childe wrapped in swadling cloathes, and laid in a maunger: now if these Shepherds (becing come to *Bethelém*) hadde founde the holy Virgine in an honourable Pallace, and the Childe in a magnificall and royall cradle, they might haue had iust occasion to doubt of the tidings of the Angell, this estate not agreeing with the signe that he had giuen: but hauing found the Childe in poore estate in a maunger, as the Angell had foretold, they were confirmed to belecue that it was the *Messias*: Euen so, God hauing reuealed vnto vs by his word, that he hath chosen vs to be his children, hauing sealed it in vs by the testimonie and effects of the vnction of the holy Ghost, and hauing also giuen vs the markes in this, that hee hath made vs the members of his Church: hee hath foretold, and hath giuen one signe more of our Adoption, that wee shall bee reproached and persecuted: if then the world did make much of vs, loued and honoured vs, wee might after some sort, doubt of the word of God, and of our election and Adoption: but seeing the accomplishment of that, that was foretold vs, wee ought to bee so much  
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the more confirmed in this assurance, that wee are not of the world, but appertaine vnto our good G O D.

*Iohn.15.19.*

3 Like as if we aske the way to go to any place, and that one tell vs (for a signe of the right way) that it is at the beginning dyrtie, and afterwards full of hills, wee will leaue the other wayes, which seeme straight, drie, faire, and easie: and finding in that way which wee take, dyrt and hills foretold and giuen vs for a signe, wee will bee so much the more confirmed, that wee are in the right way: So the holy Ghost hauing foretold, that through many tribulations wee must enter into the Kingdome of heauen, and that the way leading to eternall life is narrow and difficult: if wee finde the way of the Gospell narrow and full of troubles, let vs acknowledge that wee are in the right way to the Kingdome of heauen, and that we ought therefore to be so much the more confirmed in assurance, that we are the Adopted children of God. *Act.14.22.*

*Math.7.13.*

*Of the inward markes of our Adoption.*

1 **A**S to the blinde and deafe the opening of their eyes and eares is needfull, clearly to see and heare the voyce of him that speaketh: Euen so we being of our owne nature both blinde and deafe as touching vnderstanding, the holy Spirit is hee, that openeth our eyes and eares, to comprehend the reuelation of our *Adoption*, and to feele in our hearts the assurance of it, engendering in vs Faith, which is as it were the hand, by which wee apprehend this great benefite: whereof also the fruites and effects, as well of the holy

holy Ghost dwelling in vs, as of the faith that is in vs, are the principall and most assured markes to giue vs knowledge of our Adoption. *Rom. 8.16. 1. Iohn. 3.24 & 4.13. Rom. 5.1. Ephe. 1.13.*

*Baptisme may not be denied to Infants.*

*Deut. 10.16  
& 30.6.  
Iere. 4.4.  
Rom. 2.28.  
29. & 4.11*



**A**S Circumcision was a Sacrament of repentance, as *Moses* and the Prophets do witnesse, and also a Sacrament of Faith, as the Apostle teacheth, and yet God did not debarre Infantes from receiuing of the same: Euen so no more ought *Baptisme* to be denied to our litle children.

*Exo. 12.48  
Nom. 9.14.*

2 Like as in the old Law, when any stranger forsaking his Idolatrie, would be ioyned vnto the people of God, and professe the same religion that they professed, both he and all his men children were circumcised, were they neuer so young: Euen so in the Apostles time, and many yeeres after, when any were conuerted vnto the faith of Christ, not onely they, but al their whole houtholds, both old and yong, were sealed vp with *Baptisme*, which is the seale of the people of God. *Act. 16.31.33. 1. Cor. 1.16.*

*Baptized but once.*

**A**S the Israelites were but once circumcised: So wee are but once *Baptized* onely, because we are but once borne onely: As Circumcision was the first beginning of Iudaisme: So *Baptisme* is the first of beginning Christianitie.

*Baptizing*

*Baptizing by a Midwife.*

1 **A**S a private man condemning or killing a murthe-  
rer (because the lawfull Magistrate is not then at  
hand to do it) hath himselfe murdered, and executed no  
iustice, because he had no calling therevnto : Euen so the  
Midwife or any other, which without all calling, do take  
in hand to Baptize children, doo make a prophane wa-  
shing, and so administer no Sacrament of the Lords.

2 Like as if the will of a Prince, do ordaine one cer-  
taine man to confirme writings, that by his onely Seale  
which hee hath appointed for that purpose, so that al-  
though an other vse an other Seale made without or a-  
gainst his will of the same matter and fashion, and in all  
things like it, yet it is treason to vse it, and the same is none  
of his Seale : Euen so by much more ought the will of  
God, which is, that onely those should minister the Sa-  
crament, which haue a publike calling therevnto, and  
haue that authoritie giuen them from the Lord, should  
minister the Sacrament, and none other, although an o-  
ther doo it in the same order, and with the same instru-  
ments.

3 As by the Seale which the Prince hath set apart to  
seale his Graunts and Letters Pattents with, when it is  
stolen and set too by him that hath no authoritie, there  
groweth no assurance vnto the partie that hath it : So if it  
were possible to be the Seale of God, which a woman  
should set too in Baptizing Infants, yet for that she hath  
stolen it, and put it too, not onely without, but contrarie  
to the commaundement of God: we see not how any can  
take any assurance of the doing hereof. For as well, and  
as lawfully may she preach publicly in the Church, and

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minister



minister the Sacrament of the Lordes Supper openly, or otherwise; as to Baptise in time of necessity, &c.

4 As a Seale added to a Deede or Euidence, by such as hath no authoritie to put to the same, hath no force to ratifie or confirme the Couenants and Graunts in the Writing; which kinde of Seale hath beene alwayes deemed no better then a counterfeite and plaine forgerie: Euen so the outward seale of *Baptisme* added by women, hath no force by Gods institution to confirme any in the promises of saluation, because women haue no warrant in the word to Baptise: for euerie washing of the childe in the name of the Trinitie is not a Sacrament of *Baptisme*, neither can there bee rendered any cause why the Lords Supper ministred by them, should not bee counted as good a Sacrament as their *Baptisme*.

*Baptisme.*

1 **E**VEN as they which were in the Arke of *Noah*, were preferued from the flood: So whosoever doth earnestly sticke to the couenant of their outward *Baptisme*, are deliuered from the euerlasting flood, (that is to say) from the paynes and torments of hell by Iesus Christ.

2 As the flood did preferue so many as were within the Arke, but sunke the rest: So likewise is *Baptisme* auaileable, to so many as are Baptized into the Church of Christ by faith; but helpeth the rest no more then it did *Simō* the forcerer. *Act. 8. 9. 10. &c. Mar. 16. 16. 1. Pet. 3. 10. 21.*

3 As in the Flood both sinne and sinners did perish: So also in the flood of *Baptisme*, sinne sinketh, but the sinner is safe. *Tit. 3. 5. Iohn. 3. 5.*

4 As the Purse of a true man in the hand of a theefe, doth not make or proue him to be a true man : Euen so Baptisme though it be in the assemblies of the Churches of Rome, yet it noth not proue them to be the Churches of God, neither doth it appertaine vnto them, but vnto an other hidden Church of God, which he hath in all ages gathered forth of the midst of them.

5 As the grasse receiueth substance and nourishment of the roote into which it is grafted : So they that receiue Baptisme with such faith as they ought, do truly feelee the effectualnesse of the death of Christ, in the mortifying of their flesh, and therewithall also they feelee the effect of his resurrection, in the quickning of the spirit. *Rom. 6. 3. Col. 2. 12.*

*Reading of Authors.*

1 **A**S *Ulysses* stopping his eares with waxe, escaped the danger of the Sirenes : So ought we to auoyde such things as are found filthy in Bookes, and Authors, though they seeme pleasant, if we will auoide the danger ensuing such things.

2 As the like pleasure is not to him that goeth into a goodly garden garnished with diuers kindes of hearbes and flowers, and that there doth no more but behold them, of whom it may bee said, that hee went in for nothing but that hee would come out, and to him, which besides the corporall eye pleasure knoweth of euerie one the name and propertie. So verily much difference is there in reading of Authors, and in sundrie sorts of men that doo it, and much more pleasure and profit hath hee which vseth art and iudgement, then the other, which with great studie indeed turneth  
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them ouer, but for lacke of the knowledge of precepts, wanteth also the fruite and delectation, that he more amply might obtaine.

*Christs Body is not inclosed or contained in the bread, vnder the bread, or with the bread: neither the bloud in the wine, vnder the wine, or with the wine.*

*1. Ioh. 1. 7.*

**I** AS the bloud of our Sauour Christ doth cleanse vs from all our sinnes, and yet we need not to haue it really present with vs, for to be washed or bathed in it: So Christ our Sauour, according to his promise, doth daily, or whensoever we do come worthily to his holy Supper, feed both our bodies and soules, with the wholesome and heauenly foode of his precious Body and bloud, and this doth he by his eternall and almightie Spirit, so that he needeth not therefore to come downe at the becke of enerie iugling popish Priest, and to be really present in their wafer Cake, after that they haue with gaping and blowing, spoken foure or foue words vpon it.

*Receiuing of the Sacrament.*

*Iohn. 13. 20*

*Luk. 10. 16.*

*Math. 25.*

*41. &c.*

**L** Ike as Christ doth recouer and impute that to bee done vnto him, which is done to his Ministers, or poore needie members: So also doth he recouer and impute that to bee done vnto his Body and bloud, that is done vnto the Sacrament of the same.

*1. Cor. 11. 27.*

*\* Act. 9. 4.*

*Zach. 2. 8.*

**L** Ike as he that sinneth against a Minister or a poore man, sinneth against \* Christ himselfe, although in the meane while hee hath not hurt Christes person in any point: Euen so is he also guiltie of the body and bloud of Christ,

Christ, whosoeuer receiueth the Sacrament of the Body and bloud of Christ vnworthily, although in the meane season, he hath not receiued the very Body and bloud of the Lord.

3 Like as if a Rebell should tread vnder his feete the Seale, Letters, or Coyne of the Prince; although he touch not the Prince himselfe, nor tread him vnder his feete: yet is he said to haue troden the Prince vnder his feete, and is accused not for hurting the Seale, or defiling the Letters, or defacing his Coyne, but hee is charged of treason, and accused for treading the Prince vnder his feete: Or if one man should send a gift or token vnto an other man, (as a peece of bowed siluer, a Nutmeg, or a Rasing of Ginger) if the partie to whom it were sent wold not take it, but refuse it despitefully, or contemne it, the man that sent it, might well thinke he had contemned and disdained him, and not his gift or present: but what might hee thinke if hee should cast it into the dyrt, and trample it vnder his feete? Therefore, if hee did as hee ought to do, he should consider (when he receiued the token) the minde and good will of his friend, that sent or gaue it, and according therevnto, to esteeme and receiue it: So likewise if we do as we ought to do, in beeing partakers of these holy Mysteries, we should rather consider the minde and good will of our loue Christ, then the Bread and Wine which we see: yea if we do not altogether consider Christes minde and purpose in this behalfe, we deale vntruthfully, and strumpetlike with him. For it is the propertie of Strumpets, to consider the things giuen and sent them, rather then the good will and minde of the giuer and sencer, whereof the true louers doo not consider in any point, the value of the things giuen or sent, but the minde and good will of the partie: So we,

(if we be true Louers of Christ) must not consider barely the outward things, as the Bread and Wine which wee see, and our senses perceiue, but rather altogether wee must viewe and consider the minde of Christ, and therafter, and according to it, to esteeme and account of the same.

4 Like as if a wilfull and rebellious subiect should no more esteeme or regard his Princes scale, then other common wax, or haue it in no greater reuerence then the scale of some priuate man, it might rightly be said, that hee maketh no difference of his Princes person: that is to say, that he doth no more esteeme him, then hee doth other men: yet it needeth not that the Kings person bee there really present: So when we come to the Lordes table, if we take vnreuerently the mysticall Bread and Wine, as other common meates appointed for the bellie, then make wee no difference of the Lordes Body: wee doo not esteeme the worthinesse, price, and vertue of it, which in the holy Mysteries, is so freely and so liberally offered vnto vs. And therefore if we receiue this Sacrament vnreuerently, not considering who is the Author of it, nor who it is that offereth himselfe so mercifully and louingly vnto vs: it is no maruell therefore, that the holy Apostle saith, that we are guiltie of the Body and blood of the Lord; that is to say, that we are before the seate of Almighty God, because of our vnthankfulnesse, and vnreuerent handling of the holy Mysteries, counted as guiltie, as if wee had slaine the Body of the onely begotten sonne of GOD, and shed his most precious blood vpon the Crosse. Or it is no maruell that in stead of grace, in stead of forgiuegesse of our sinnes and of life euerlasting, wee doo eate and drinke our owne damnation. And yet it followeth  
not

not that the Body and bloud of Christ be really present there in the Sacrament.

*Christes naturall and immortal Body, can be but in one place at once, and not in many places.*

**L**Ike as the Soule of man vnited to his Body, cannot be a Body because it is a spirit : Euen so the like is of the Body and of the Soule of Iesus Christ, and of his diuine and humane nature, of the which euerie one of them holdeth so continually his properties, that the one cannot be that the other is. For albeit that they be vnited together by personall vnion, yet for all they remaine alway distinct in their vnitie, according to their properties, and not confused, in such sort, that the one cannot be the other: wherefore wee may not say at all, that the Diuinitie is the humanitie, or that the humanitie is the Diuinitie, nor that the one is conuerted into the other. For if there were such a conuersion, they should no more be that which they are, but should bee chaunged into other natures, which thing cannot be. For God can neuer bee but God. Wherefore hee cannot be conuerted into man, but he may vnite man to himselfe, as he hath done in the person of his Sonne Iesus Christ. Likewise man cannot bee conuerted into God, for so much as he is a creature, and that God which is the Creator of all, cannot bee created, but is without beginning, as hee is without end and infinite: the which thing cannot agree with any creature. From whence it followeth, that the Gods which are created are no Gods at all, but are onely creatures, or else vaine illusions or imaginations. And as the substance of G O D, cannot bee conuerted into that  
of



of man, nor that of man, into that of God: for otherwise, God should not be God, nor man should not be man at all: Euen so neither the one nor the other may be without his conuenient and naturall properties belonging to the diuine nature, it is no more diuine nature, but humane. In like sort, if the Sacramentall signes of the Body and blood of Iesus Christ, haue the naturall properties which do belong to the Bread and to the Wine, as they haue indeed; if they haue their qualities and accidents, and these same effects, they are not then really and substantially the Body and blood of him, but Bread and Wine remaining alwaies in their substance with their accidents.

2 As the bodie of the Sunne, and light of it, are foioyntly ioyned together, that the one cannot be separated from the other, yet it followeth not, that wheresoeuer the light of the Sunne is, there the body of the Sunne must be also. For as the Sunne being still in the Element according to the order that God hath appointed among vs his creatures, doth with his light refresh, comfort, and quicken all things here vpon earth. So our Sauour Christ Iesus who is the true Sonne of righteousness, being still (vntill the time that God hath appointed) on the right hand of his Father touching his manhood, that is to say, aboue in heauen in the place of beatitude, felicitie and ioy, raiging there with the Father in equall glorie and maiestie, doth continually assist, aide and comfort his Church, by his holy spirit, being alwaies present with his elect and chosē, by his diuine Maiestie, prouidence, and inuisible grace, whom hee doth not cease through his almightie power, the spirit being the worker of it, to feede still with the wholsome foode of his most precious flesh and blood. Now as it were most noysome and hurtfull

vnto all the whole earth, if we had here belowe the Body of the Sunne: so is it not expedient, that the Church and Congregation of the faithful, should haue Christ still present here, touching his humanitie and manhood. For so he saith. *John. 16. 7.*

3 As no man can denie but that the eye and the sight of it, be so ioyntly and inseperably ioyned together, that as long as the eye is whole and sound, the one cannot be seperated from the other: yet the eye is not in all places that the sight dooth reach vnto: As we knowe that seueritie and mercie are in God so ioyntly ioyned together, that the one cannot be seperated from the other, and yet they that feele his seueritie, doo not feele his mercie: that is to say, those whom he doth according to his righteous iudgement punish euerlastingly in hell fire, them doth he vtterly banish and put away from his bounteous goodnesse and mercie. *¶* Euen so, although the Diuinitie and humanitie of Christ be so lincked and ioyned together, that wheresoeuer the one is, it doth not therefore follow that the other is there also. For the godhead of Christ can be euerie where, and in more places then in one at once: but his manhood cannot be euerie where, nor in more places then one at once.

*¶* *Bread and Wine in the Lords Supper do no more change their substance nor qualities, then the water in Baptisme.*

**A** Sim, the Sacrament of Baptisme the substance of water remaineth still: So likewise in the Lords Supper, remaineth the substance of Bread and Wine.

*¶* As in Baptisme is giuen vnto vs the holy Ghost, and pardon of our sinnes, which yet lie not lurking or inclosed

in the water : so in the Lords Supper is giuen vnto vs the Communion of Christes body and blood, that is, grace, forgiuenesse of sinnes, innocencie, life, immortalitie, without any transubstantiation, or including of the same in the Bread. *Mar. 16. 19. Luk. 24. 6. 51. Act. 1. 9. 10. Iohn. 12. 8. 26.*

3 As by Baptisme the old man is put off, and the new man put on, yea \* Christ is put on, but without transubstantiation or chaunging of the water : Euen so it is in the Lords Supper : wee by faith spiritually in our soules do feede on Christs Body broken, do eate his flesh and drinke his blood ; do dwell in him, and he in vs ; but without transubstantiation.

\* *Gal. 3. 27.*

*Bookes.*

1 **A**S Theeves be loth to assault an house where they know to be good Armour, and Artillerie : so wherefoeuer the Bookes of the holy Scriptures be wel occupied and exercised, there neither the diuell nor any of his angels dare come neare.

2 Like as Smithes, Mafons, Carpenters, and other handie craftsmen, what need soeuer they be in, or what shift soeuer they make, will not sell or lay to pledge the tooles of their occupation, for then they could not worke or follow their trade, and so get their liuing : So likewise euerie good Christian ought to be like minded and affectioned towards the Bookes of the Prophets, Apostles, and other holy writers, inspired by the holy Ghost, the instruments of their saluation, and therefore not to sell or pawne them away.

3 As vnto those precious stones, the greatest price is due, which not onely with their colours do delight the eyes,

eyes, but also are of effect for medicines: So vnto those Bookes is the chiefeſt praise due, which in them do not onely containe pleasant speech and eloquent, but also that do deliuer the minde from all vice and corruption.

4 Like as one dish of meate well chewed and digested, will comfort nature more then diuerſe delicates that lie rawe and vndigested in the stomacke: Euen so one good Booke often and thoroughly read, will do thy soule more good, then the superficial sight and taste of a thousand.

5 Like as no wise man will receiue a writing for the least plote of ground without the counsell of some learned Lawier: nor a medicine for his body without the aduise of some learned Phisition: Euen so much more ought a Christian not to venture vpon a Booke, wherein may be some damnable error, which may conuey from him his heavenly inheritance, or some deadly poyson which may kill his soule, without the direction of some godly Diuine.

6 As vnto men of diuers complexions and affections, God hath giuen choise of meates, and varietie of apparell: So likewise many Bookes to one ende are published and set forth by sundrie men, in diuers fashions, and with a diuers gift, order and facilitie: that hee whom one Booke sauoureth not, might yet like the taste of another.

*Our second Birth.*

**L**ike as we see the naturall Body from the first Birth to receiue diuers members, and euerie member diuers offices & vses, as it is the vse of the eye to see good or euill, and of the hand to take vnto it that which is good, and to

remoue from the Body that which is euill: Euen so in the second Birth we receiue new members, whereof euerie one hath his diuerse vse and function, as knowledge of the will of God, hope, loue, faich, which is as it were, the hand reaching vnto vs all the mercifull promises of G O D in Christ, whereby we are so surely ioyned in affection to the Lord, that by nothing we can be seperated.

*Cares of the world hurtfull.*



**A**s a Clocke can neuer stand still from running, so long as the peales and plummetts doo hang thereat: Euen so a worldly man hauing infinite Cares, cogitations, and anxieties hanging vpon his minde, as waightes vpon the Clocke, can neuer haue rest or quiet day or night, but is enforced to beate his braines when other men sleepe, for the compassing of those trifles wherwith he is encombred.

*Carelesse keepers of Gods commandements.*

**A**s the Scribes and Pharisees that came from *Ierusalem*, picked a quarell against our Sauour Christ, because his Disciples did eate with vnwashed hands, wherby they transgressed (as they said) the tradition of the Elders: Our Sauour Christ in defence of his Disciples, chargeth the Scribes and Pharisees, which were so zealous to maintaine their owne ceremonies, that they were carelesse to breake the commaundements of God: Euen so it cometh to passe alwaies, that they which are most earnest in vpholding and defending traditions and ceremonies instituted by man, are most forgetfull in keeping the commaundements



maundements of God : But this is the iust iudgement of  
G O D against those that iouent a new worship of  
their owne braine : That first they looke their labour :  
and secondly, that they are depriv'd of all right vnder-  
standing, because they haue presumed to be wiser then  
God. Whom the world of God condemneth. *Esa. 44. 23.*  
*14. & 6. 9. Math. 13. 14. Act. 28. 26. Rom. 21. 8. Iohn. 12. 40.*

*Carnall minded men.*

**A**S with a leaude and naughtie Companion, if wee  
keepe companie we shall learne no good, but rather  
be readie to be infected with his sinne and vice : Euen so  
if wee suffer our selues to be acquainted with the flesh,  
and vse it as a companion in all our dealings, and yeeld  
vnto it, we shall then be sure to learne no good of it, for the  
flesh prouoketh vs to whordome, to drunkenness, to wan-  
tonnesse, &c. Now if we shall acquaint our selues with  
the flesh, we shall learne those things which tend to our  
destruction. *Gal. 6. 8. Rom. 8. 12, 13, 14, 15, 16. Tit. 2. 12.*

*The Cause of Gods plagues are diligently  
to be searched out.*

**L**Ike as the Physitian seeing in a glasse by the water,  
the disease within the body, by skill and learning  
searches out the cause of the disease, and ministers good  
things for the same : Euen so wee, in looking into the  
glasse of Gods word, shall soone perceiue the diseases and  
finnes which are in vs, and the cause thereof, and so  
wholesomely minister some profitable and comfortable  
remedies for the same.

*Enill*



*Euill Company hurtfull.*

1 **A**S whole and sound eies with beholding and looking on sore eyes, be annoyed and hurt : so good and honest folkes be oftentimes stained and hurt with the Company of wicked men.

2 Like as a naturall Father will not willingly suffer his childe to come into a place where he may be in daunger to take hurt of his body, either by infection of the plague, or otherwise : Euen so much more a Christian Father is bound in conscience to keepe his childe and the rest of his familie from leaud and wicked Companie, where euen their soules should be hurt and poysoned.

3 As it is a folly or madnesse to shut our doores against those who bring the plague, which infecteth only our bodies: So likewise it is a much greater folly and madnesse, to set open our doores to swearers, blasphemers, ribaldous talkers, and vngodly liuers, who infect both soule and body.

4 As sweete waters are corrupted and spoiled, when they run into waters which are fault, bitter, or vnwholesome: Euen so that man which ioyneth himself in friendship, and doth couple himselfe in familiaritie with wicked and vngodly men, becommeth wicked and vngodly himselfe, and is stained and blemished with their vices, although heretofore hee had beene enclined to vertue and godlinesse. *1. Cor. 5. 6.*

5 Euen as the Riuer *Hypanis*, which is very famous, and much spoken of, because of the clearenesse & sweetnesse of the water of the same, after that it receiueeth into it, the bitter and troubled waters of the Fountaine *Erampa*, is poysoned and made vnprofitable. So likewise ma-

ny men of great and excellent wits, which did flowe with the pure and pleasant waters of vertues, when they haue fallen into the societic and familiaritie of vngracious, leaude, and godlesse men, haue bene poysoned with the leaudnesse of their liues, and the loosenesse of their conditions.

6 As rotten Apples do corrupt those sound ones that do touch them, and lie close to them: Euen so the euill manners and bad conditions of the vngodly, do infect those that keep them companie. *Psal. 1. 1. & 26. 4. 5. Mar. 14. 67. 1. Cor. 15. 33.*

7 As a Looking Glasse, though it be most cleare and cleane, with the foule breath of those that blowe vpon it, is obscured and dimmed: Euen so a man that is honest, vertuous and godly, with continuall custome, acquaintance and familiaritie, of dishonest, vngodly, & gracelesse men, is oftentimes corrupted, infected, and blemished. *Ecclesi. 13. 1. Den. 7. 1, 2.*

8 Like as if it do happen, that a Planet otherwise verie beneuolent & wholesome, shall be ioyned to other stars or Planets, which are maleuolent, & of bad influence, it also wil send forth influence that is euill and vnwholsome: Euen so a man that is vertuously giuen, & wel bent to godlines, if he take & ioyne vnto him, prophane, wicked & vngodly men, into much acquaintance & familiarity, he also at length, will become prophane, and vngodly, as they be.

9 As one scabbed sheepe infecteth many other: Or as a little poison spoileth a great deale of meat and drinke: Or as some fewe infected with the plague, may infect a whole house, towne or countrey: Euen so the familiaritie and company of the wicked, infecteth and hurteth the godly, because there can be no true concord betwixt the sons of wisdom, and the sonnes of folly. *2. Cor. 6. 14. Pro. 29. 27.*

10 As

10 As men are wont in their owne bodies, if so be any part thereof be festered with an incurable disease, they cut off the same; not because they neglect or hate their bodies, but that they may preserve their other parts from infection: So also ought we to deale, we must cut and shake off wicked and obstinate sinners from our societie and companie, that wee bee not infected by them.

11 As some little creatures do bite vs, but we scarcely feele it; but afterwards we shall well perceiue that they haue bitten vs: So in like manner, though we perceiue not the hurt that commeth by ill company at the first, yet we shall finde it afterwards.

12 As in a generall distemperature and corruption of the ayre, it is hard euen for him that hath an healthfull and strong constitution of body, to auoyde sickness: So likewise it is in euill Company, in corrupt ages, and places, very hard to liue vnspotted of the world. *Act. 2. 40. Math. 24. 12.*

13 As one that walketh in the sunne, shall be sunburnt, though the end of his walking in it be not to be sunburnt: So likewise will it be with those that keepe Companie with the wicked. *2. Cor. 6. 14, 15, 16, 17. Eph. 5. 11.*

*Catechising.*

1 **L**Ike as a Childe that learneth the *A, B, C*, when he hath once learned his Letters, is yet readie to learne the same againe: Euen so many Parishioners are so forgetfull, that when they are past one principle and point of Religion, that they must yet be brought backe againe to the same. *Hebr. 5. 12, 13, 14.*

2 As weake and young Infants must haue milke giuen them,

them, and not strong meate : Euen so many rude people must haue the rudiments and first beginnings of Religion rather taught them, then higher points which their capacitie cannot yet digest. *1. Cor. 3. 2.*

3 As there is litle hope that a childe that cannot abide to eate milke and other liquid and nourishing meate, will liue long, for hee cannot then brooke stronger meate : Euen so those people must needs perish, that will not, nor cannot abide to learne the principles and least points of Christianitie, much lesse can they brooke higher points.

4 As that Schoolemaister which still commaundeth his schollers, saying learne this, learne this, and yet neuer calleth them to account how the same is learned; may assure himselfe, that his schollers will haue but a slender regard to be perfect in that which he commandeth, because they thinke they shall neuer be examined how they haue profited : Euen so falleth it out with the Minister towards his Parishioners, that although he be verie diligent to Preach vnto them the principles of Christian Religion, yet if he be not carefull to Catechise and examine them particularly therein, there will come and appeare litle profit or none at all by his labours; as experience proueth the same.

*Originall Corruption.*

1 **A**S children take of their Parents their originall and naturall qualities and conditions : Euen so they receiue with the same, Originall Corruption of nature, which commeth by Originall sinne.

2 Like as corne, although it be neuer so cleane winnowed and purged from chaffe, yet when it is sown, the same seede will be full of chaffe againe, vntill it be winnowed

wed and made cleane : Euen so be children borne full of chaffe and Corruption of originall sinne , vntill that by Baptisme in the blood of Christ, through the wonderfull operation of the holy Ghost, and be drawn from the loue of themselues, and of worldly things, vnto the pure loue of God, as their Parents were.

*A briebe Comparison of the sinnes that raigned in the people in the time of the Prophet Zephania, with the like sinnes in the people of our time.*

1 **A**S in the time of the Prophet , there were many and foule sinnes and vices then rainging and ouerflowing amongst the people : Euen so likewise are there now many greenous sins and offences amongst vs.

2 As the people then presumed vpon their blinde and dead faith , and counterfeit repentance , and hypocritically , and faigned prayers : So also the common people now presume vpon theyr idle faith, thinking themselues as good Christians as the best, if so bee that they can say by heart the Articles of theyr Beleeefe, the Lords Prayer , and the tenne Commandements : and thinke that they repent verie well, if they come to the Church on the Sabbath dayes and other holy dayes , and say the Confession after their Minister , although they bee neuer touched with any remorse or feeling of any one sinne ; yet they suppose they haue repented sufficiently : and so likewise of Prayer.

3 Like as in the Prophets time, when the people were thus ouerwhelmed with their blinde faith , counterfeite repentance, and hypocritically Prayers, then the Lord in  
mercie



mercic sent his Prophets vehemently and sharply to reprove them, and to denounce the iudgement of God against them : Euen so the Lord of his vnspeakable goodnesse, hath raised vp many famous and zealous Preachers in our dayes , to exclaime and crie out against the manifold wickednesse now raining amongst vs, and to threaten vs with the vengeance of God for the same.

4 As there were alwayes some good Prophets that would reprove sinne and iniquitie in all estates, without respect of persons : so there was also some false and sawning Prophets and Preachers, that would soothe vp the people with sweete and flattering words, and dawbe them vp with vntempered mortar , telling them that there was peace , and all was well , and that they were in a very good case , when indeede destruction was euen at hand : Euen so in like manner , as wee haue many faithfull Preachers that will boldly reprove sinne in all estates : so also wee haue many such clawbackes and flattering Ministers , who doo soothe vp their Parishioners , making them beleeue that they are as good Christians as the best , and that they may be partakers of the Lords Supper , if so be that they can say the Lordes prayer , the Articles of their Beleeve , and the tenne Commaundements ; yea and though they vnderstand not what the Sacraments meane, neither wherefore, nor yet to what end they were ordained, nor what profit they should haue by worthily receiuing the same ; and if so be that they come to the Church at times appointed , and heare the Seruice read , although they returne home againe as wise as they came , and haue profited no more in knowledge , then the seates that they sat on : yet these are



good people (say they) and obedient and dutifull subjects.

5 Euen as in the Prophets time, the people then excused themselves for not comming to heare their Sermons, because there were some Priests and false Prophets that did bend and set themselves with all their force to contrarie and gainsay that doctrine which the true Prophets did deliuer vnto the people, wherevpon the people said, that they could not agree amongst themselves, & therefore they would not heare them: So likewise a number of people do now say after the like sort, go about to excuse themselves, saying, we wil not heare them, because they cannot agree among themselves: for one (say they) Preacheth of this thing to day, & an other against it the next day: some allow of one thing to day; other some disallow of the same: so that (say they) we cannot tell which to follow, or whom to beleue: but such as would be accounted good Christians, ought to be growen to such knowledge and iudgement in the word of God, that they be able to discern and iudge who preacheth sound Doctrine, and who teacheth corrupt; and so to trie the spirits, &c.

1. Iohn. 4. 1.

*Christ Communicated to vs by a spirituall maner.*

1 **A**S we verily take and eate the bread and wine by a naturall maner, the which incontinent after by digestion, turneth into our substance and nourishment of our corporall life: So likewise as verily (although by a spirituall and celestially maner, and not with mouth and teeth) is Iesus Christ himselfe, which is now in heauen, on the right hand of his Father, communicated vnto vs, 1. Cor. 10. 16. that we may be flesh of his flesh: (Eph. 5. 30.)  
that

that is to say, beeing knit and incorporated with him by faith. *John. 17. 21, 22, 23.* our soules and our bodies doo attaine to eternall life, *Col. 2. 12:* yea euen whilest wee be in this world, his spirit doth sanctifie and gouerne our bodies and soules, to dedicate and sacrifice all our life to his seruice, and to the loue of our neighbours, for the loue of him.

2 As no man will denie a mans wife to be with her husband one body and flesh, although hee be at London and she at *Torke*: So likewise it cannot truly be denied, that the coupling of Christes body and bloud to the Sacrament, is a spirituall thing, and therefore there needes not any such carnall presence as the Papists doo imagine.

*Education of Children.*

1 **L**Ike as fruitfull fieldes for lacke of tillage waxe barren: Or as trees being neglected either bring forth no fruite, or else the same vnseasonable, without the diligence of grassing and pruning: Or as dogges be vnmeet to hunt the horse, and Oxen vnapt to the plough, except mans diligence be put thereto: Euen so Children would become wilde and vnprofitable, except by diligence and in due time, they should be fashioned and brought in order by good bringing vp.

2 Like as planting and carefulnesse hath great power in all growing things: Euen so hath Education greater vertue and strength; yea and better fruite in the diligent bringing vp of Children.

3 Like as Noblemen and Gentlemen are desirous to haue a good and skilfull horsekeeper, that can keepe their horses well, and they spare not to giue great stipends to such: Euen so how much more ought Christian Parents

be desirous to haue and maintaine a good Schoolemaster that might godlily bring vp their children in vertue and wisdom.

4 Like as if a horse be not well broken, or haue any euill qualitie, the owner will be carefull to see it remedied, and that he may be made gentle: So likewise godly Parents, seeing their naturall childe euill brought vp, ought to be much more carefull that he may be brought to some good order.

5 As there be some men, who can easily see and spie a spauine, a sprent, a ringbone, or such other disease in a horse: Euen so much more ought a good Father be as readie to looke that there be no faults in his Children, or in the teacher vnto whome hee committeth the charge to bring them vp in learning and good manners.

6 As a vessell will long retaine and keepe the fauour of that wherewith it is first seasoned: Euen so if Children be taught good things whilest they be young and tender, they will abide and sticke the longer with them. *Pro. 22.6. Dent. 4.9.14. & 32.46.*

7 Euen as a Plant will sooner take nourishment, and thriue better in the soyle where it first grewe and sproong vp, then in any other ground, because it liketh his owne soile best: So likewise children will sooner take instruction and good nurture from their Parents, whom they best like, and from whom they had their first being, then from any other.

8 Like as our first Parent *Adam*, and so all other after him, haue beene a meane of falling to all their posteritie, in begetting Children in their owne image, which according to the lawe of creation should haue bene borne

in Gods image : So now in lieu of this , all Parents should lend their hands to their children to lift them vp againe by good Education , and neuer cease vntill they see in some measure the beautie of the first image , and the vertue of the second *Adam.* *Pro. 22. 6. Deut. 4. 9. & 11. 18, 19.*

9 As life and death is in the power of the tongue : So also we may well say, life and death is in the Education of our children : for if they be well brought vp, it shal be life vnto them; but if it be otherwise, they are trained vp to euerlasting death. *Pro. 18. 21.*

10 Euen as a weede if it growe in a rancke soyle will waxe out of measure noysome: So children comming of honourable Parents , brought vp in ease, and pampered with the delights of gentrie, they wax immeasurably vitious, whom neither Lawes, nor Magistrates, nor any other good meane, can hardly keepe vnder.

11 As the brute Oxe and Assse would neuer endure their hard labor, except they were held in by their yoake, but would stray euerie way : So vnbridled man, if hee be not in his youth held in by the yoake of painful labor, and vertuous education, he wil neuer abide it when he is old, but wil run out into euerie path of destruction. *Lament. of Iere. 3. 26.*

12 As *Alexander* the Great attained to haue such a puissant Armie, whereby he conquered the world, by hauing children borne and brought vp in his Campe, whereby they became so wel acquainted and exercised with weapons from their swadling eloahtes , that they looked for no other wealth or Countrey but to fight : Euen so if thou wouldest haue thy children either to do great matters, or to liue honestly by their owne vertuous endeouours,

endeuours, & not to gape vniustly for other mens goods, but to be content with the blessing of God vpon their labours, thou must acquaint them with paines taking in their youth, and so to bring them vp in the nourture and information of the Lord.

*Eccle. 25.*  
27.

13 As those which haue experience in keeping and repairing of the Sea bankes, can easily tell vs, that if the raging waues should be suffered to breake ouer but one tide, they should hardly in many dayes recouer it againe: Euen so if Parents suffer their Childrens affections (throghe want of good Education) to haue the full swing and course, yea but a small season, they shall hardly or neuer againe win this breach. *Pro. 11. 20. & 29. 15.*

14 Euen as the fattest soyle bringeth forth the rankest weedes: So pampered Children brought vp without due gouernment and discipline, thrust foorth the greatest and most ouergrown vices.

15 As young Plants being straightned while they be tender, and trimmed with pruning and other parts of husbandrie, will grow very goodly to behold in their greatnesse, which being neglected, are many times very crooked, and vnfit for diuers vses: So likewise do young men and women for the most part proue, as they are nurtured in their youth.

*Christes second comming to iudgement.*

1 SO quickly as the lightning in the East is seene vnto the West: Euen so suddenly shall Christ appeare vnto the whole world, at his second comming.

*Mat. 24. 43*  
44.

2 As a Theefe (so neare as he can) commeth closely to roban house, then when men thinke least of him: So likewise

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likewise vpon a like suddē, when men least thinke of it, shall Christ come againe to iudgement. *1. Thess. 5. 4.*

*2. Pet. 3. 10.*

3 Like as when the Sunne is vp, which is the most excellent light, although the Moone and the Starres doo remaine still in the element, yet are they not scene, but are euen as though they were all fallen downe from heauen: Euen so the comming of Christ to iudgement, shall be so glorious and so bright, that in comparison of it, the light of the Sunne then, the Moone, and the Starres, shall be as though they were not at all: *Math. 24. 29. Esa. 13. 10.*

*Ezech. 32. 7. Joel. 2. 31. & 3. 15. 16.*

4 Like as men waxe cunning to foresee what weather will shortly happen by the standing of the winde, by the gathering of the cloudes, and by other tokens: which as it did condemne the carelesnesse of them which liued in the time of Christ, because they were not carefull and diligent to marke the tokens whereby they should haue knowne the comming of Christ: So also it will condemne vs, if we marke not, neither obserue the tokens of the second comming of Christ.

5 As a guiltie man, whose conscience doth accuse him, would neuer see the Iudge: and a traytor would neuer willingly be espied of his Prince, nor a disloyall person of one that knoweth him: and on the other side, a true and faithfull subiect, that hath done dutifull seruice, desireth the presence of the Prince in hope to be well rewarded: So the wicked and vngodly ones of the world, are grieued to heare of Christs comming to iudge the quick and the dead: but they that haue liued with good consciences, do grone for his comming.

*Christ the onely object of faith which iustificieth.*

L Like as when the children of Israel were bidden of *Moyses*, to looke vp to the brazen Serpent, neither could  
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the Serpent haue helped them, except they had looked vp, nor yet their looking vward haue profited them, vnlesse they had directed their eyes vpon the said Serpent, as the onely obiect set vp to the same purpose, for them to behold: So our faith in like case directed to the body of Iesus Christ our Sauour, is onely the meanes whereby Christes merits are applied vnto vs, and we now iustified before God. *Rom. 10. 9.*

*Christ our Mediator.*

**L**Ike as Christ Iesus is our looking glasse, in which we behold the inuisible and glorious God, to be our louing and mercifull father, more readie to heare, then wee to pray: So the same our Sauour Christ is also our feete, by which we go to the father, our mouth by which wee speake to the Father, and our hand by which we offer our prayers, and all our seruice, yea our soules and bodies, as a liuely, reasonable, and acceptable sacrifice to his Maiestie.

2 As no man is able to behold the bright Sunne vnlesse it be couered with a cloude: Euen so no man can abide the Maiestie of God, but through the Lord Iesus Christ.

*Communion with Christ.*

**A**S the head giueth sence and motiō to the members, and the members feeble themselves to haue sence, and to moue by the meanes of the head: Euen so doth Christ Iesus receiue and quicken euerie true member, and by his heauenly power maketh him to doo the good which he doth.

2 Like as from the stock, sap is deriued to the graft, that it may liue and grow, and bring forth fruite in his kinde: So likewise do all the faithfull that are grafted into Christ the true vine. *Rom. 6. 4, 5. Iohn. 15. 1, 2. Ephe. 13. 16.*

3 And as the graft looseth his wilde nature, and is changed into the nature of the stocke, and bringeth forth good fruite: Euen so in like manner it is with them that are in Christ, who by litle and litle are wholly renued from euill to good. *Act. 15. 9.*

*Conscience touched.*

1 **L**ike as they which haue diseased bodies, are contented with no one Phisition, but do comit themselves to euerie man that will promise them helpe: So also it fareth oftentimes with them that haue their consciences ouerpressed with the burden of their sinnes, that they can be content to yeelde themselves to euerie hereticke that will promise them libertie.

2 As after great stormes the ayre is cleare: so after the fouds of repentant teares, the Conscience is at quiet.

3 As a sicke man that is pained diuersly, complaineth of diuers places: euen so a man troubled in Conscience, vseth many phrases according to the diuersitie of afflictions: *Psal. 51. 8, 9, 10, 11, 12.*

*Consideration and earnest meditation  
of our estate, needfull.*

1 **L**ike as a man that hath a iournie to make but from England to *Constantinople*, although he had made the same once or twise before, yet would he not passe it ouer without great and often Consideration; especially whether he were right and in the way or no; what pace he held, how neare he were to his wayes end, and the like: Euen so euery Christian hath far more need of due Consideration, who must passe frō earth to heauen, being subiect to by pathes, and manifold dangers, as euerie pleasure of this world, euerie lust, euery dissolute thought, euery alluring sight, & tempting sound, euery diuell vpo the earth, or instrument of his, which are infinite, becing a theefe,

and lying in waite to spoile him vpon this way towards heauen.

2 As theeuers seeme mad vnto wise men, that seeing so many hanged daily for theft before their eyes, will yet notwithstanding steale againe, and all for want of due consideration: Euen so the very same cause maketh the wisest men of the world to seeme very fooles, and worse then franticks vnto God and good men, that knowing the vanities of the world, and the daunger of sinfull life, doo follow so much the one, and fear so litle the other. *Math. 7. Luk. 12. Rom. 2. 1. Cor. 1. 2, 3. Gal. 3.*

3 Like as if a Lawe were made by the authoritie of man, that whosoeuer should aduenture to drinke wine, should without delay hold his hand but halfe an heure in the fire, or in boiling leade for a punishment, many no doubt would forbear wine, albeit naturally they loued the same: and yet a Lawe being made by the eternall Maiestie of God, that whosoeuer committeth sinne, shall boile in the fire of hell without ease or end, many for lacke of consideration commit sinne vpon sinne, with as little feare as they do eate or drinke.

4 As he may be thought to be but a foolish Marchant, that for quietnes sake would neuer looke to his owne accounts booke, whether he were behinde hand or before: Or as a shipmaister were greatly to be laughed at, that for auoyding of care, would sit downe and make good cheare and let the ship go whither she would: Euen so much more in the businesse of our soule, it is madnesse and folly to fly consideration for eschewing of trouble, seeing in the end, this negligence must needs turne vpon vs more trouble, and irremediable calamitie.

*The Condition of mans creation.*

**A**S a Marchant Factor when he is arriued in a straunge Countrey, or as a Captaine sent by his Prince to some  
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great exploit, is accustomed when hee commeth to the place appointed: then aduisedly considereth wherefore he was sent, to what end, what to attempt, what to prosecute, what to performe, what shall be expected and required at his hands, vpon his returne, by him that sent him thither: these cogitations (no doubt) shall stirre him vp to attend to that which he came for, and not to imploy himselfe in impertinent affaires. So likewise euerie Christian desirous of saluation, ought to aske of himselfe, why and to what end he was created of God; and sent into this world, what to do, wherein to bestowe his dayes, thus doing, he shall finde that it was for no other cause, but onely to serue God in a right maner in this life. *Deut. 6. 13.*

*Luk. 1. 74. 75.*

*Whosoever breaketh one Commaundement,  
is guiltie of the breach of all.*

**L**ike as if a Father should say vnto his son: do such and such things, and I wil take thee for an obedient childe, and giue thee all my possessions: now the sonne breaketh somewhat of that which his father charged him withall, and is therefore accounted disobedient, and deserueth to loose whatsoeuer was promised: Or as if one man bestow vpon an other, house or land, or some such like thing, and in consideration thereof, bindeth him to fulfill many conditions, whereof if he breake but the least, the gift is void; and it is all one as if he had neuer giuen any thing: Euen so likewise we may not maruell, when we heare that by the breaking of one point of one Commaundement, wee faile of perfect righteousness, and are made the heires of euerlasting damnation, if God should measure out vnto vs the due reward of his damnation. *Deut. 27. 26. & 28. 58, 59.*

*1am. 2. 10.*

2. Euen as if a Rule be broken in some part, or the linke

of a round chaine, yet we may rightly and truly say, that they are not wholly and altogether broken: So likewise, if but one Commaundement be broken, yet all are broken in the sight of God, for the iustice of God is indiuifible.

*The Couenant of God.*

1 **A**S it is the chiefe and principall part in the lawe of Wedlocke, and before all required of the wife, that shee kept this faith to her husband, that shee admit no other man in his sight, vnlesse shee will bee refused as an adultresse: So likewise this is the chiefe point in the Couenant of G O D, that wee sticke vnto him onely, and alone, or else to be put out from the Couenant.

*Creature.*

1 **E**VEN as a brittle glasse being filled with some extream strong liquor, cannot but burst in sunder, not because of any antipathie which is betwixt them, but because the glasse is not of sufficient strength to containe the liquor: So it is with the Creature when God doth appeare in perfect glory; in regard wherof, the Angels themselves are said to cower their faces, least they should behold it: how much more then hath man, who is but dust and ashes, and whose life is in his nosegills, iust cause of feare. *Esa. 6. 2. Psal. 29. 3. &c.*

2 As the Aduouterous Woman hath no more to doo with her husband, nor with any thing of his, for because of the transgression of this principall law and Couenant, and the breach of the faith of Wedlocke: Euen so they haue no more to do in the Couenant of God, which by worship of other Gods, haue broken the chiefe point thereof, and loosed the faith due vnto one God alone.

*Deut. 5. 6, 7.*

3 Like as if a man would take to his wife a common woman out of the open stewes, and would first of all prescribe vnto her in this sort : If thou wilt abide in this fellowship of our Wedlocke, first it is necessarie, that thou abstaine from all other men, and keepe the faith and Couenant of marriage whole and vnbroken onely to mee, else thou canst not bee my wife, nor I thy husband, if thou doo with mee take others, and returne vnto thy accustomed filthinesse of whoredome: So likewise the Lord dealt with the Israelites, who were vsed before in *Egypt* to the worshipping of other Gods: who charged them first to cast away the gods which their fathers serued in *Mesopotamia*, and in *Egypt*, and to serue and worship him onely; otherwise he would be no God to them, nor they a people for him. *Iosua. 24. 14.* And so the case is now betwixt God and vs.

*Church.*

1 **A** Sa Ship in the midst of the Sea goeth not toward the hauen, vnlesse it haue a prosperous gale of winde: Euen so the Church of God goeth not to his wished hauen, to wit, the Kingdome of heauen, vnlesse it be blowne with the Spirit of God, and directed and set on by the same spirit.

2 As a woman that is barren, yet after a long time childeth: Euen so it is with the people of God, though they be neuer so fewe, and the Church neuer so small, yet God will multiplie and increase it.

3 As the flowers of water *Betonye*, with the leaues and sprigs, though they die often, and yearly, yet the roote is ay-lasting; from which they come, and to which they belong: so though discipline, and the outward bewtie of the Church, change and often die, yet the Church is lasting, and of all continuance.

4. As.



4 As in the blew *Lysimachus*, *Come-wheate*, and winter *Sauorie*, and likewise the *Affodill*, the lower partes and braunches of them begin to flower: So in many Churches and families, the inferior persons begin to professe God first, and shewe forth themselves by an holy profession.

5 As the hearbe *Sophia* groweth especially and best, whereas there hath bene in times past any building, now laide waste: So many cannot grow well and waxe rich inough, without the Church be laid waste: many growe best, where they haue pulled downe all: but the Church groweth best where Poperie is vtterly defaced and pulled downe.

6 As the flowers of Goates-beard, and *Sansprge* do, alwaies bend toward the Sunne: So the Church bendeth alwaies to Christ.

7 As by the description of the *Facon*, and nature of the true *Menm*, the common vsed is found counterfeit: So by the description of the true Church, the common-reputed is found false.

8 As the diseases of the body be of two sorts, some cureable, and some incurable, which are to death: So the Church, though it be subiect to sundrie falles, cannot erre in foundation to death, for the errors of Gods children be cureable.

9 As where the dead carkasse is, thither resort the Eagles: Euen so where are men that truly belecue in Christ, there is the Church.

10 As false and counterfeit Coyners who would not haue men to know and discern their money by the fineness of Gold and Siluer, and by the touchstone, but by the waight, by the sound, by the stampe, & by the colour, which they may easily falsifie: Euen so our aduersaries  
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the Papists would make vs belecue, that the true Church cannot be knowne by these two markes; to wit, the sincere preaching of the word, and the administration of the Sacraments, according to the institution of Christ, but rather by certaine outward markes, to wit, by antiquitie, multitude, succeSSION of places, and persons, by miracles, and reuelations, which markes in very deed are common, both to the pure and sound Church, and also to the impure and corrupt Church.

11 Like as if one should tie or fasten to the body of a man, some peece of flesh, bone, or sinew; were it done neuer so cunningly: yet that should not be counted or called any part or member of that body, seeing it receiueth neither life nor motion from the soule thereof; but doth wholly depend vpon the cunning and workmanship thereof: So we confesse, that here vpon earth is a Church, a fellowship and communion of Saints; that is to say, the congregation of the faithfull, not gathered together by the will of man, humane reason, or worldly inuention, but thorow the holy Ghost, not tied or limited to any one place, but distributed according to Gods good will and pleasure; to the which Church hypocrites and such like are ioyned and tyed, but not vnited or participating like as members thereof. *Mat. 16. 17. 1. Cor. 12. 3.*

12 As a heape of wheate, though it haue chaffe in it, is yet called wheate: or as a tunne of Wine, though it haue Lees in it, is yet called wine: or as a field wherein tares appeare with the wheate, is a corne field: Euen so the visible Church is the Church, though it consisteth of good and bad, and be mixed of the elect and reprobate, yet are they called Gods Church for the elect sake, and haue their denomination from the better, not the bigger part. *Mat. 25. 12. & 3. 12. & 13. 47. 2. Tim. 2. 20.*

13 Like as a wife is a wife although shee obey not her husband, as long as shee keepeth the faith shee plight in marriage, and defileth not her selfe with an others bedde: Euen so is it in the Church, that although shee be manifoldly vndutifull towards her husband Christ Iesus, eyther by Atheisme, or by Idolatrie, yet she remaineth still the wife of Christ.

14 As a wife that hath broken her faith and promise made in Wedlocke, is not forthwith out of the account of a wife, vntill shee being conuicted thereof, be for that cause diuorced from her husband: Euen so the Church, notwithstanding her spirituall adultries, is not vnchurched, nor ceaseth to be reputed a Church, vntill such time as the Lord by taking away from her the ministerie of the word, and the administration of the Sacraments, hath as it were, by bill of diuorfe disauowed her, by taking away from her all her Jewells and Ornaments wherewith hee bewtified her, when first he contracted with her.

15 Like as a Garden or Vine decayeth with our much heate and drought, except after the planting thereof, it be by showers watered: Euen so the Church, with our much heate of afflictions withereth away, except afterwarde it bee moystened by the water of the holy Ghost, which is the sincere preaching of the Gospell.

16 As there be three formes in one and the selfesame Schoole, and be not all alike taught, and yet make not sundrie schooles, but containe sundrie schollers and learners in one selfesame schoole: So likewise is the Church not made many, neither by alteration of times, neither by difference of places, nor by chaunges of orders and dispensations.

17 As there be in one Schoole diuers Vshers, & diuers teaching, but yet all tending to one end, to wit, to attaine learning, and so to come to the Vniuersitie: Euen so the true Church of Christ before the Lawe, and vnder the Lawe, and since in the time of the Gospell, haue beene diuers instructors, as Prophets, Apostles, Pastors and teachers, but yet all ayming at one marke, and labouring to bring the people to the Kingdome of heauen.

18 Like as it is not in the power of any man to dispense, minister, or distribute any parte of that nourishment which hee receiueth in at his mouth, vnto any member, which either is mortified and dead in his bodie, or that is cut off from the same: Euen so it is vndoubtedly to be beleueed, that neither the death, passion, and bloud-shedding of our Sauior Christ, nor his Sacraments, nor any of the graces of the holy Ghost, nor any good worke in the world, doo or can any thing profit to remission and forgiuenesse of sinnes, or saluation to any person, which is out of the Catholique Church, as long as he shall so stand and continue out of the same.

19 Like as if a subiect knowing the Letters of his Prince, and also his Seale, should, because that hee knoweth them wel, and alloweth them to be his, presume and take vpon him to counterfeit his Princes Letters or Seale, he should be no true subiect, but a Fellone and a Traytour: Euen so if the Church, because that shee knoweth the Scriptures of the olde and newe Testament, to be the true and infallible word of her Lord and Sauour, and the Sacraments to be his Seales, should presume or take vpon her, to alter Gods word, I meane the Scriptures that be cōteined in the Canonical bookes of the old & new Testament, or to counterfeit the Sacraments,

that is to say, to minister them otherwise then her Lord and maister hath instituted and appointed in his word, she ought not to be called the true Church, but the most trayterous harlot of Antichrist.

20 As it is great folly for a man that hath a mote in his eye, to growe into such a chafe or dislike with it, that so he should bee vnthankfull for his eye: Euen so it is much more follie for men to seperate themselues from our Church, and wholly to condemne it, by reason that there be some imperfections and wants in it, which is a meanes to breede vnthankfulnesse, by forgetting the manifold blessings which wee haue receiued, and doo still enioy, which is the readie way to prouoke God rather in his iustice, to take away these good benefites that we enioy alreadie, then in mercie to prouoke him to encrease them more.

21 As the glory of God, is shewed most herein, that he defendeth his spouse, and hath bewtifified her with gifts fro aboue, that she might be a pure and vndefiled spouse, chaste and holy vnto himselfe: Euen so this is our greatest glory, of what state or condition so euer we be, to be members of this Church, by the Communion whereof, wee are his members.

22 As a man will not wittingly bestowe a Diamond vpon him that thinks it to be but a peece of Glasse, or a Pearle of him, that esteemeth it to be but a graine of salte: Euen so the Lord will not bestowe his blessings but vpon those, that by his Spirit shall knowe and feelee what they are; for if they feelee them not, and know not what they are, then they are not yet of Gods house or Church.

*Heb. 3.6.*

23 As it is not inough to set or sowe a garden with good hearbes and seedes, and then let it alone, but there must



must be a Gardnier to ouerssee it, to dresse it, and often to weede it: Euen so it is not sufficient for a Church to haue the word planted and sowed in it, but there must be diligent & painfull Preachers & Pastors continually to water and gouerne it, or else it will growe barren and fruitlesse.

24 Like as if the land be not often tilled, but lie barren, it will bring forth nothing but briars, thistles, and nettles: Euen so if Churches be not continually labored by Preaching and Catechising, they will waxe seare, and so bring forth nothing but ignorance, Atheisme, superstition, idolatrie, and all wickednesse of life.

25 As the armie of heauen is innumerable, and the sand of the sea vnmeasurable: Euen so God will multiplie his Church. *Iere. 33. 22.*

26 As the Bride pertaineth to none but to the Bridegroom: So likewise the Church pertaineth to Christ alone. *Hose. 2. 19. 2. Cor. 11. 2. Iohn. 3. 29.*

27 As euery true friend to the Bridegroom reioyceth to see the Bridegroomes voyce obeyed: Euen so euery godly man is glad to see every member of the Church to frame themselves to the obedience of the word of Christ.

28 As a Giant is too strong for meane men of middle size, and as his voyce and looke is fearefull to his enemies: So likewise will God be to all such as rise vp against him and his Church. *Esa. 42. 13.*

29 As a waste ground broken vp and rid of those things wherewith it was ouergrowne, and the fruitfulness thereof hindered, is by good husbandrie brought to flourish and to be fruitful: euen so, such is the state of the Church, when after persecution, it pleaseth God to send peace and prosperitie thereto. *Esa. 35. 1, 2.*

30 As men hedge their grounds round about to keepe them



them from being spoyled with cattell : Euen so G O D dooth fence his Church, and those which feare him round about, that they may be defended against all euils.

31 As the groundes, are eaten, wasted, deuoured, and rooted vp, when the hedges and fences thereof are neglected, and suffered to lie open : Euen so it fareth with the Church, and with them that professe the name of God, when hee is prouoked with their sinnes, in withdrawing his friendly defence, and fatherly protection from them.

32 As the Shipmaisters are such as haue cunning to guide the ship, wherein both themselues and other men do saile : So almightie God, maketh choise of such to guide his Church, as can gouern themselues, and so many as are committed to their charge.

33 As that bush which *Moses* saw, was burning, but not consumed : Euen so the Church of God must be tried in the fire of affliction, but not destroyed. *Exo. 3. 2.*

34 As the Moone is sometimes eclipsed ; and sometimes in the full : So likewise the Church of G O D is subiect to darkenesse, as in the time of Poperie and superstition.

35 As the Moone dooth borrowe her light of the Sunne, because of her selfe she hath litle, or none at all : Euen so the Church of God hauing no light of it selfe, doth take her light from the Sonne of God Christ Iesus.

36 As it loue cannot abide that the wife should shew any signe of loue to an other man : Euen so Almighty God cannot brooke that the Church his spouse, should take the least part of of his glory from him, and bestowe it vpon a strange God, that is both hopelesse, and helpleffe. *Exo. 20. 4, 5. Deut. 6. 13. Math. 4. 10.*

37 As the Arke was long and broade: So the Church and Kingdome of Christ is long and large. *Psal. 71. 8.*

38 As the Arke was great and large, and yet small in comparison of the flood: Euen so the Elect are many (no doubt) but fewe in respect of the reprobate: *Luke. 12. 32. Math. 22. 14. & 24. 22. & 7. 14.*

39 As the Arke was made of many peeces of wood, and ioyned together in one: So the Church consisteth of many members knit together in one faith: For in Christ Iesus wee are all one, without difference of man or woman.

40 As the Arke was made of incorruptible wood: Euen so the Church consisteth of immortal soules.

41 As the Arke did float in the flood: euen so the Church is in this world, as in a sea of troubles: *Act. 14. 22.*

42 As one Billow in the sea pusheth forward another: So likewise troubles doo come vpon the Church by troupes.

43 As the Moone is not alwaies visible being in his chāge: So likewise the Church of God to the eye of man is not alwayes in a visible shewe, as the proud Church of Rome is, but hath sometime war and aduersitie, sometime peace and prosperitie.

44 As a Ship vpon the seas is tossed with the winde and waues from one place to an other: Euen so is the Church often tossed hither and thither in this sea of this world, but yet neuer drowned, because Iesus Christ is in it, and holdeth the sterne with his hand.

45 As the hand cut off from the body, dieth, and lacketh life: Euen so it is in the mysticall body of the Church, no life or saluatiō without the body of Christ. *Ezech. 1. 3. 9.*

*Ier. 2. 32. Act. 2. 47.*

45 As trees in winter which for that they are naked, and voyde both of leaues and of fruite, do seeme for the time litle to differ from dead and starued trees, and yet haue secretly hid in them their Iuice, which maketh the spring againe, and as it were reuiue againe in Sommer: Euen so such is the state of the Church of God, which though in bitter persecution, seemeth to bee as it were quenched and extinguished, yet when God giueth some peace and rest, it flourisheth and springeth againe.

46 As a Vine when the fences thereof are broken, lieth open to the waste, and is spoiled of euery beast of the field: Euen so the Church and people of God, when for their sinnes hee seemeth for a time to withdrawe his protection and defence, is subiect to the iniuries and violence of all sorts of the wicked.

47 As ground and soile that hath lyen long waste, by good husbandrie is rid and often brought to flourish with come or grasse: Euen so the Church of God after long persecution, is by the power and goodnesse of God, brought againe to a flourishing estate:

48 Like as if a man should haue both his hands and his armes cut off, his eyes put out, &c: yet as long as his head standeth and other vitall parts, he is to be counted a man, although a maymed man: Euen so it is in the Church or assemblie, as long as it holdeth the head, how defective it is otherwise, it hath the due and right of the Church of God.

49 And although a man should haue six fingers on one hand, and but three on the other, and albeit they should stand where the mouth doth, yet all this deformity should not hinder from being truly holden to be a man, although it would be a great deformitie in him: of the other part, if he had no head at all, or there were no naturall cōiunction

of the parts one with the other, but a whole through displacing of euery part from his proper seate, then verily could he not be deemed to haue either the proportion of a man, or his life: So likewise if an assembly hold not the head which is Iesus Christ, or be nothing else but a confused multitude, without any part of the order which the sonne of God hath appointed, the same is iustly crossed out of the account of Gods Church.

50 As he that entereth into a faire and goodly goldsmithes shop, richly furnished with precious Pearles, and costly Iewels of all sorts, ought not to mislike those excellent things, and costly treasures, because hee seeth among them, a blacke fornace, dustie coales, and sundrie instruments of base mettall, because these instruments, coales, and fornace, must needs be had to make those Iewels; as Chaines, Earrings, and Bracelets of Gold, withall: So in the Church of God, where are innumerable men, some famous for their wisdom, some renowned for their godlinesse, some forward & feruent in Christian loue & charitie: many excelling in all kind of vertues: if a man see there some vnlearned, some deceiuers, some wicked ones, some tyrants, and many vngodly ones, he ought not therefore to picke a quarrell against the Church of Christ, nor yet to thinke of the ruine and destruction of the same.

51 As the Lawier who hath no further power but to expound the Lawe, is vnder the Lawe: So the Church which hath authoritie onely to publish and expound the Scriptures, cannot authorize them vnto vs, but must submit her selfe vnto them.

52 As the Ocean sea which is but one, is diuided into partes, according to the regions and countries against which it lyeth, as into the English, Spanish, Italian sea, &c: Euen so the Church dispearled ouer the face of the whole

earth, is diuided into other particular Churches, according as the countries are seuerall in which it is seated; as into the Church of *England* and *Ireland*, the Church of *France*, the Church of *Germanie*, &c.

53 As the superfluous humors in the vaines are no parts of the body: Euen so the vngodly, though they be in the Church, yet indeed they are no parts of it. *Math. 13. 25. 47.*

54 As the Carcasse of a deade man that weareth a liuing mans garment, is not a liuing man though hee looke neuer so like him: Euen so the Church of *Rome* now at this day, is of a spouse of Christ, become an harlot, and in very deede is no true Church of Christ.

55 As in a familie children are for the most part one like an other, and brought vp alike: Euen so it is in Gods familie, which is his Church: the members thereof are all alike in heart and affection; and the reason is, because they haue one spirit to guide them all. *Act. 4. 32. Esay. 11. 6. 7.*

56 Euen as in the field there groweth vp not onely sound corne, but also tares, cockell and darnell: Or as in the Floore there is not onely pure Wheate, but also Chaffe: and as in the Nette, there is not onely good things, but bad, as filth and such like: So in the militant and visible Church, the field, floore, and Nette of the Lord, there are not onely sincere and faithfull, but also hypocriticall and faithlesse worshippers of G O D, not onely constant and vpright doers of the word, but also vaine and idle talkers of the same: yea not onely such as with good consciences, pure hearts, and faith vnfaigned, do serue the Lord and his Church, but such also as be reprobate to euerie good worke, whose ende is to bee cast eternally from the presence



presence of God, and to bee burned as chaffe in the tearefull furnace of Gods wrath, and euerlasting indignation.

57 As the appetite of a woman ought to be to her husband: so the appetite of the Church, ought to be to Christ.

*Cant. 5.7.*

58 As the woman bringeth forth her children in sorow and paine: Euen so the Church bringeth forth in grieve of member, and losse of limmes.

59 As a woman must be obedient to the voyce of her husband, and learne of her husband at home: euen so the Church that is good, must be ruled by Christ, and not rule Christ; Christes scholler, and not Christs schoolemaister.

60 Euen as *Iohn* that bare witnessse of Christ, did confesse that he was not worthy to loose Christes shoo-latcher: Euen so the Church, though it beare witnessse of Christ in respect of credit and authoritie, is not worthy to loose Christes shoo-latcher.

61 Like as when Christ put forth himselfe and began to be knowne to the people: *Iohn* said: It behoueth me to wax lesse, and him to wax greater: So when the Church hath giuen a man to vnderstand of Christ, and that Christ beginneth to appeare vnto vs, the Church decreaseth in authoritie and estimation like *Iohn*, and Christ encreaseth and waxeth greater in authoritie and credit.

62 As the light of the Sun auaieth not him that lieth in a darke and close dungeon, where is alwayes night and neuer day: Euen so the graces of God doo nothing helpe those that lie in darknesse, and shadowe of death, vntill they haue accessse into the Church of Christ, and so to be of the number of the faithfull. *Eph. 2.19.*

*Rom. 5.10.*



63 As a builder or chiefe maister of any workes doth not offend in building, but because it hapneth sometimes, that being occupied with other thoughts and fantasies not pertaining to the building, he doth sometimes slide and faile in his worke: Euen so it cannot be gathered by the force of the promise made to the Church, that all things alwayes are rightly defined in the Church, for the greater part ouercommeth the lesser, and the worst the better.

64 Like as when *Hester* had procured safetie for the Iewes, and libertie to reuenge themselues vpon their enemies: it is said, that many of the people of the Land became Iewes: *Heb. 8. 17.* Euen so, considering Christ hath procured freedome from hell, death and damnation for all that beleue in him, we should labour aboute all things to become new creatures, ioyning our selues alwayes to the true Church of God.

65 As the body is blinde that wanteth eyes to see withall, and lame, maymed or deformed, whereof the shoulders, armes, hands, or other principall parts are wanting or displaced and disordered: So in like maner, that body of a Church cannot be said to be perfect and entire, wherein there are not Ministers of the word, who by the light thereof may direct the people in the wayes of God, or Elders that may discouer and descric euery matter that may threaten any daunger to the body; or Deacons, who may distribute liberally according to that that is in their hands, for the reliefe of the poore.

66 As Christ himselfe when he was rayled vpon, gaue no euill words againe: Euen so the true Church of Christ is knowne in this, that it suffereth persecution, and doth not persecute againe.

67 As wise King *Salomon* iudged her to be the true mother

mother of the child; which had such compassion on it, that she had rather forgo the whole, then haue it diuided and dismembred, and the other to be the harlot, that had ouerlaine her childe, which had also consented to the death of the other childe: Euen so in like maner we may discern evidently the Romish Church of Antichrist by her bloodie persecutions, from the true Church and spouse of Christ; the one with sworde and fire, seeketh alwaies to quench the truth; the other through the spirit of lenitie, to win men to the same: the one by compulsion & violent oppression, the other by perswasion, & meeke intercessiō: the one by the sword, the other by the word: the one goeth about to peruert and depraue, the other seeketh all meanes to conuert and saue.

68 As a King is stablished in his Kingdome, when his godly Lawes are taught and kept, and that Realme is strongly builded and blessed of God, where good order is mainteined: So is Gods Church and congregation well and surely builded; where Gods word and Religion is purely taught, sinne punished, and vertue embraced.

69 Like as whatsoeuer is in the body receiuing no life nor power from the body, is not properly a part of the body, howsoeuer it seeme to be ioyned to the body: So the wicked, although they be in the outward face of the Church, yet because they are not partakers of the spiritual life thereof by Christ, are not truly to be iudged members of it.

70 As in euery well ordered Kingdome, the whole Realme should be of more authoritie then the King: So the Church ought to be of more authority then the Pope, though he were Prince thereof.

71 As the Arke was carried from place to place, and

neuer rested in one certaine place : So likewise the militant Church here on earth , hath no certaine place , but is posted from pillar to post. *Iosue. 3. 14. 17. 1. Sam. 4. 3. 4. &c.*

72 As in the body of a man there is a full furniture of all members needfull to the discharge of their seuerall duties , which are knowne both how many they are , and what they are : Euen so likewise is it in the Church.

73 As the want of a member , as one eye , or a hand , breedeth griefe : So in like maner the want of a member in the Church , as a faithfull Minister , which is the eye , or of a Deacon , which is the hand , must needes be greivous.

74 As the disorder of a member in the body , as to haue an eye where a nose should be , or a foot for the hand , &c. causeth both horror and griefe : So the like disorder in the Church of God , must needes be horrible and greivous.

75 Like as in the body of man , euery member hath his seuerall function to discharge , & no one member can discharge the dutie of an other : So also it ought to be in the Church of God.

76 As all the seuerall members in the body of man are knit together and vnited to the head : So all the seuerall members of the Church , are knit and vnited vnto the head Christ.

77 As in the naturall body , euery seuerall member , as it were the member of euery other , in seruing to their good ; as the eye will see , the hand wil take , the mouth will speake , all for the good of any weake member : Euen so it is in the Church of God.

78 As the naturall members take spirit and sense from the head : So the Church hath all her spirituall feeling and life of Christ , who is able to quicken and giue life.

79 As the husband that loueth his wife, thinketh himselfe not well, till she hath his company, and he her presence: So God loueth the Church his spouse, that hee cannot abide to be without her company, and thinkes her not safe, except she be in his presence; therefore it pleaseth the Lord Iesus, not onely to call himselfe the head of his Church, and the Church his body, but also to tearme his Church the fulnesse of himself, although he filleth all in all things, as though he were imperfect without his Church.  
*Psal. 41. 12. Ephe. 1. 23.*

80 Euen as the father or mother will haue that Infant in their sight, which they loue most dearly: So God will haue his Church in his sight, which he loueth most tenderly. *Esay. 45. 15. 16.*

*Christ our Righteousnesse.*

1 Like as our sinnes appeared so horrible, so great, so monstrous and vgly in the presence of God, that (being once but imputed to Christ) he could not, (notwithstanding that his vnspeakable loue) but euen in iustice most seuerely punish our said sinnes in his sonne: so surely (such is the excellencie of the Righteousnesse of Christ, that being once but imputed vnto vs in the presence of our heauenly Father) he cannot (notwithstanding all our former vnrighteousnes) but be throgly pleased with vs, and except such a discharge of our sins by his Son, for our owne discharge: none otherwise then the debt of a Banquerout (discharged by some speciall friend) is accounted and accepted with his creditor, the discharge of the Banquerout himselfe.

2 As the soule of a man doth so quicken the body, that notwithstanding the mēbers thereof in themselves, be but weak, yet they are sure not to decay, all the while they do hold any participation with the powers of the soule;  
but

but appeare in the presence of men, both lustic and strong: So vndoubtedly our Sauour Christ being that immortall soule of his mysticall body, which inspireth spirituall life into all the members therof, verily all those his said members are sure (so long as they continue incorporate with Christ) both to hold the substance of life, and withall to be accounted as liuely members in the presence of God, during their partitipation with that true life it selfe, whereof they take sure hold by a liuely faith. *Iohn. 1. 4. 6.*

*1. Iohn. 5. 11, 12.*

3 As *Cochlearia*, or *Spoonewort*, the roote of the water *Lilie*, and likewise *Telephium*, and *Gentian*, laid to the body taketh away blacke spots: So Christ applied to the conscience, purgeth it from dead workes.

4 As *Smilax aspera*, or rough *Bindeweede* serueth not onely against venome receiued aforehand, but also against all poison taken after a man hath eaten it: So Christ receiued by faith, profiteth not onely against the sinnes which before hath bene committed, but also done afterward.

5 So long as a man stung with a Scorpion holdeth wilde *Carthamus* in his hand, he feeleth no paine: but so soone as he letteth it go, the ache and paine taketh him a fresh: So as long as a man stung with sinne holdeth Christ by faith, he feeleth no torment of conscience, but so soone as he letteth him go, the terrors of death take him a fresh.

6 As the people of *Israel*, passing through the Wildernesse, had to fight oftentimes against Serpents, and when they were stung and smitten by them, for to be preserued from the venome, and from death, they lifted vp their eyes toward the Brasen Serpent that *Moses* had set vp

amidst



amidst their tents; by sight whereof they were healed: So we in like maner fighting against our concupiscences, if it come to passe at any time that they giue vs any blow, to the ende that this stripe may not be deadly vnto vs; wee must lift vp our eyes towards Iesus Christ hanging vpon the Crosse, and beseech him; that hee would forgie vs all our trespasses, and be our Righteousnesse.

*John. 3. 14. 15.*

As in a naturall body, the power that the eye hath to see, serueth more to the vse of the other members the for it selfe, because that seeing and marking them all, it is watchfull rightly to guide them, and to direct their actions, not being able in the meane time to see themselues, nor to serue it selfe: Even so the Righteousnesse; innocencie, and obedience of Christ Iesus, stand vs in more stead then him, seeing that notwithstanding he had all these things, and was in his nature, life, and whole conuersation, absolute and perfect, yet for all this, hee was condemned and crucified: We on the contrarie part, albeit his Righteousnesse, innocencie, and obedience, be onely imputed vnto vs; yet for all that, by meanes of this imputation, we are absolved, iustified, and discharged of all our sinnes, and of all the accusations that all our enemies can bring against vs.

As it is inough that we gather the fruite of a tree, and that it alwayes remaine in his place, and that wee carrie it not away with vs: So in like maner we must content our selues to be partakers of the fruites of Christ his Righteousnesse, albeit it be not essentially in vs; but onely by imputation, and in as much as through his onely mercie it is bestowed vpon vs.

Like as they do, that go vp into an high Tower, who looking downewards, and seeing the depth, are afraide to



fall, and that they may be the more sure, they lay hold of the railes: Euen so must we leane vpon the Righteousnesse and death of Christ Iesus, and strengthen our selues in that, to the end we may be preserued from falling.

10 Like as in Winter we can no sooner be from the fire, but we are cold: nor out of light, but we enter into darknesse: Euen so we can no sooner be parted from Iesus Christ, who is our Righteousnesse and our life, but straight we are in sinne and in death; for as much as he is the life that quickneth vs, the Sunne that giueth vs light, and the fire that warmeth, comforteth, and refresheth all his members. *1. Cor. 1. 30. Rom. 5. 19. Esay. 53. 4, 5. Col. 1. 20.*

11 As the Moone hath no light, but that which it hath from the Sunne, and as the light is little, or great, as it is neare or farre off, in such sort, that if it depart from it, it remaineth altogether obscure and darke: Euen so in like maner the Church hath no light, Righteousnesse, life, health, strength and happinesse, but that which it hath pleased her Husband Christ Iesus to giue vnto her, because of that vnion and fellowship which hee hath with her. Wherefore if at any time shee be seperated from him, and that there bee a diuorfe betweene her and her Husband, there remaineth to her nothing but darkenesse, vice, and wretchednesse. *2. Cor. 5. 18, 19. Iohn. 11. 25.*

12 As Marchants which are of one Companie, & become partners, are partakers of all the profits, losses and dammages which grow of their Marchandise: Euen so Iesus Christ, by reason of that societie wee haue together with him, giueth vs a part, and we likewise giue him of all that wee haue and possesse. The difference that is in this, is, that the gaines and losses that come amongst men,

is equall and common amongst them all; but here wee gather vp all the fruites that arise of the Righteousnesse of Iesus Christ: hee on the contrarie part taketh vpon him, and chargeth himselfe with all the dammages and losses that come of our disobedience. *Rom. 8. 4. 3. 17. Ephe. 2. 23.*

13 Like as when a man lookes vpon things directly through the ayre, they appeare in their proper formes and colours, as they are: but if they be looked vpon through a greene glasse, they all appeare greene: So likewise if G O D behold vs as we are in our selues, we appeare as vile and damnable sinners: but if he looke vpon vs as wee are presented before the throne in heauen, in the person of our Mediator Christ Iesus, willing that wee should bee approoued for his merites, then wee appeare without all spot and wrincke before him.

*Rom. 8. 34.*

14 As Christ hath taken away our sins by his suffering: So likewise hee hath also clothed vs with his Righteousnesse.

15 As it is not inough for a begger to come before a King without his rags, vnlesse hee haue conuenient appa-  
rell. So in like maner, it is not inough for vs to haue our filthinesse done away, vnles we be clothed with conuenient Righteousnesse.

*Contemplation of heauenly things.*

AS they which come out of the cleare Sunne, into the shadow, haue their eyes dimme and darke: So hee which commeth from the contēplation of things diuine, into things humaine, commeth from cleare light, to the great cloudes, myst and darknesse.

*Concord.*

AS the stone called *Tyrrhenus*, being whole, swimmeth, but being broken, euerie peece doth sinke:

So by Concord we be susteined and holden vp, but by discord and strife, we come to decay & ruine. *Act. 2. 44. 46. Rom. 13. 13.*

*Content.*

1 **A**S they that be bound, doo iudge them at libertie most happie, or as the Countrey men doo iudge the Citizens happie and rich: the rich men againe do say the Lords are happie, the Lords the Kings, and the Kings againe do iudge the people in most pleasure: So are such neuer with their own state contented, which will behold by how much they are inferiour to others. *Phil. 4. 11.*

*1. Timo. 6. 6.*

*Conscience good, or euill.*

1 **L**Ike as the body, when it is in good health is strong, and able to beare the great stormes and colde of winter, and likewise the excessiue and vntemperate heate of the Sommer: Euen so a Conscience that is whole, and fully resolued, can beare stoutly all accidents, without yeelding or shrinking vnder the burthen and waight of any thing whatsoeuer may happen vnto it. *Act. 24. 16.*

*Pro. 15. 15. 2. Cor. 1. 12. 1. Timo. 1. 5. 2. Timo. 1. 3. Heb. 13. 18.*

*1. Pet. 3. 16. 21.*

2 And as a good Conscience is as Sugar to sweeten and mollifie all our affections: Euen so the other is as sharp Vinegre, which sowreth and troubleth all our ioyes and consolations: and as the one is sufficient to resist all tentations, euen so the other is soft, cowardly, and vanquished, as soone as it is assayled. *1. Timo. 4. 2. Tit. 1. 15.*

3 As we are curious in looking to the health of our bodies, obseruing for that purpose, the dyet and gouernment that is deliuered and appointed by the Phisition vnto vs, and contrariwise, abstaining from all those meates and excesses which may offend and alter our health: Euen so,

to the end that we may haue the same desire and care to preserve that health for our soules ; it is conuenient that we marke diligently all the rules and ordinances of good life , which God the most high and foueraigne Philition, hath appointed vs: and on the contrary side, to take heede, to auoyde and shunne all that which he hath prohibited and forbidden vs.

4 Likeas it is a great pleasure and ioy for a man , who returning home, after a lōg & wearisome iourney vnto his owne house, findeth there his wife, who cometh to take him about the necke, and embraceth him, kissing, and making much of him : this courteous entertainment maketh him by and by to forget all his travell which he hath endured in his iourne. And contrariwise, if he find his wife, after his returne , brawling, riotous, froward, and who in stead of comforting him, would all manner of wayes vex and torment him : this doing , no doubt would encrease and double his paines and torments, which he hath endured in his long iourney : Euen such is the estate of the Conscience. Although that our enemies commit a thousand outrages, violences, and villaines against vs , if we returning from our selues, and entering into our own Conscience, finde there one with a chearefull & merrie countenance, which doth comfort and content vs, it maketh vs in a moiment to forget all our enemies : but on the other side, if we haue an euill Conscience, it wearieth vs in such sort, that we shal not find any house worse then our owne, nor any place where we may worse quiet our selues then with our selues.

5 Like as an euill Conscience is as a straight bedde , in which a man cannot stretch himselfe , nor turne himselfe at pleasure , because it is a hard thing for a man there to sleepe wel, and rest quietly: Euen so likewise a man which

hath a festered Conscience, he cannot finde any place or condition to content him, and which is not altogether too straight for him.

6 As there is no other meane to answer to the iudgement of God, & that can pacifie our Consciences, but the righteousnesse and innocencie of Iesus Christ, and not our owne; Euen so is it he alone, which can stand vs in stead to satisfie the iudgement of our Consciences.

17 Euen as vntamed horses set to a chariot do ouerturne the same: So vnbridled and vnmortified affections ouerruling the vnderstanding, doo cleane ouerthrow a good Conscience.

8 Euen as our first Parents *Adam* and *Eue*, were cast out of *Paradise* for tasting the forbidden fruite: So our *Paradise* is a good Conscience; the forbidden fruite, are riches, honour, and pleasure: and therefore if we set our affections vpon riches, honour and pleasures, we must needs be cast from the fruition of our *Paradise* a good Conscience.

9 Euen as two *Turtle Doves*, when one eateth, the other eateth, they sleepe together, yea and die together: Euen so a good Conscience and the graces of God in vs, they encrease together, and die together.

10 As a faire and bewtiful countenance is pleasant and gracious in a mans eyes: Euen so a good and purified Conscience, is acceptable and delightfome in the sight of God.

11 As ouermuch fulnesse of the stomack, and superfluitie of meates, groweth that obstruction which the *Physicians* do call oppilation, or stopping, wherevpon breedeth a continuall headach, and that frenzie, which bringeth men to a madnesse: Euen so, of a depraued and dishonest love  
of



of this life, of the corruption of maners, of gluttonic and  
excesse eating: doth spring an vnbridled and vntamed  
lust, whereof ariseth that phreneticall madnesse of here-  
tickes, and a corruption of their vnderstanding in mat-  
ters of faith: so that they which care not to keepe a good  
Conscience, do at length fall to an incurable contempt of  
faith. *1. Tim. 1. 5. 19.*

12 Like as if we haue a childe, that by crying is grieuous  
vnto vs, wee seeke to appease and still him, either by  
threates or promises, by gifts or stripes, but if hee will  
not be so stilled, either wee can send him away from vs,  
or wee our selues go from him, that wee may not be trou-  
bled with his crying: But our Conscience once feeling  
or apprehending the wrath of G G D euen but a little,  
will neuer suffer vs to be quiet, promise, threaten, giue,  
strike, what euer you do, still it cryeth louder and louder,  
and still it tormenteth: yea when you seeke to send it  
away, it sticketh closer vnto you, neither can you  
depart from it, for beeing in you, it is alwayes at  
hand.

13 Euen as he which is troubled with a burning feauer,  
is hotter then he which is parched with the Sunne: So is  
that man more troubled which hath a guiltie Conscience,  
then a good man by all outward afflictions.

14 As the sicke man, when he seemes to sleepe and take  
his rest, is inwardly full of troubles: So the benumbed  
and drouisie Conscience, wants not his seeret pangs and  
terrors; and when it shall be rowsed and wakened by the  
iudgement of God, it waxeth cruell and fierce like a wilde  
beast.

15 Euen as all reuened wounds, are hardly or neuer cured:  
So likewise when a man sinnes against his Conscience, as  
much as in him lyeth, he plungeth himselfe into the gulf  
of



of desperation: for euery wound of the Cōscience, though the smart of it be litle felt, is a deadly wound: and he that goes on to sinne against his Conscience, cannot call vpon the name of God, for a guiltie Conscience makes a man flie from God.

16 As a Notarie or a Register that hath alwayes the penne in his hand, to note and record whatsoeuer is said or done, who also because he keepes the Rolles and Records of the Court, can tell what hath bene said and done many hundred yeares past: Euen so the Conscience obserues and takes notice of all things that we do, and inwardly and secretly within the heart, doth tell vs of them all.

17 Like as the Maister of a prison is knowne by this to haue care ouer his prisoners, if he send keepers with them to watch them, and to bring them home againe in time conuenient: Euen so Gods care to man, is manifest in this, that when he created man and placed him in the world, he gaue him Conscience to be his Keeper, to follow him alwayes at the heeles, and to dogge him (as we say) and to prie into his actions, and to beare witness of them all.

18 Euen as a man being to make an vknowne iourney, should finde one that would go with him, and shewe him the way, with all the turnings thereof, he could not but take it for a great point of curtesie: So likewise seeing we are Pilgrimes in this world, our life is our iourney, and God also hath appointed our Conscience to be our companion and guide, to shewe vs what course wee may take, and what we may not.

19 As a wilde beast, which so long as he lieth a sleepe seemes very tame and gentle, & hurts no man: but when he is rowzed, he then awakes and flies in a mans face, and

offen

offers to pull out his throat. So likewise it is the maner of a dead and benumbed Conscience, to lye still and quiet, euen through the course of a mans life : and heerevpon a man would thinke (as most doo) that it were a good Conscience indeede : but when sicknesse or death approacheth and commeth, it being awaked by the hand of God, begins to stand vp on his legs, and shews his fierce eyes, and offers to rend out euen the very throate of the soule. *Gene. 42. 2.*

20 As all the vertues of naturall men are indeed bewtiful sinnes, and their Righteousnes but a carnall Righteousnes : So the Conscience also of a carnall man, though it excuie him for well dooing, is but a carnall Conscience.

21 Like as when a man enters into his house at midnight, he findes or sees nothing out of order : but let him come in the day time when the Sunne shineth, and hee shall then espie many faults in the house, and the very moates that flie vp and downe : Euen so let a man search his heart in the ignorance and blindnesse of his minde, he will straightway thinke all is well : but let him once begin to search himselfe with the light and lanterne of the Law, and so he shall finde many foule corners in his heart and Conscience, and many heapes of sinnes in his life.

22 As some men seeke day and night, from yeare to yeare, for honours, riches, and pleasures, which they must leaue behinde them : So much more ought we to seeke for renewed and reformed Consciences : considering that Conscience will be with vs in this life : in death, at the last iudgement, and for euer.

23 As a man arrayed and apparelled in cloath of Tishue, set in a chaire of estate, hauing before him a table furnished with all daintie delicacies : his seruants, Monar-

ches, and Princes, his riches, the chiefest treasures and Kingdomes of the world: but withal, suppose there were one standing by with a naked sword to cut his throate, or a wilde beast readie euer and anon to pull him in peeces, we cannot otherwise say, but that this mans estate, and all his happinesse, is yet nothing but woe and miserie: Euen so such is the estate and condition of all men, that abounding with riches, honors, and pleasures, carrie about them an euill Conscience, which is a sword to slay the soule, or as a rauinous beast, readie to suck the blood of the soule, and to rend it in peeces.

24 Like as in gouerning the Ship on the Sea, the Pilot holding the helme in his hand, hath alwayes an eye to the compasse: So we likewise in the ordering of our liues and conuersations, must alwayes haue a speciall regard to the Conscience.

25 As God giues to the eye certaine lids of flesh, to defend and couer it from outward iniuries: Euen so must we vse meanes to auoyd whatsoeuer may offend or annoy Conscience.

26 Euen as a paire of Turtle Doves, when the one feedes, the other feedeth; when one likes not, the other likes not; when the one dies, the other dies: So where good Conscience is mainteined, there are many excellent gifts of God flourishing, and where Conscience decayes, they also decay.

27 As diseases if they be long neglected become incurable: So the Conscience much and often wounded, admits no comfort; neither will it alwayes boote a man after many yeares to say, at the last cast, Lord be mercifull vnto me; I haue sinned. Though some be receiued to mercie in time of death, yet farre more perish in desperation, that liued in their sinnes wittingly and willingly.

gainst their owne Conscience. *Pharao, Saul, and Indas,* cried all *Peccani*, I haue sinned against God : yet *Pharao* is hardned more and more, and perisheth : *Saul* goeth on in his sinnes and despaireth : *Indas* made made away himselfe : And no maruell, for the multitude of sinnes oppresse the Conscience, and makes the heart to ouerflowe with such a measure of grief, that it can fasten no affiance in the mercie of God.

28 As a Ship is on the Sea, if it be not well gouerned, or if there be a breach made into it, it draws water and sinks, and so both men and wares, and all in likelihood are cast away : So we are all as passengers : the world is an huge Sea through which we must passe : our Ship is the Conscience of euery man. *1. Timo. 1. 19. & 3. 12.* the wares are our Religion and saluation, and all other gifts of God. Therefore it stands vs in hand to be alwayes at the helme, and to carrie our Sip with as euen a course as possibly wee can, to the extended porte of happinesse, which is the saluation of our soules.

*Christians.*

1 **A**S wholsome hearbs are in some countries growing plentifully, in other sparingly, somewhere in euery high way, otherwhere onely in priuate Gardens, somewhere againe they cannot grow at all : So godly Christians are in some places many, in other fewe : somewhere mewd vp in close houses, somewhere againe not to be found at all.

2 As some hearbs will prosper and grow in the Mountaines, some in low grounds, some in shadowie places, some in sunny places, some in the corne field, some on the drie heath, some by the salte Sea coast, some by the sweete Riuiers : So the godly Christians grow vp, some in high places, some in mean estate, some where they haue descece, and some where they are persecuted, &c.

3 As the bastard *Narcissus*, or yellow crowbellies, flowreth in Februarie, and is in flower vnder the Snowe : So true Christians shew forth their zeale, in the coldest time and age, as *Wickliffe*, &c. in Poperie.

4 As Woodrow an hearbe all of a most pleasant smell, yet loueth darke shadowie places : So many godly Christians of great gifts, loue to liue obscurely.

5 As some hearbes last but a small time, and yet wholesome hearbes, and vertuous for all that : as *Monfotaile*, *Adcers-tongue*, &c. So many Christians liue but a while, and die in the flower of their time, and yet good Christians for all that.

6 As Sothernwood will not flower in euerie countrey that it will growe in : So the godly oftentimes professie not, or cannot be suffered to professie openly where they haue bene called.

7 As *Appelles* the Painter, much lamented if hee should scape but one day wrthout drawing some picture or line : So ought a Christian man be sorie, if that any day should passe without some good worke or exercise.

8 As the care of an euill Christian when he is sicke, is to desire to be whole, only to liue and enioy the pleasures of the world: Euen so the desire of a good Christian, when he is diseased, is to be whole, not so much to liue, as to glorifie God, and to reforme his life.

9 Like as Sheepe do know the voice of their owne shepheard, and flee from a straunger : Euen so godly Christians, acknowledge Christ onely their Teacher, and will heare onely those that Preach his word soundly, and not credit any other that Preach false doctrine, how great in authoritie so euer they be; yea though it were an Angel from heauen. *Gal. 1.9.9. Iohn. 13.27.*



10 As sheepe followe their owne shepheard, whither soeuer hee goeth: Euen so must faithfull Christians follow Christ, in life, in persecution, and in glory, beholding his life as a patterne, to leade their liues by; by suffering troubles patiently, so often as it shall please God to lay them vpon them, and so afterwards to become partakers of his glory. *Math. 11. 29. Mat. 20. 28. 2. Cor. 8. 9. Phil. 2. 9. 6. 7. 2. Tim. 3. 12. & 2. 11, 12. 1. Pet. 2. 21. & 4. 1. 13. 2. Tim. 2. 12. 1. Iam. 5. 10.*

11 As in Infidels liuing honestly, the spirit of God bridleth the force of sinne, and the corrupt nature that it breake not out, as it doth in many other: So also in Christians that are indeed godly, the same spirit not onely represseth the corruption of nature outwardly: but also mortifieth it within at the roote, and regenerateth the whole man into a new creature.

12 Like as when a man hath a iourney to go, his minde is to dispatch it in all haste, yet when he is in his trauell, he goes but slowly, by reason of some lamenesse in his ioints: Euen so likewise many good Christians, who haue an earnest desire and purpose to proceed in vertue and godlynes all their life long, are yet now and then by the meanes of their corrupt nature so hindered, that they cannot performe that dutie, so fully and exactly, as they purposed to haue done. *Rom. 7. 15. 23.*

13 As a candle lighteth euery man in the house: So likewise should the good behauiour, wise dealing, and vp-right conuersation of Christians, shine bright before men, that God by them may be glorified. *Math. 5. 15. 16. 1. Pet. 2. 12.*

14 As Doues are innocent, simple, and harmelesse: Euen so Christians ought to be simple and plaine in their sayings and behauiour one towards an other; especially



such as be professors of the Gospell.

15 As buildings cannot stand except they be borne vp by their foundation : So likewise Christians are in an vnstable state , except they stay themselues vpon Christ. *1. Cor. 3. 11.*

16 Like as good ground , which when it is tilled and sown, bringeth forth fruite plentifully : Euen so those which receiue the word preached gladly, beleeue it steadfastly, and expresse it in life accordingly, are good Christians. *Math. 13. 23.*

17 As nothing is iudged fruitfull, but that which bringeth forth fruite plentifully : Euen so it is not one or two good things whereby Christians are iudged to be good, vnlesse they be filled with the fruite of Righteousnesse. *Phil. 1. 11.*

18 Like as Vines being let to grow out at large, in small time become wilde and fruitlesse : Euen so Christians being giuen ouer of God , to runne whither flesh and bloud would easily be allured, their case is desperate, and their life fruitlesse. *John. 15. 5.*

19 As Vines being proyned and dressed in such sort as their nature requireth, are fruitfull in yeelding both bigger and sweeter Grapes : so godly Christians, the branches of Christ the true Vine, so long as they abide in him, shall be manured by God the Father , that carefull Husbandman, that their fruite shall be both in quantitie more abundant, and in qualitie more pleasant vnto him.

20 Like as euery man that trieth maistries , whether he be in running, wrestling, or buffeting, doth with great wearinesse and diligence forbear the meates, pleasures, and all other things that weaken the powers of the body, or which may abate their nimblenesse, and either hinder or disappoint them of the victorie : Euen so euery Christian

Christian

Christian sustaining a continuall encounter, and wrestling with the diuell, and their owne sinfull lusts, and outward enticements, must throughout the whole race of their life, abstain from all things that offend either God, or godly and weake persons.

21 As the Householder that feareth theeves, will cause his house to be diligently watched and looked vnto, least the theefe come vpon him at vnawares: So likewise Christians should be warie and watchful, and be prepared for the comming of our Lord and Sauour, who will come in an houre wherein we least look for him. *Mat. 24. 43.*

*Iames. 5. 7, 8.*

22 As bones in mens body being the stronger, beare vp the skinne and flesh which is the weaker: So likewise Christians whom God hath endued with greater strength, should learne to beare with many infirmities in others.

*Rom. 15. 1.*

23 As a tree bringeth forth first leaues, then blossomes, and then fruite: So a good Christian ought first to bring forth good thoughts, then good speeches, and after a godly life, to the honour of God, the good of his children, and the saluation of his owne soule.

24 As our Sauour Christ did not breake the brused reede, nor quench the smoaking flaxe, that is, did beare with many infirmities in those which were his Disciples, least he should breake off, or quench those good things which began to appeare in them: Euen so such as are sound and strong Christians, ought also to beare and forbear, to cherish and foster such good things as they shall perceiue to beginne to liue and growe in their weake bretheren. *Rom. 15. 1. 1. Cor. 9. 22.*

*Gal. 6. 1, 2.*

25 Like as men-seruants, and maid-seruants, attend vpon their

their maister and mistresse, and yelde their duties vnto them, vpon hope of finding helpe and friendship at their hands: euen so euery good Christian ought to be diligēt and careful to please God, and to be well content to tarrie his leisure, for those graces and mercies which he looketh for at his hands. *Psal. 123. 2. Math. 8. 9.*

26 As the child which as yet can vse no reason, is for all that a reasonable creature: and the man in a sowne feeles no power of life, and yet he is not dead: So likewise the Christian man hath many quames come ouer his heart, and hee falles into many a sowne, that none almost would looke for any more life of Christ in him, yet for all that he may be a true Christian.

27 As straungers and traucellers abstaine in Countreys where they are straungers, from many things which which would hinder them in their voyage: So good Christians in their passage through this world, should abstaine from the lusts of the flesh, which hinder their soules from life euerlasting. *1. Pet. 2. 11.*

28 As that vnprofitable seruant was greeuously punished, who had receiued a talent of his maister, and went and digged it in the earth, and hid it: Euen so such Christians as haue receiued any gifts of God, and doo not employ them to the common vse, benefite and profit of the Church and people of God, shall receiue heauie and grieuous iudgements of God for so doing. *Math. 25. 30.*

29 As Theeues and such other malefactors are executed, and suffer due punishment according to their delinquings: So all Christians are to take heede that they deferue not to suffer as murtherers, theeues, euill dooers, and busie bodyes: but if they suffer for a good Conscience, then they are not to be ashamed. *1. Pet. 4. 15. 16.*

30 As braunches cannot bring forth fruite, except the

abide in the Vine : So likewise Christians cannot bring forth fruites of Righteousnesse, except they abide in Christ. *Iohn. 15. 1, 2, 3, 4, 5, 6.*

31 Like as they which runne or wrestle for the best game, do of their owne accord abstaine from all things, which may either make them short winded, or hinder their lightnesse, strength, or nimblenesse : Euen so much more then ought Christians cast off, and abstaine from all those things, which may hinder them in the way & course of euerlasting life. *1. Cor. 9. 25.*

32 As an Owle peepes at the Sunne out of a barnè, but dares not come neare it : So likewise some Christians peepe at Religion, and will not come to it, but stand aloofe, pinking and winking, as though they were more afraid of God, then the diuell.

33 Euen as a candle, that it may giue light vnto others, it selfe is burned and consumed : or as salt it selfe is bruised and molten, that it may giue good season, and a sweete flavour vnto meate: So a true Christian, especially one advanced to dignitie, and placed in authoritie, should spare no labour, but euen breake himselfe with studie and care, and vndergo any paines to do good, to profit many, and to win some soules to God. *Math. 13. 14.*

34 Like as in great and sore diseases, all the best remedies that can be deuised, are wont to be applied with all speed: Euen so the more that Christians see wickednesse and vngodlinesse to abound, the more ought they to consider by what meanes they may be remedied, that some may be saued among so many thousands, which are hard-hearted, and enemies to all good warnings.

35 Euen as the children of this world, do witness themselves themselves to be all one with the world, by following their worldly lusts, ambition, couetousnesse and

and pleasures : So in like case, Christians shew themselves to be made one with Christ by his holy spirit, when they follow Christ steppe by steppe, and make his life to serue them as a most perfect rule to leade their life by.

36 Euen as the Saylers Gnomon, or rule, which is commonly called the Marriners Needle, doth alwayes looke towards the North-poole, and will euer turne towards the same, howsoeuer it bee placed; which is maruellous in that instrument and Needle whereby the Marriners doo knowe the course of the windes: Euen so euery Christian man, ought to direct the eyes of his minde; and the wayes of his heart, to Christ, who is our North-poole, and that fixed and constant North-Starre, whereby wee ought all to bee gouerned; for hee is our hope, and our trust; hee is all our strength, wherevpon we must still relie.

37 Like as the Gnomon dooth euer behold the North-starre, whether it bee closed and shut vpp in a Coffer of Golde, Siluer, or Woodde, neuer loosing his nature: So a faithfull Christian man, whether hee abound in wealth, or bee pinched with poertie, whether hee bee of high, or lowe degree in this world, ought continually to haue his faith and hope, surely built and grounded vppon Christ; and to haue his heart and minde fast fixed and settled in him; and to followe him through thicke and thinne, through fire and water, through warres and peace, through hunger and colde, through friendes and foes, through a thousand perilles and daungers, through the surges and waues of enuie, malice, hatred, euill speeches, railing sentences, contempt of

the world, flesh, and diuell; and euen in death it selfe, bee it neuer so bitter, cruell and tyranicall, yet neuer to loose the sight and viewe of Christ, neuer to giue ouer our faith, hope, and trust in him. *Can. 8. 6. Psal. 16. 8, 9. Heb. 12. 2.*

38 As all Riuers of waters go into the Sea, because they came out of it, and so returne to the place whence they came: So likewise euery good Christian ought to go and prease towards G O D, with all his heart, strength, and power, because hee came out from him, and was created of him. Hee ought therefore to looke vpon him with the eyes of a steadfast and constant faith, grounded vpon his word.

*Eccle. 1. 7.*

39 Euen as in the midst of the Sphere, is the Centre, from which all lines beeing drawne, doo tend towards their circumference: So a good Christian man, hath God for his circumference: for whatsoeuer he thinketh, speaketh, or dooth, it tendeth to Christ, of whom hee is compassed round about. *Psal. 32. 10. & 91. 4. & 125. 2.*

40 As some Infidels that know not Christ but are meere strangers vnto him, do thinke it better to loose their liues, then to violate their promises and oathes made to their enemies: euen so much more Christians in such cases ought to be true and constant. *Ezech. 17. 18, 19. Ios. 9. 14, 18.*

41 Euen as mens hands were made, that the one might helpe the other, and the feete also, because they be members of one & the same body: So is it the dutie of all Christians, one to succour and to relieue an other in afflictions and troubles, seeing the Church of God, is a certaine body whereof wee are members. *1. Cor. 12. 26, 27.*

*Eph. 5. 30.*



42 As it should be against nature, that one foote should hinder or smite another: So, it is very vnreasonable, and vngodly, that one Christian should not comfort and relieue another, in their tribulations and wants.

*Gal. 6. 2.*

43 Like as if Hearbes watered do stil continue drie, we iustly say they are dead: So likewise we cannot aduow or assure our selues to be Christians, watered with the spirit of Christ, so long as in stead of bearing fruite by amendment of life, we continue drie and withered.

44 As he is not rightly called a rich man, that can tell how and by what meanes a man may be exceeding rich; but hee that hath riches of his owne, and dooth possesse them: So hee is not a good and right Christian man, that can according to knowledge, dispute and reason of vertue and godlinesse; and can describe and define of the same: but hee that is endued with vertue, and possessed with true godlinesse, and doth most willingly practise the same in the whole course of his life, both with his friends, and with his foes: that man, and such a woman, is rightly called, and is indeede a true Christian, in whom the Lord hath great delight.

*1. Cor. 8. 1.*

45 As burning candles doo giue light vntil they be consumed: So likewise godly Christians must bee occupied in doing of good, so long as they shal liue.

*Gal. 6. 9. 10.*

46 As vnto the vngodly man, said God, why dost thou Preach my Lawes, and takest my couenant in thy mouth, whereas thou hatest to me reformed, and haste cast my words behinde thee? So we may be wel assured, that is not inough for Christians to haue the Gospell in their mouthes, but they must expresse the truth thereof in their

their

their liues : for is not inough to haue the name of a Christian, but to be found a Christian indeed.

47 As nature helped not *Abrahams* owne children, but because they lacked *Abrahams* workes, they are called Diuels sonnes : So likewise the bare and naked name of a Christian without vertue, is a bare title without veritie; and profiteth not any at all.

48 As the Paschall Lambe was eaten with sowre hearbs and vnleauened bread : So the faithfull Christian ought to repent him of his euill life past, and to giue himselfe to puritie of life. *Exod. 12.8.*

49 Euen as a man that passeth through a strong floud or streame on foote, least he stumble and fall downe, setteth his eye steadily vpon the firme Land which he mindeth to attaine vnto, and marketh not the swift course of the water, and so goeth ouer safely and is nothing dismayed : So likewise a sound and good Christian, passing the raging waues of present troubles, turneth away his sight, his thought, and all apprehension, that he might otherwise haue of the miserie of them; and lifting vp his eyes to heauen, beholdeth there with a spirituall regard, the inestimable treasures of the heauenly inheritance which hee striueth vnto, and by this meanes easily surmounteth all horreur and feare of torments and griefes, which commonly make alterations in mens heads, and casteth them headlong into desperation.

50 Euen as euery beast that is stricken with lightning, turneth his face toward the lightning: So likewise if Christians will haue regard to God when he pleaseth them, he will compel them also to haue an eye to him when hee strikes them. *Psal. 78.34.5.*

51 Like as the dewy drops, after great heate doth cheere the grasse : Euen so good Christians do bring forth

workes of mercie, pittie, comfort, and refreshing, to the people amongst whom they do liue and are conuerfant.

*Mica. 5. 7.*

*Common-wealth.*

1 **A**S they which do learne Musicke at the first, doo leese, breake, and marre sundrie Instruments, as Gitterns and Lutes : So the Common-wealth susteineth great detriment and losse, wherein Magistrates rude and vnskilful do rule.

2 As it is a thing most hard and daungerous, to roote vp olde trees, and to plant them of new : So without great tumult and vprore, you cannot alter the olde custome and vsage of the Common-wealth.

3 As water mingled with wine, maketh it more moderate : So olde men, ioyned with young men, in the administration of the Common-wealth, is most necessaric.

4 Euen as a body without a soule, is dead, because it vseth not the sinewes, ioynts, nor members : So that Common-wealth, or that Citie, may well and truly be said to be dead, where good Lawes, godly Statutes, and holy Ordinances are not vsed and put in practise, which are the sure binding bands of mans societic, and the principall parts of a Common-wealth.

*Common people.*

**A**S they which frequent and haunt the schoole of defence, do liue, strue, contend, and fight one with another : So of the Common-people, one loucheth, the other spoileth each other.

*Carelesse men, who forbear to do well, because others will not do so.*

1 **L**Ike as if an Housholder hauing many seruants, and much worke for them abroad in the Countrey, should giue them a generall commaundment,

ment to worke faithfully together in their common bus-  
nesse, and that some of those seruants would in their  
Maisters absence bee idle and loyter : yet the rest of  
the seruants ought not to bee idle, because the other  
will in no wise consent vnto them in the performance  
of that their appointed taske : So likewise those care-  
lesse Christians, who in a carnall securitie neglecting  
the charge of the Lord, and imagining a delay in his  
comming, shall begin to eate and drinke with the  
drunkards, and to be drunken themselues, and so in  
playing the loyterers together, they shall iustly de-  
serue to bee plagued together; for as they haue sin-  
ned together, so shall they receiue their portion toge-  
ther. *Math. 24. 45. 46. &c. & 25. 1. &c. Luke. 12. 45,*  
*46, 47.*

*Carelesse and negligent in good things.*

**I** *AS* *Tiberius* the Emperour, who being desirous  
to haue canonized Christ, among the num-  
ber of Saints, thought it expedient first to haue there-  
in the consent of the Senate; but while hee wayted  
for their consent, Christ was vn-canonized, whereas  
*Tiberius* might very well haue done it himselfe : So it  
is with Carelesse Christians, which in a matter so ma-  
nifest, will yet waight for others consent, to the ha-  
zard of their owne saluation, and discouerie also of their  
obstinate folly.

**2** Like as if many consenting together to play the  
good fellowes (as they call it) had played the vn-  
thrifts, and so hadde consumed their portions, and  
inheritance, and were thereby become the most  
pov'ly Banquerouts on earth, and heerevpon  
the Prince being moued with pittie, should say to one of  
them, if thou wilt now forsake the company of that vn-  
thriftie

thrifitie assembly, and attend wholly vpon my pleasure, and become more honest and thrifitie hereafter, I wil freely bestowe such a Lordship vpon thee: If heerevpon this man should say to the Prince: I wil none of your gift, vnlesse these my companions shal giue their consent to the same: in thus doing he should shewe himselfe a wilful and an vnwise man: Euen so is the case of al Christians, wee are all become prodigall children, wee haue all runne astray; we haue wasted our portions, and are become vtterly destitute of all goodnesse; the Lord notwithstanding in his word, doth freely offer vnto vs a Kingdome, so that we wil forsake this peruerse and forward generation, with whom we are linckt, as in a cursed communitie. Shal therefore any good Christian who

- a Mat.* feeleth the want, and findeth a desire in himselfe of the  
*25.10.* profered possession, withhold himselfe from the same, for  
*b Iosua.* that other his former companions wil not graunt their  
*24.15.* consent: we hope no. And therefore such as are wise and  
*c Gen.* feare God, wil not prolong to turne vnto him by true  
*6.18.* and vnfeined repentance, vntil such time as all both ragge  
*d Iosua.* and rage, shal consent to the same, for feare *a* the gate be  
*24.15.* shut: but rather wil say with *Iosua*, *b* If it seeme euill in  
*e Gen.* your eyes, &c. Assuring themselues, that if there be but  
*19.15.* eight soules in the whole world, one family *d* in a Tribe,  
*f Nom.* one household *e* in a Citie, yea but two men *f* among  
*14.24.* many thousands: when God shall begin to visit the diso-  
*30. Iosua.* bedience of the wicked, and to hurle them headlong to  
*14.6.* hell: then such as harken diligently to his voyce, shall  
*g Psal.* be *g* safe vnder his wings, his faithfullnesse and truth shall  
*36.8.* be their shield and buckler.  
*6.91.* *Charitie.*

*4.7.* **A**S the fire in all workehouses is the Instrument of  
 all Artes, and the meanes to make things well

liked



liked of amongst men : So in the life of man, nothing is well done without loue and Charitie. *1 Cor. 13. 1. &c.*

2 As Gold doth excell all mettalls, is rare and deare, and more faire and durable : Euen so Charitie dooth excell all vertues, and ceaseth not, but is permanent. *1 Cor. 13. 13.*

3 As the body without the soule, enioyeth no life : So all other vertues without Charitie, are colde and fruitelless.

*Correction.*

AS salues at the beginning do smart, and yet at the length do heale the wound : So the Correction of the Father or Schoolemaister, though it seeme rigorous and sharpe, yet it saueth the childe from the sincke of vices and vanities. *Pro. 13. 24. & 19. 18. & 22. 15. & 23. 13.*

2 As the skilful Phisition wil not giue his strong and bitter pill before his preparatiue, least the working of it should be hindered by the stubborne and indurate obstructions : Euen so the wise parent in curing his sonnes vices, must not strike before he hath reprehended or premonished ; least he be too much cast downe and discouraged, or waxe obstinate. *Pro. 13. 24. & 22. 15.*

3 As Phisitions, Surgions, and Apothecaries, are necessarie in a Towne for the cure of sicknesse and bodily wounds : Euen so are roddees and chastisement for the Correction of the corruptions of the soule. *Pro. 19. 18. & 23. 18. & 29. 15. 17.*

4 Like as Plants reasonably watered do take heart and grow, but too much moisture dooth drowne and choke them : Euen so is it with the mindes of children : moderate exercise and labour, aduanceth them to goodnesse, but too much Correction and oppression, dulleth and spoileth them. *Col. 3. 21.*



5 As we vse to slack the strings of our bowes and lutes, to make them the stiffer, and to hold the better, when wee list to shoote or play: So likewise it is needfull that Parents and Schoolemaisters should require no more of their children and schollers, then they are able to doo, least they discourage them, and make them to hate their studie, or any other thing whereto they would bring them.

6 Like as if wee should see a madde man runne vnto a steepe daungerous place, it were much better to stay him, and cause him to bee bounde, and to bee corrected, then to let him goe and breake his necke: Euen so it is in correcting and punishing of offenders and wicked liuers.

7 As doctrine is colde without reprehension: So are threatnings without Correction. *Zepha. 3. 1, 2.*

*Persecution a meanes to enlarge the Church.*

1 **E**VEN as the Palme-tree, the more it is laden and pressed downe, the more it groweth, and stretcheth out, or spreadeth his boughs in length and breadth: So likewise the Church, the more she is persecuted and afflicted, the more force, courage, and liuelinesse, shee taketh to her selfe. *Psal. 92. 12. Act. 4. 3, 4. & 11. 19, 20, 21. Phil. 1. 12, 13, 14.*

2 Like as Roses and Lillies are accustomed to flourish and to encrease among thornes: So this is a common thing to the Church, to flourish and to encrease in the midst of Persecutions. *Exod. 1. 12.*

3 As he that bindeth fire in his Napking, doth not extinguish the same fire, but burneth his Napking, and so the fire is made greater: Euen so they which persecute the godly, do only make them more famous, and bring them selues to destruction.

*Christ the Redeemer of mankinde.*

**L**Ike as the Sunne is said to be a generall light to e-  
uery thing, although there bee that receiue no  
light at all at it: Euen so Christ is called the light of the  
world, although a great number haue no part of the grace  
of his light, yet his Redemption is vniuersall, because it is  
so appointed vnto all men, that without it, none is, nor can  
be redeemed. *Iohn. 8. 12. & 9. 5. 1. Tim. 2. 6.*

*Christ receiued by faith.*

**A**s the naturall body receiueth life from the  
head, and is dead without it: and as the  
braunch, though it be neuer so neare the Vine-stock,  
yet if it abide not in it, and growe not in it, hath  
no life there from, and therefore withereth: and if  
it abide in it, then it liketh and fructifieth. And  
as the hungrie and thirstie man hath not the benefite  
of meate and drinke to liue by, by comming where it  
is, seeing it, and knowing it, but by eating and drin-  
king thereof, and digesting it, so that by force of na-  
ture, there growe an vnion betwixt him and his meate:  
Euen so it is as necessariē that the faithfull bee vnited  
to their head Christ spiritually, engrafted into him and  
grow in him by faith, and that euery one that would be  
saued, eate him and drinke him, and that so effectually, as  
that hee may be their spirituall foode. For if it be thus,  
they shall liue for euer by him; otherwise, they re-  
maine in death, wither, and must perish. Neither is  
it sufficient that wee heare or reade of him and his  
merites and passion, but they must bee receiued by  
faith. *Col. 1. 18. Ephe. 1. 22. 23. Iohn. 6. 53, 54, 55.*

As meat & drinke being set before vs, is taken in by eating  
thereof,

thereof to our temporall nourishment : Euen so Christ is as surely apprehended of vs by faith to our spiritual maintenance in the word preached, and Sacraments ministred, which are the dishes wherin one and the selfesame Christ is offered vnto vs.

3 As the Soule naturally ioyned to the body, bringeth forth her effects: So Christ dwelling in vs by faith and the holy Ghost, after a spirituall manner, and by a spirituall vertue, doth shewe his power in vs, to inable vs to resist sinne, and to bridle the corrupt desires of the flesh.

*1. Pet. 4. 1.*

4 As there can bee no eating without taking or receiuing of meate : So no beleeuing in Christ, without a spirituall receiuing and apprehending of him.

*How the two Tables of the 10. Commaunde-*

*ments be alike.*

AS one man may be like an other in nature and qualitie, although the one exceede the other in greatnesse, degree, and dignitie, &c. Euen so the second Table of the 10. Commaundements, is like in qualitie and condition vnto the first; yet they are not equall; for the first is in degree of more dignitie and excellencie, then the second.

*Math. 22. 39.*

*Confession of our euill deeds to God.*

1 LIKE as Beggars if they haue any good thing, doo conceale and hide it, and doo onely shewe their ragges, and their soares, wherby they may moue and stirre the compassion of the beholders to pittie them : Euen so it behoueth vs, not to boast our good deedes before God (as the Pharisee did) but to professe and confesse our euill deedes, if wee will prouoke the Lord his mercie towards vs, as the Publican did. *Luk. 18. 9. 10. 11. &c.*

2 As a man that hath money to pay, whilest hee hath

it in his hand, is loath to part with it, but when he hath once paid it, he is glad that it is discharged, and would not for any thing it were to pay againe. Euen so men, before they haue confessed their sinnes, are vnwilling to burthen themselves of them: but when Confession is once made, they haue eased their hearts, and discharged their consciences, conceiuing such comfort, as they would not for all the world it were to doo againe.

*Psal. 91. 1, 2. &c.*

3 As they which haue in their stomachs meate vndigested, or store of ill humours, are eased if they vomit them vp: So if sinners and euill dooers doo Confesse their sinnes to God, they shal finde ease in their soules and consciences.

*Proud Persecutors, which thinke that without Gods leaue, they may deale as they list with Christians.*

Lke as King Kantus, sometime King of this Realme, standing by the water side after a great raine, and marking how the water did rise, which by leisure so encreased, that it wet his feete where he stood, and hee beeing so proud in heart, thought that whatsoeuer he said, euerie thing would obey; straight commaunded the water that it should arise no further, nor wet his maisters feete any more: but when he sawe that the water rose still, and would not obey him, but ranne into his shooes, hee perceived his foolishnes, and confessed there was a God and King aboue him, whom onely the waters would obey: Euen so all greedie Churles and couetous Cormorants shall well perceiue, (when they haue wrought themselves weary, and gotten little) that all encrease comes from the Lord, and not of themselves.

*Psal. 75. 6. 7. & 127. 1, 2. & 119. 10, 22. Luk. 5. 5. 6.*

*Christ a most wholesome medicine and a salue  
to all poore sinners.*

**A**S the brazen Serpent was eleuated and lifted vp in the Desart by *Moses*, for to heale all those that did looke vpon it: So it was necessarie that our Sauour Iesus Christ (as he himselfe doth witnesse) should be hanged vpon the Crosse, and lifted vp on high, for to heale all those that be deadly stung and wounded by the old Serpent the diuell. *Nomb. 21. 8 Iohn. 3. 14. & 12. 31, 32, 33.*

2 As the brazen Serpent had the figure, forme, and shape of a Serpent, and yet it was no Serpent, no nor yet had any venome or poyson: So our Sauour Christ did take vpon him the shape of a sinner, and yet he was no sinner, but was and is a most wholesome medicine and soueraigne salue vnto all poore sinners, that doo behold and looke vpon him by faith, and that seeke for saluation now where else, but in the onely merits of his death and passion. *Heb. 4. 15.*

3 As there was no Phisicke, Medicine, or Salue, that could heale those that were stung of the fire Serpents, but only the looking vpon the braze Serpent that was erected and set vp by the commaundement of God: Euen so haue we no maner of Phisicke or salue against sinne, and euerlasting death, or any other object or marke set before the eyes of our faith to behold, for to bring soule, health, and saluation vnto vs, but onely Iesus Christ, being crucified, who is giuen vnto vs of God. For it doth not belong vnto vs to chuse the medicine or salue, but it pertaineth to God our soueraigne Phisition, who alone is able to heale vs from this deadly sicknesse, who also alone knoweth what medicine or salue is necessarie for vs.

4 And as it is not in our power to finde the medicine



of saluation : so can we not of our selues finde the maner and meanes how to vse and applie the same : For as in the sicknesse of the body, the sicke person when hee is past all hope of health, and vtterly dispayred, that it is needfull for the skilfull Phisition, not onely to finde and prepare the medicine, but also dispose the sicke person, so as hee will and may vse this medicine, and that hee may vnderstand rightly how to vse and apply it : So the sicknesse of the soule, which is most precious aboue all things, and in the which makeinde is not onely ignorant, but also enemies of their owne saluation, then wee must vnderstand by our Saniour Christ the Phisition of the soule, what is the medicine, and then after what manner it must bee vsed, yea and in such wise, that the same our Phisition Christ Iesus, doo prepare and make vs apt and meete, that wee both will and can vse these remedies, which hee hath prepared and appoynted for vs, or else it will be no profit, nor stand vs in any stead.

*Christ our second husband by faith.*

**L**ike as if a woman bee discharged from her first Husband beeing dead, and hath married an other man, the first Husband hath no power ouer her : Euen so wee now beeing espoused vnto Christ our second Husband by faith, are freed vtterly from our first husband the Law, and (as the Apostle saith) *are no more vnder the Law, but vnder grace*, that is, vnder perpetual remission of sinnes, committed not onely before our Iustification, but as well also after, and during all our life long.

*Christ our spirituall foode.*

**A**S verily as bread dooth serue for the nourishing and strength of the body, & wine for the comfort thereof: So  
and



and as certainly to the inward mā, in Faith Christ is bread to the soule, and wine to the mind, & we mystically made one in him, and he in vs, feede on him, and he our spiritual foode.

*The last Commaundement explained.*

**I** AS the Lord by the former Commaundements of the second Table, doth vterly condemne and forbid all wicked deedes, words, and counselles, that be hurtfull to our neighbour, and which go with deliberation and consent, with all full purposes and conclusions to euill: Euen so in the last Commaundement, to the end that he might touch vs the nearer, whereby wee might the better perceine our owne imperfections and weakenesse, hee most straightly chargeth that our hearts should be so pure and cleane, that no euill thoughts, motions, desires, concupiscences, lusts, delights, inclinations, or naturall infections of originall sinne, should once creepe into our hearts. *Gen. 6. 5. Math. 5. 28. Rom. 6. 12. & 7. 1. Iam. 1. 14.*

2 Like as if a woman were by vnlawfull act defiled, it were not simple fornication, but adultrie, though the defiler knew not that she was married: So we must iudge also of lust and concupiscence, when one is coueted, not as though she were married, but as one vnmarried, and free in respect of a married woman; whosoeuer coueteth her, coueteth his neighbours wife, whether he do it wittingly, or ignorantly: as Pharaoh and Abimelech did. *Gen. 12. 15. & 20. 2, 3. &c.*

3 Like as that man is desperate of his saluation, and prouoketh the anger of God towards him, that saith: If I shall bee culpable in the sight of God for the concupiscence of my heart, as well as though I do commit the fact, therefore I will adde vnto my lust and concupiscence, the

fact which it desireth, that I may carrie away some pleasure of my sinne, and not be damned for nothing : So likewise it is the part of a faithfull Christian man, to acknowledge and bewaile the sinne and vncleanness of his heart, to lament for it, and to flie vnto the mercie of God, by faith in Christ our Sauour; and to withstand with all his power, the naughtie desires and motions of the heart, that so hee may (for Christ his sake) be made partaker of the grace of God, and true health and saluation.

4 As in this Commaundement is forbidden all euill desires : So also by the same, is commaunded all good desires, good affections, good inclinations to godly things, and the perfect obedience of our hearts, vnto Gods will, and to wish and desire that our neighbour may quietly possesse and enioy all that which God hath sent him, be it more or lesse.

5 As the Lord by the former Commaundements, doth commaund that the rule of Charitie should gouerne our willes, studies, and workes : So hee now commaundeth the conceptions of our minde, to be directed to the same rule, that there be none of them crooked, and writhen, that may prouoke our minde an other way.

6 As he hath forbidden our minde to be bowed, and ledde into wrath, hatred, fornication, robberie, and lying: so he doth now forbid vs to be moued therevnto, by any lust or desire.

7 Like as a man purposing to destroy a tree, yet dooth no more then loppe and shred off certaine boughes and twigges, leauing the stumpe and roote behinde, deceiueth himselfe : Euen so likewise, so long as lust and concupiscence doth liue in men, they may well seeme in the eyes of men, to be very great conuerts, if of ignorant idiots

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they are become such as haue gotten some skil and knowledge : or as if of dunkards, ruffians, adulterers, and such like, they become sober and modest, and of good behaviour; as this may be done before men, and yet the heart nothing altered before God : for there be many causes which may moue men to seeme outwardly to be godly, when the heart within is fraught and laden with loathsome lusts, & full of rotten corruptions, which make them still altogether abhominable before God, and thus they haue hereby gained nothing.

8 As the Lord our God requireth account of euery idle word: *Math. 12. 36* : So likewise requireth hee tribute and account of wicked lusts and thoughts, arrayneth them, maketh them hold vp their hand at the barre, keepeth a court for them, and setteth fines and amerciments vpon the heads of them.

*Pope no Christian.*

1 **L**ike as *Indas* bare the name of a Disciple and Apostle, and called Christ maister, when, and at such time, as he endeououred altogether to spoile Christ, both of his authoritie and life: Euen so the Pope and all his confederates, although they boast themselues to be Christians, pretending the name of Christ, yet they both robbe Christ of his authoritie, and also men of their salvation.

*Math. 26. 49.* 2 As the Lords who made the last rebellion in the North, charged the inferiour sort in the *Queenes* Maiesties name, to put on Armor, and to come into the field, as though it had bene in defence of her Maiestie, whereas their purpose was the destruction of her royall estate, and the subuersion of her Kingdome, that they themselues might haue reigned: Euen so in like maner dealeth the Pope & his affinitie, concerning Christ & his Kingdome.

*Corrupti*

*Corrupters of Princes are most seuerely to be punished.*

1 **L**ike as they do most greiuously offend, which do infect with poyson a common well or conduite, where all men doo draw water : So likewise they deserue worst of a Common-wealth, which corrupt the minde of a Prince with pernicious and wicked counsels.

2 As he ought to suffer the greater punishment, which throweth poyson, not into one Cuppe, but into the whole vessell, whereof euerie one should drinke : So offend they the most, and are therefore with all extremitie to be tormented, which do corrupt the nature and disposition of Princes.

*Comforts for the afflicted.*

1 **L**ike as a Father hauing a young Infant sicke of some sore disease, though the childe can speake neuer a word, is readie to helpe it : and if it can speake, yet being full of paine, cannot call for things as it ought, yet if the mother can but by any signes gesse at the meaning of it, shee will accept as much of it, as if it had spoken verie plentifully : yea though it should say one thing, & meane an other, shee would giue it according to the meaning of it : Euen so the Lord that is filled with the bowels of compassion towards vs in Christ, farre aboue any father or mother, though hee delighteth to heare vs pray vnto him, yet when as by the extremitie of our miseries, wee are oppressed or distracted, so that wee cannot in any orderly maner pray vnto him as we ought, hee alloweth of the sighes and sobbes that we offer vp vnto him, and graunteth not so much our words (which are none or fewe) as the meaning of his spirit, which is plentiful in vs. *Psalm. 103. 8, 9, 10, 11, 12, 13, 14. Rom. 8. 26.*

*2 Cor. 1. 3, 4, 5. 1sa. 38. 14.*

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2 Like as if one in a burning Feauer should in the midst of his fit aske colde water, and his friend the Phisition should in stead of that, giue him a wholesome medicine, should in denying that particular thing demaunded, graunt vnto his generall meaning, which was, that hee might haue that which might do him most good, though now beeing distempered, hee was not able to iudge of it, but did take one thing for an other: So whatsoeuer wee aske in our distresse, our meaning must needes be, if it be ruled by Gods spirit, that wee would haue that which might procure our best good: therefore if the Lord turne our crosses to our good, though we prayed for the cleane taking away of them, hee fulfilleth both these promises at once. *Rom. 8. 28. 2. Cor. 12. 8, 9.*

3 Like as if the Phisition through his skill, can cure a man by taking away his bloud and humours, by cutting and searing his flesh, which of themselues are hurtfull: if he can by art so temper that which is poyson (as the vipers flesh) temper it with other wholesome things, and correct it with those that be cordiall, that of it, he will make a soueraigne Treacle, euen that which shall expell poyson, and so make that which could cause death, to be a preseruer of life: Euen so, shal not the Lord by his infinit wisdome, and almightie power, who bringeth light out of darkenesse, and good out of euill, and calleth the things that be not, as though they were: shall not he be much more able by the most greecuous crosses that can befall vs, work the greatest good for vs that may be: so that when we would hope for good by our afflictions, and so be comforted in them, wee are not so much to looke to the things themselues, how they are like to worke vpon vs; as the promise which the Lord hath made vnto vs concerning this matter, and so to be sure that the Lord himselfe will worke our good hereby, because he hath said it:

4 As it is all one if the fearefull Patient should haue not one, but a whole company of Phisitions saying vnto him, that vndoubtedly this medicine is like to do you good, we know the working of it well, and haue hadde great experience of it in many, you need not to feare it, take it vpon our credit; this would much moue him: So no doubt this should correct the too much feare that is in vs, of being hurt by the crosse, that wee heare so many excellent and famous men very skilfull therein, to speake so boldly vnto vs of the benefite of it: Euen those whom weare most ready to beleeue in all other things, why then should we not do so in this?

5 As the Mother by some vnpleasant thing, weaneth the childe from the breast, vpon which it would otherwise alwayes linger to the hurt of it, now when stronger meate is more fit for it: Euen so the Lord weaneth vs by affliction from the loue of this world, and thus turneth it vnto our good.

6 As the fire doth not hurt the Gold, in consuming the drosse, and the file in taking away the rust: and the purgation in expelling ill humours: So afflictions causing vs to abhorre and leaue some sinne or other, which if wee continued in, would destroy vs; may truly be said to work our good.

7 As Phisicke serueth not onely to cure vs of the diseases we are fallen into, but to preferue vs from them in some tollerable health: Euen so the crosse both recouereth vs out of sinne, when we are fallen into it, and preuenteth many, that otherwise might creepe vpon vs.

8 As some sickly bodies are driuen to diet themselues, and are in continuall Phisicke to preuent that which their corrupt estate would otherwise necessarily pull vpon them: So likewise some are alwayes, or the greatest



part of their liues, in the diet of affliction, not so much to bring them from grosse and grieuous sinnes, which they are not yet fallen into, as to keepe them from falling, which the Lord knoweth they are readie to doo, in respect of their ages, callings, and places that they liue in.

9. As vntamed Heyfers, which are kept from straying out of their pastures, with hedges and ditches: Euen so the Lord puts thornes and bryars in our wayes, as *Hoseah* saith, 2.6. that is, layeth affliction vpon vs, and so as it it were, stoppeth the way that we might not breake forth by disobedience to our hurt. *Psal. 119. 67. 71.*

10 As a father spareth not the rodde, till his childe be thereby humbled, to the confession and amendment of his fault, because his purpose is to doo him good, when as notwithstanding, he letteth his seruant go, when hee seeth that he will not profit by words, or a fewe stripes, as not caring for him: So the Lord when hee spareth the wicked in their sinnes, and referueth them to further iudgement, correcting his owne children, againe and againe, sheweth that his purpose is to doo him good.

11 As a wise and carefull Phisition, who purposing not so much to giue Phisicke vnto his sicke Patient, as to cure him thereby, if the first medicine will doo it, there he leaues him; if not, he applieth one medicine after an other, because he hath a diligent care of him: and if at any time he maketh intermission, it is because the Patients weaknesse, whom he would by that meanes to gather some strength, not that hee meaneth to leaue him: Euen so the Lord purposing according to his word, by affliction to do vs good, when by the first crosse we profit not as we ought, then either he letteth it lie the longer vpon vs, or  
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remouing it, sendeth an other in stead of it, though not presently, because we could not beare it, yet afterwards, when it seemeth best vnto him.

12 Like as when a mans body is so distempered, and some member so putrified, then it is best for him to haue his blood taken away from him, to be launced and seared, yea to haue a part cut off: Euen so when any affliction or calamitie doth befall vs, let vs not be discontented therewith, or be impatient, but submitting our iudgements and wills, to the iudgement and will of God, let vs quietly endure, seeing the Lord giueth vs that, not which we fondly desire as the best, but which he knoweth to be, and is indeed the best.

13 As the sicke Patient cannot as he is man, but feeble the launcing and searing of his flesh, and so complaine of it with great griefe, yea crie out for the extremitie of paine, though hee knoweth it to be best for him then, and therefore dooth after a sort most willingly suffer it: Euen so some are so full of complaints in their afflictions, because they are not perswaded at that time, that the very thing is sent for their most speciall good, and therefore such are to meditate vpon this heretofore set downie, concerning this matter.

14 As in worldly matters we will beare many things at the hands of them whom we loue, as the child at the mother, the husband at the wife, & one friend at an other: Euen so, how much more ought we to beare al things at the hands of God, whom we know so loueth vs in Christ, and therefore we ought so to loue him again, & no doubt wold beare, if there were that loue in vs which ought to be.

15 Like as when the childe hath offended his father, he should say to his seruant in his anger; Take him out of my sight

fight and punish him, it would be more grieuous then if he should take correction of him himselfe: Euen so it may minister vnto vs some comfort, that in afflictions we know that we are vnder our Fathers hand, and that he hath not deliuered vs vnto any other to be tormented. *Rom. 8. 29. Psal. 66. 10.*

16 As in a familie great is the priuiledge of the eldest brother, and none must looke to go beyond him, nay euerie one cannot be like vnto him; and if any might come to as great an inheritance as hee, by dooing those things which he did before them, they might not refuse the condition, vnlesse they would prefer themselues before him: So likewise seeing it hath pleased the Lord to consecrate the Prince of our peace through affliction: *Heb. 2. 10.* and he came vnto glorie no other way then this, wee must thinke it good for vs to go the same way, that we might be like vnto him, and so by our practise, shewe that wee acknowledge him to be the Prince of our peace, and our eldest brother.

17 Euen as he is the chiefe and principall in the Common-wealth, in the Church, in a priuate familie, and in any place, that all desire to be like vnto: So when wee are contented to be like vnto Christ in any thing, euen in the Crosse, then shall we declare that we hold him to be the chief and principall; and as it is said, *The first begotten among many bretheren.*

18 Howsoeuer there is great difference betweene the head and the rest of the members, yet there is a certaine conformitie betweene the members of the same body and the head, and all of them are inferiour vnto it: Euen so, howsoeuer there is no comparison betwixt Christ and vs, yet we must be like him in this, that we must not be aboue him; and therefore not to refuse any condition that

he hath vndergone before, vnlesse we would preposterously preferre our selues the members, before him our head: which were to darken the glorie of him that is the first borne; and to staine the honour of him; that is the Prince of our peace.

19 As it were a disorder if the subjects would refuse to do that which the Prince had done before; or if the younger bretheren should thinke much to be brought vp that way that the heire hath beene before: Euen so when wee shall refuse to beare the crosse which our Sauiour Christ by the appointment of his father, hath borne in greater measure then we shall, or can; it is nothing else but to lift vp our selues aboute him, and to say that we will not be conformable vnto him, as to our Prince, or eldest brother.

20 As it did not repent *Ioseph*, that he first enduring the prison, was afterwards made ruler in *Egypt*: or *Iacob* that he came to inherit his fathers blessing at the last, by a long exile and tedious bondage: or as it did not repent the *Israelites*, that by passing through a forlorne Wildernesse fortie yeares, they came to the land of promise in the end: Euen so we must not prescribe the Lord any thing in the matter of our saluation, but thinke our selues happie that we are saued any way: yea if we went to heauen by hell, and when wee are come thither, we shall finde the ioyes so farre surpasse all troubles and aduersities whatsoeuer, that wee shall neuer repent vs of the hardnesse of the way.

at Like as if one bleede at his nose, so that hee bee in some daunger of life, the best way to remedie the same, is to chaunge the course of the blood, by letting him blood in an other place: Euen so, seeing there is no Comfort in worldly pouertie, but wee thinke our selues

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most

most miserable, wee must turne our eyes to our spirituall pouertie, and so wee shall ere it bee long finde comfort.

22 Like as if one that were blinde should be suddenly taken and carried to some punishment, hee knew not by whom, hee might greatly feare what would be the end or measure of it: Or if one should be dealt withall as is the maner of the Spanish Inquisitours, to put the poore soule in the greater feare, if hee should haue a tormenter sent vnto him very vgly disguised, who should carrie him into a darke place, hee knew not whither, that might increase the grieve of his affliction the more, but if when he were in the middest of it, he should heare the voyce of his father, and so perceiue that it were his father that corrected him, though so disguised, it might somewhat diminish his feare: Euen so, howsoeuer it be true, that euery crosse is so much the more vncomfortable vnto vs, because wee looke not vp vnto him that sendeth it, and wee are so blinde, that wee consider not who striketh vs, yet when we heare out of the word, the voyce of our father speaking vnto vs, and telling vs that it is he that dealeth with vs, how straunge and deformed soeuer the tormenter may seeme to be, let vs not bee too much discouraged, because that euen when he striketh vs, the bowels of compassion in him, do yearne vpon vs, more then in a mother towards her children, and hee seeketh thereby to do vs good.

23 As a Noble man will haue all his seruants to wear one liuerie, that they might be knowne: So the Lord would haue all his children knowne by one badge; euen the badge that he put vpon his eldest sonne Christ, which was the crosse; therefore none of vs the yonger brethren, must refuse it.

*Couetousnesse.*



*Couetousnesse.*

1 **A**S the subtil fawning Spaniel, oftentimes fetcheth his Maisters gloue, in hope to chaunge it for a better morsell: Euen so many men shew great kindnesse and giue rewards, to the end to reape them double againe.

2 Like as the infected member of a man vexed with an itch, is alwayes clawing and rubbing: Euen so the couetous minde, is restlesse in seeking and gathering together.

3 As fire is neuer sufficed with wood, nor the earth with water: Euen so the couetous man is neuer satisfied with money.

4 As the graue is open to receiue dead Carkasses: or as hell is neuer full: Euen so the coffer of the couetous cormorant, is neuer contented.

5 As the stiller the water runneth, the deeper is the Riuer; and the more deepe, the more daungerous: Euen so, the longer Almightye God suffereth the Couetous man to sinne vncontrolled, the greater is his sinne, and the more greuous is the punishment that attendeth thereon in the day of account. *Haba. 2. 9.*

6 As Couetousnesse is euill, yea the euill of all euils: So likewise it maketh those men as bad as it is, which are infected with the same; and as hatefull in Gods sight, as that sinne it selfe; for that the effect is like the cause. *1. Tim. 6. 10. Psal. 10. 3. Exod. 18. 21. Luk. 12. 15. Mar. 19. 22.*

7 As Cattell do keepe the Pastours bare, with continuall grazing vpon them; so doth the couetous ouer awe the poore by endlesse oppression, and mercilesse dealing. *Iere. 6. 13. 15. Amos. 8. 4. &c.*

8 Like as if a sicke man belaid in a bedde of Iuerie or gold, or of wood, his disease forsaketh him neuer the sooner: Euen so, whether you entreat the Couetous by these



sweete promises made by Almighty God in his holy Gospell, or threaten them by his dreadfull Iudgements pronounced in his fearful Law, they make neuer the more haste to repentance. *Ezech. 18. 1. 1010.*

9 As the Waxe is plyable to euery print : Euen so the Couetous mans hand, is readie to receiue euerie bribe.

10 As the Asse, that notwithstanding hee carrieth the meate for his maisters belly, and the cloathes for his backe, yet himselfe doth feede vpon grasse, and contenteth himselfe with one haire skinne: Euen so the Couetous man, whose Chests are stuffed with money, and his wardrope with apparrel, such miserie hath assaulted his soule, that he can hardly affoord his belly a good meales meat, or couer his backe with a good coate.

11 As the Bee bringeth sweet honey in his mouth, and a sharpesting in his tayle : Euen so Couetousnesse hath pleasure in this life, and paine in the life to come.

12 Like as they that will tame wilde bulles, must weare no redde garments : So likewise they that will no euill doo through Couetousnesse, must doo nothing that belongeth thereto.

13 As God punished both *Ely* the Priest and his two soones: the father for not correcting them, and the sonnes for sinning so grosely: So likewise will he plague both the Couetous man, for the euill getting of his money, and his children for possessing that which is none of their owne. *1. Sam. 2. 12. &c. & 3. 11. &c. & 4. 14, 15. &c.*

14 As the glutton that ouerchargeth his stomacke with meate, is compelled to spew, and cast it vp againe: So the greedie couetous Cormorant, that gathereth great riches, and deuoureth and swalloweth vp great substance, shall loose it againe; for God shall euen drawe it out of his belly. *Psal. 37. 16. & 39. 6.*

15 As a Riuer whose spring is finall, yet by receiuing other brookes and streames, groweth strong and violent: Or as they that are sicke of the Dropisie, who by drinking are neuer satisfied, but stil increase in thirst: Or as a flame, which is neuer abated with quantitie of wood, how much so euer a man layeth on, well may it for a while be suppressed, and yeeld forth nothing but smoke, but breaking out, it waxeth greater, according to the aboundance of wood: So likewise the heart of a Couetous man, neuer regardeth that it hath to bee therewith content; but what it hath not, to couet thereafter. *Esa. 56. 11. Jer. 6. 13. & 8. 10. 2. Tim. 3. 2. 2. Pet. 2. 3.*

16 As the Fish swallowing the hooke, together with the baite, is taken and killed: So in like maner, Couetous men doo pierce themselves thorow, with a thousand sorowes, which do entangle them in death euerlasting. *2. King. 5. 27. 1. Sam. 8. 3. Ioh. 12. 6. Act. 16. 16, 19. & 19. 24. & Jer. 22. 17.*

17 As the Indian Ants or Emets, who gather the golde and keepe it, yet neither can vse it, neither wil suffer men to haue it, so farre forth as they may: Euen so Couetousnesse, which with care and labour slayeth the man that is subiect therto, it draweth him through fields and woods, sea and land, in the cold of winter, and in the heat of summer; night and day, in raine, winde, and danger, admitting no rest, and all to seeke and hunt after goods: yet doth it graunt him onely the sight, but not the vse of them. *Pra. 4. & 6. 1, 2. Ephe. 5. 3. Mat. 13. 22.*

18 As the good corne of Gods word is a sanctified seed of saluation and life: So the falshood and deceit of Couetousnesse and riches, doo in such sort draw men to aboundance, and withall, to the peruerse vse of the same, that hereby this seede of saluation, and life euerlasting, is cho-

ked vp. *Luk. 16. 9.*

19 As charitie is the gift of God proceeding from his fauour and grace : So contrariwise , Couetousnesse is a vengeance which he powreth vpon those, whom for their sins he hath giuen ouer into a reprobate sence. *Ro. 1. 28. 29. 1. Cor. 5. 11. & 6. 10. 1. am. 5. 1.*

20 As *Aesops* Dogge , who swimming with a peece of flesh in his mouth, and seeing the shadow thereof, taking that to be an other peece of flesh, opening his mouth to catch that also , lost the same which hee before had : So likewise the Couetous man being vnfatiable , and euerie way seeking to encrease that he hath , dooth many times loose that which is in his hand. *Pro. 15. 27. & 28. 16.*

21 As Gold of it selfe can neither feed , nor cloath vs : So that which the Couetous man buyeth with gold or siluer , proceedeth not out of the gold or siluer , but from Gods prouidence ; neither can it minister any helpe without Gods grace & blessing. *Heb. 13. 5. Col. 3. 5. Mat. 6. 26.*

22 As the remedie to quench his thirst that is vexed with a hotte feauer , commeth not of giuing him drinke , but of taking away his feauer , which causeth his thirst : Euen so the way to grow rich , is not by heaping of riches , but by diminishing the Couetousnesse and vnlawfull desire of the same. *1. am. 5. 3. Luk. 12. 15.*

23 As when the Spleen encreaseth , the other members , ioynts , and parts of the body , do consume and pine away : So Couetousnesse , and the great treasures and riches of couetous tyrants increasing , the wealth of subiects and inferior persons , is weakened and diminished , whiles they pill and poll away their substance and goods , to enrich themselves withall.

24 As the Spleen encreasing , the other members do decrease : So likewise Couetousnes growing greater & greater

ter, all vertues do vtterly decay, and vanish away: bountifullnes, liberalitie, charitie, truth, righteousness, and all such excellent qualities, are no more found, in those mē which are strangled and poysoned with a great and greedie desire of worldly riches.

25 As Floods, which send their waters into the sea, and leane the drie land, which is very thirstie, ynwatred: Euen so, some Couetous men doo now and then bestow great cost and much of their riches, vpon those that need them not; not drawne therevnto with either loue or mercie, but carried with vaine-glory, and with vanitie it selfe, so to do.  
*Mat. 5. 7. Esa. 58. 7.*

26 Like as the Sea is seldome or neuer seene without tempestuous waues: So also we can neuer see a couetous mans minde free from carefulnesse, feare, trouble, & vexations.

27 As a Pot hath a wide open mouth: So Couetousnesse gapeth euermore after worldly goods, riches, and honor.

28 As the Owles & night Crows, see better by night then by day: So the eyes of couetous men, be blind to see how to come to heauen; but to get worldly goods and riches, they can see well inough.

29 As we see some men, which naturally are so enclined to mischief, so seditious, so contrary to peace & tranquillitie, that they are no sooner entred into a house or Common-wealth, but presently they sowe discord & dissention, troubling the common-quietnesse, and peaceable estate, which was before: So also the cursed desire of Couetousnesse, is no sooner entred into our heart, but that forthwith we perceiue a great confusion of tumultuous and dissentious appetites, to boyle and rise vp within vs, which do straightwayes entangle vs in the nets and snares of the diuell, and at the length bringeth vs to miserable death and destruction.

30 As the Couetous man would not like of those seruants and hirelings, who by their negligence and carelesse haue suffered his houses to fall to ruine, and haue left his lands & vineyards vntilled, neither would he be pleased with that man or maid-seruant in his house, which serueth him to no purpose : So likewise if he himselfe make no vse of his riches and treasures, but keepe them altogether ynprofitably, he may not thinke that he is the seruant of God, holding of him whatsoeuer hee hath, with commandement to make vse of them, and that he is countable for the dammages and losse which hapneth by his want of trafficke; that is to say, for that he hath not vsed them as the Lord hath commaunded.

31 Euen as the fire is extinguished and quenched, not only by throwing on of water, but also by taking away of the wood, and other matter whereby it is fed and nourished : So also a Couetous man destroyeth & taketh away the life of a man, not only by offering him violence, but also in refusing to giue or lende that vnto him, which is necessary for his preservation.

32 As a flood, which at the beginning being but a little Riuer, by little and little (as it runneth) encreaseth in such sort, that in the end it beareth with it whatsoeuer resisteth : Euen so, if a Couetous man haue once gotten one hundredth poundes, he straightwayes desireth two hundredth; from two hundredth, he commeth to a thousand; from a thousand to a million; and from millions, to an infinite summe.

33 As one that climeth vp a Ladder, vseth the first step as a means to come to the second; and the second, to come to the third; continually climing vntil he come to the top: So likewise there is no difference betweene the Couetous man, and him that climeth vp the Ladder, but that the one

finde



findeth an end of his ladder, the other findeth none at all, neither of his care nor sorrowes which necessarily follow riches; neither yet of his earnest desires in the attaining and keeping of them.

34 As the Assē that carrieth meate for the belly, and cloth for the backe, yet hee himselfe feedeth vpon grasse, and contenteth himselfe with an hairie skinne: So the Couetous, whose Chests are stuffed with gold and siluer, yet cannot affoord their belly a good meales meate, nor couer their backe with a good coate.

35 As the Bee bringeth sweete honey in her mouth, but a sharpe sting in her tayle: So Couetousnesse hath pleasure in this life, and paine in the life to come.

36 As the Ape that is tied to the clogge, thinketh that hee keepeth the clogge, and not the clogge him; is greatly deceiued: So likewise is the couetous man, which thinketh that hee keepeth his riches, when indeed his riches keepes him.

37 As *Dinah* while she wandred to see fashions, and thought to feede her fancie vpon the daughters of a straunge Countrey, shee lost her Virginitie amongst the sonnes of the Countrey: So some men while they seeke to feede and fill their greedie worme of Couetousnesse and ambition, with diuers pleasures and profits of the world, they loose their sinceritie amongst them, and so make shipwrack of faith and a good conscience.

38 Euen as *Tamar* went out of her brother *Amons* chamber, with her maidens garmēt of diuers colours rent, because she was enforced to leaue her maidēhead behind her: So some Couetous worldlings, which sometimes with *Demas* followed *Paul*, but now with *Demas* embrace this present world, are enforced to go away with their garment of diuers colours, rent and torne: for while they will



venture through the bushes and thornes of worldly cares, to get worldly promotions, it is no maruell if they come out with their zeale quenched, their courage abated, their faith blasted, their loue cooled, their knowledge withered, their humilitie defaced, their sinceritie decreased, and the whole garment of pietie and Religion scratched, torne, and rent in peeces.

*Continuance in Sinne.*

**L**Ike as if a mans foote, legge, or arme be broken, with how great paine the same is restored to his former estate, all men know. But if any member of our body should be broken twise or thrise, or more often, in one and the selfesame place; euery man can then iudge, how hard a thing it were for that part to recouer her perfect strength and health againe: Euen so fareth it in the ruptures and wounds of our soule. If a man doo commit sinne once or twise, and do vnfaignedly without dissimulation make his refuge to the medicine of repentance, hee dooth out of hand obtaine health againe, and that sometimes without any skarre or blemish of the disease past; but if he begin to adde sinnes vpon sinnes, in such sort, that the wounds of the soule do rather putrifie within him, by couering and defending them, then heale by repentance and confession; it is to be feared, that such a one shall not finde repentance at commaundement when he wisbeth for it. *Rom. 2. 3, 4.*

*Carnall men.*

**A**S a childe borne and brought vp in a dungeon, will not belecue (if his mother tell him of the light of the Sunne, and such other pleasant commodities) that there are such things, or very hardly: Euen so more will Carnall men belecue either the immortalitye of the soule, or the mercie and iudgement of the Lord, &c.

2 Like as in other matters it commeth daily to passe, that me being in proceffe of time brought by experience, to see their owne errors wherein they haue done amisse, are displeased with themselves for so dooing, wish they had done otherwise, and so are said to repent, of this or that action: So Carnall men hauing all their liues liued in vaine and sinfull pleasures, altogether carelesse of the seruice of God, and of their owne saluation, at length see the vanitie of their liues past, are greeued for it, and wish (although too late) that they had taken an other course.

3 As *Adam* by comming out of the state of holinesse into the state of sinne, had his eyes opened to see the filthinesse of sinne, and his owne nakednesse, wherevpon he beeing ashamed, desired to hide and couer himselfe: So in like manner, Carnall men comming out of the state of senselesse securitie, wherein they neither knew, nor considered what sinne is, into the state of repentance, wherein they conceiue of sinne as it is indeed, and iudge themselves in regard of it, the most abiect men of all other, vnworthie of their company, or to come in their sight: and therefore they decline and shun it, wherein this shame doth consist.

*Couetousnesse in old men.*

1 A wayfaring men, the lesse way they haue to go, the lesse carefull neede they to be, either of spending their money or victualls: Euen so for olde men, who haue as it were one foote in the graue, to be couetous, is a verie absurd thing.

*Christ our Prophet.*

1 AS the print of a Seale is more plainly perceiued in the soft waxe, then in the Seale it selfe: So likewise

wife the knowledge of God is more manifest to vs in  
 \* Christ, who is the liuely image, and engraue[n] forme of  
 his Father.

2 As the Moone dooth naturally receiue her light  
 of the Sunne : So all the light, all the true wise-  
 dome and vnderstanding, or heauenly knowledge  
 that the Church hath, it hath it of our Sauour Iesus  
 Christ.

*Christ was in our person iustly cursed of God,  
 and executed for vs.*

1 **A**S the Suretie is by the iust sentence of the  
 Lawe, condemned to pay his debt, for whom  
 hee hath willingly and aduisedly vnderaken : Euen  
 so it is meere and true iustice, and no wrong, that  
 Christ by the iust sentence of the Lawe was hanged  
 on a tree, and so hee bare indeed the true curse of the  
 Lawe.

2 As the Suretie although hee be vtterly cleare ob-  
 noxious and guiltie to none, yet by his suretiship, is a deb-  
 ter and obnoxious to the Creditor, and the Law : So like-  
 wise Christ tooke our person on him, and presented him-  
 selfe therein before his Father, and so hee became by our  
 sinnes, sinfull, defiled, hatefull, and accursed.

3 Like as if a tender Ladies only child, should by some  
 casualtie be all tumbled in bloud, or mire, & most stinking  
 filth: the child so berayed & loathsome, would breed great  
 abhorring & loathing in the eyes of the delicate Lady: yet  
 the childes own person shuld be neuerthelesse beloued of  
 the mother, but rather the more if it may be : So such two  
 persons or conditions are found in Christ ; according to  
 one, he was alwayes beloued ; according to the other  
 which he tooke vpon him (whilst he had not finished that  
 office) he was iustly accursed.

*Christ*

Christs Merits.

1 AS the *Iebusites* Gods enemies, could not fully be conquered vntill *Dauid* came: Euen so, no more could the Kingdome of *Sathan* bee cleane ouerthfowne, vntill Christ Iesus the King of glory, was borne of the seede of *Dauid*, who conquered sinne, hell, and the diuel, and possessed the holy hill *Sion*, and made his people Citizens of the heauenly Ierusalem. 2. *Sam.* 5. 6, 7, 8, 9. *Iosu.* 23. 7, 8, 9, 10, 11, 12, 13.

2 Euen as the Oyntment that was powred vppon the head of *Aaron*, rested not there, but went downe also vpon his beard, yea to the skirts of his cloathing: So likewise the righteousnes of Christ and his Merite, is giuen and attributed to euery one that be his members. *Psal.* 133. 2.

3 As Christs righteousnes is made ours really, by imputation, to make vs righteous: Euen so we by the Merite of his righteousnes imputed to vs, do merite and deserue life euerlasting.

Christ a King.

AS King *Dauid* when hee had raigned 33. yeares in *Ierusalem*, died with great victorie: Euen so Christ Iesus our Lord and graund Captaine, after hee had preached the Kingdome of his Father, gat this noble victorie against death, and all his enemies, in the 33. yeare of his age, by suffering death, and triumphantly ascending into heauen, where he reigneth a glorious King for euer.

Christian, a generall name for all that are baptized.

LIKE as euery man and woman hath a feuerall & proper name, whereby hee is discerned and knowne from another: Euen so there is one name, that is generally appertaining vnto all men, namely *Christian*; which is seruied vnto vs from Christ our Sauour, as the Authour in whom we beleecue, in whom we are baptized, whose

word we esteeme, whose redemption and righteousnesse we doo reuerence, by whose spirit wee beeing annoynted with holy oyle, by him are made ioyfull and glad. *Act. 17. 26. & 26. 28. 1. Pet. 4. 16.*

*Gods Children.*

**L**Ike as natural Children are like their naturall fathers, in fauor, in speech, in laughter, or in some lineaments of their bodies: Euen so the spirituall Children of God, are like vnto him their Father, in righteousnesse and holinesse of life.

**2** AS we loue them which loue our Children, and our hearts and hands too, arise against them which misvse the: Euen so the Lord our God, who exceedeth all fathers in loue, much more loueth those which loue his Children; and his heart and hand too, arise in his heauie wrath and displeasure against such as harne, and misvse them. *1. John. 5. 1. Psal. 15. 4. Mat. 10. 40, 41. Luk. 10. 16. Zach. 2. 8.*

**3** As a woman in trauaile, in the middle of her sorrow, crieth in her paines: Euen so such is the estate of Gods Children, in the midst of persecution. *Esa. 26. 17.*

*The excellencie of Gods Children.*

**L**Ike as *Dauid* said when hee should haue married *Saules* daughter: Seemeth it to you a light thing to be a Kings sonne, seeing that I am a poore man, and of small reputation? So seemeth it to any, a light thing to be sonnes and daughters of GOD, the King of all Kings, seeing wee are sinfull men, and of no reputation, but haue deserued rather eternall confusion.

**2** As the sonnes of Princes are in great account with men in this world: Euen so the Children of God, are in greater account with God, and all godly men, both in this world, and in the world to come.

3 As the Children of Kings are attended vpon by Noble men, and guarded with strong men, yet both but men, whose breath is in their nostrils, and their hands cannot accomplish the deuice of their heart : Euen so the Children of God are attended vpon by God himselfe, whose eye is alwayes ouer the righteous, & they are guarded by the Angels of God, who for their swiftnes, are said to haue wings; for their readinesse, they are said to stand in the presence of God; and for their strength incomperable. *2. Kin. 19. 35. Psal. 34. 15.*

4 As the pleasures of the sonnes of men are such as the world doth affoord, carnall securitie, worldly prosperitie, fleshly delights, beastly sensualitie, with pride, and ease, wealth, fulnesse of bread, and such like : Euen so the pleasures of the Children of God, are such as the world can neither giue nor take; as the loue of righteousness, delight in the law of God, patience in affliction, loue of the Saints which excell in vertue, and such like. *Psal. 1. 2. & 16. 3. 1. Cor. 2. 9.*

5 Like as the riches and treasures of the sonnes of men, are gold and siluer, houses, and lands, Lorchips and maners, rents and reuenues, and such like : which theeues may steale, or moathes may eate, or rust may create, or fire may consume, or water may ouerflowe, or time may weare, or death may end : So likewise the riches and treasures of Gods Children, are, the word of G O D, Gods fauour, forgiuenesse of sinnes, freedome from hell and the diuell : libertie with the Saints, the spirit of contentation, peace of conscience, continuall ioy in the holy Ghost, and a Kingdome of glorie in heauen, with such like; which no theefe can steale, no rust can create, no fire can burne, or consume, no water can drowne, no plague can infect, no time can weare, nor death



death can end. *2. Cor. 3, 17. Gal. 5, 22. Esa. 11. 2.*

6 As those are in most honour with Princes, which are said to stand in their presence, and attend vpon them in their Courts, as *Daniel* did: So Gods Children shall stand in the Courts of God, and haue the full fruition of his comfortable presence: and therefore on the contrarie side, the vngodly are herein accursed, in that they are shut from the presence of God; to wit, his gracious presence: for otherwise all things whatsoeuer are in his presence.

*The Children of God.*

1 **L**Ike as a heathen man beeing asked why hee did weare such a long bushie beard, answered; that so often as he beheld it, he might commit nothing vnworthy the grauitie of the same: hee would not be like a Tauerne with a bush at the doore, and no wine within: So likewise, if any man shall aske the Children of God, why they are called Christians; the Church of God, the spouse of Christ, Citizens of heauen, and by such like names of loue and honour: they are to answere, that so often as they remember these names and titles, they ought not to commit any thing vnworthy the grauitie and maiestie of the same.

2 As many Papists, and some Protestants too, who be superstitious and Popishly affected, doo not remember what titles they haue, nor by what names they be called, and therefore they must haue puppets and images in their Churches and houses, to put them in minde of their dutie to God: Euen so, some mens Religion and holinesse, is all in their titles of Gods Children, and in naked names of Christians, which onely they hold, when indeed all Christianitie is banished from them.

3 Like as it is counted a shame for a Citizen to go

like a Courtier, or for a man to put on womans apparell, or a woman to weare on mans apparell, which is an abomination to the Lord : Euen so it is a greater shame for the Children of God, who are Cittizens of heauen, to go after the fashion of the Courtiers of hell, or after the manner of the world. *Rom. 12.2.*

4 As when Christ the Lord of life was put to death, there was darknesse vpon the face of the earth, the vaile of the Temple rent, the graues opened, and the dead arose, &c. at the sight whereof, the very enemies of Christ which watched him, were afraide for that they had done vnto him; yea they were constrained to confesse and say; *Doublelesse this man was the sonne of God* : So likewise the Children of God, that be or ought to be dead with Christ their head vnto sinne, as he died for our sinnes, then there will follow a wonderfull alteration in their liues : there will appeare such zeale in professing of the Gospell, such pittie in relieuing the poore, such patience in bearing the crosse, such faithfulness in performing of promises, such charitie in iudging their brethren, such mercie in forgiving offences, such sinceritie in worshipping of G O D, such constancie in defending of the truth, such watching ouer all their wayes, and such wisedome in winning men to God, that their very enemies, which before did mocke them, hate them, and persecute them, shall be constrained with shame to say ; These are no doubt the Children of God, these are good men, these are true professors indeed, &c. *Rom. 8.4,5.&c.*

*Math.  
27.54.*

5 Like as worldly men in their houses, in their apparell, in their feastings, in their furniture, and in euerie thing, they strue to haue matches, & all their things sutable : So likewise the Childrē of God must strue to haue their titles and names, their liues and qualities, their profession and

practise, futable and answerable the one to the other, and so to depart from iniquitie. *2.Tim.2.19.*

6 As carnall men desire to be gorgeously apparelled: Euen so the Children of God desire to be cloathed with their house, which is from heauen. *2.Cor.5.4.*

7 Euen as plants & trees, do spread abroad their rootes in the earth, from whence they haue their nourishment: So likewise the Children of God, because they be fedde with delicates and dainties from heauen, and are nourished with the grace & fauour of God, they hold vp their hands, they turne vp their eyes, they lift vp their hearts & mindes to God that is in heauē, from whence their soules receiue comfort, ioy, saluation, and euerlasting life.

*Saluation onely to be had in Christ, if men know how to finde him.*

1 **L**ike as if a man knew certainly that in such a wood an infinite masse of money were hid, if the owner thereof would giue it vnto him, yet if by no meanes hee could finde the same, what should the gift of such a treasure profit him? thogh it were of value to purchase a kingdom: nothing at all. Euen so standeth the case betwene Christ and vs: though we know neuer so well and certainly, that saluation and all kinde of treasure is permanent and to be found in him, and do belong to such as can find him, yet if we can by no meanes find him, what shall the vnderstanding hereof profit vs? nothing at all. *1.Cor.28.10.Eph.55.6.*

*Christ to be found by hearing the word preached and read.*

1 **L**ike as if one haue a Moyn of Copper, Tinne, or Leade, he vseth great paine and diligence to come by the same, but if it proue a veine of Siluer or Gold, then

the owner thereof setteth Pyoners on worke, who with great care, courage and comfort, labour night and day, in hope to be greatly enriched thereby: and albeit the veine sinke downe verie deepe, and proue most hard and difficult to winne, yet do they not cease or slacken their labor, but rather adde so much the more diligence, in hope that their gaines will double their paines, when the Moyne is once wonne: for this they holde (as a rule infallible) that the lower any mettall doth lie in the earth, the better and more gainful it prooues in substance: Euen so it is in the studie of the Scriptures, and in hearing the same read and preached, the more paines and diligence one vseth therein, the more increase of sound knowledge, wisdom & comfort is gotten in the ende, being that most rich and vnu-  
valuable Moyne, wherein all the treasures of wisdom and vnderstanding are to be found, conteining and comprehending all the counsels and commaundements of the Lord, &c. *1. Chro. 28. 10. Pro. 3. 13, 14, 26. & 8. 18. 19. Ioh. 30. 31. Mat. 7. 7, 8.*

*Children dying before they be baptized, are  
not damned.*

**A**S by Circumcision, which was a cutting off, of the fore-skin; the Children of the Hebrewes were brought vnto God, were sealed vp with the Seale of his Couenaunt, and receiued into his Church, to the great comfort and ioy of the Parents, which were certified by the same, that God was not only their God, but also the God of their posteritie and seedes; and yet if any thing had happened vnto them, afore they could bee circumcized, they mistrusted not, but that GOD would by the vertue of his Testament saue them: So by Baptisme, the Children of Christians

are brought vnto Christ, are sealed vp with the Seale of the people of God, & receiued into his Church, as members of his sonne Iesus Christ, and fellow-heires with him of his heauenly Kingdome, which thing vnto the faithfull parents must be a heauenly comfort: For by it, they are certified and assured that their sinnes be not only washed away with the bloud of our Sauour Iesus Christ, but also the sinnes of their posteritie and Children. But if it be not the pleasure of God, that the fathers and mothers should see their Children aliue, for to offer and present them vnto him by Baptisme, yet there is no cause why they should thinke that they should be damned, because the grace of is not bound to the Sacraments. For if there were some good man among the Turkes, or else among the Idolaters and Infidels, which had the knowledge of the Gospell, and a true faith in our Sauour Christ, and yet could by no maner of means come by the Sacrament of Baptisme, or be baptized, yet no man ought so much as to thinke, that such a one for want of a little water should be damned, seeing he hath the chiefe and principall; that is to say, a true iustifying faith: else the water should haue more vertue and efficacie, then the bloud of our Sauour Iesus Christ; or at least as much: and the Minister that should minister the outward Baptisme, should be of as much power as Iesus Christ himselfe.

2 Like as the Water and Minister can do nothing without the spirit and bloud of our Sauour Christ: So it should follow (if Children be damned that die before they be baptized) that Iesus Christ, his spirit and bloud, should be able to do nothing, without the water and Minister. And so by this means, our Sauour Christ and his Spirit, should be as subiect vnto the Minister and Water, as the Water and Minister should be subiect vnto Christ and his holy spirit:

spirit : and so consequently, his grace and mercie should be alligated and bound vnto corruptible elements , and made subiect vnto men : Whereby it should come to passe, that Iesus Christ should be no more true God, nor yet true Sauour.

3 As the fleshly Children of *Abraham*, and such as came of his flesh, which departed this life before the eight day of Circumcision, were not damned ; but by the vertue of the promise and couenant of God, were saued : So also after the same maner, the spirituall Children of *Abraham*, (that is to say) the Infants of all the Christians , are not condemned, if they decease before Baptisme, but are saued by the efficacie of the promise of God, and by inuifible Baptisme, wherewith our Sauour Christ Baptizeth them, who (by his death and precious blood) hath redeemed them.

*Cares of this world, coole the lone and desire  
of heavenly things.*

1 **A**S the Sea that the winde hath laine fore vpon, is yet tossed and troubled, after the winde is laid, and the tempest gone : Euen so mans mans minde lately comne out of the businesse and Cares of the world , still casteth and studieth the same things , and panteth after them, and cannot after this, come straight to it selfe, and so to meditate and exercise spirituall matters. *Math. 13. 22. Luk. 8. 14.*

2 Like as when a Riuer or Fountaine is troubled, there can no water be taken or drawne out of them, but such as is full of mudde : Euen so when the minde is troubled and choked with the ouer carefull and vnquiet sauour of the mire and dyrt of this peeuish world, there can neither holy prayers, nor any godly exercises be found there.



*The breach of Gods Commandements.*

1 **A**S many worldly men deale with their Creditors, who will hardly let slip one houre, or day, but will take the aduantage and forfeiture of their Bondes and Obligations, without any more delay : Euen so if our good God and mercifull Father should deale as precisely and stricktly with vs, in taking aduantage of the Bonds, Forfeitures, and penalties, wherein wee daily fall into by breach of his Commandements many wayes, then our estate should be most miserable. *Iob. 9. 2, 3.*

2 As euill debtors, when their day of payment draweth neare, and when their Creditors are at hand to demaund the same, doo seeke to hide themselues, and to shunne their Creditors presence : So likewise the most part of the world bee so carelesse in keeping that couenant, vowe and promise which they made to God at their Baptisme, that euen wilfully they throw themselues indebted vnto G O D, and thrall vnto Satan, some by one sinne, and some by an other, through violating and breaking of Gods Commandements, that when by sicknesse or death they are summoned to render an account of their bayliwicke, then they wish that the mountaines would fall vpon them, to hide them from the presence of God, but all in vaine. *Esa. 2. 19. Hose. 10. 1. Luk. 23. 30. Reue. 6. 16. Luk. 16. 2.*

*Christ is not a Redeemer, but vnto them, who beeing turned from iniquitie do lead a new life.*

1 **L**Ike as if the Seruant of some Noble man, or Gentleman, were for committing of treason, felonie or murther, condemned, and going to the place of execution; and his Lord or Maister of meere fauour and good will, should not onely by earnest sute to her Maiestie, procure

cure a pardon for his life, and so deliuer him from that villainous death; but also should adopt and take him for his sonne and heire: if he now after this his deliuerance, go and say, I will take my pleasure, be Idle, and follow mine owne phantasie, and neuer endeouour to please, or pleasure his Lord and Maister, but rather secke to hurt and displease him euerie way that hee can; such a wretch deserueth to be punished most extreemely: Euen so such as say that Christ hath Redeemed vs, and by his death hath purchased for vs forgiuenesse of sinnes, righteousness, and life euerlasting, and hath adopted vs to bee his sonnes and heires, wherefore we will take our pleasure, be Idle, and rather we will doo more wickednesse: doubtlesse Christ dyed not for such, nor satisfied for their offences, no nor yet merited heauen for them, to the end that they should spend their dayes in Idleness, and heape sinne vpon sinne, but rather to liue Christianly and godly. *Ro. 6. 4. Gal. 5. 24. Tit. 2. 11. 2. Tim. 2. 19. Luk. 1. 75. Ephe. 1. 4. & 2. 10. 1. Pet. 1. 15.*

2 Like as if an Astrologer could or should tell an ambitious Cardinall that he should be Pope, although hee did put an vndoubted trust therein, yet for all that hee would not be Idle, but would vse all the meanes that possible he could, to attaine and come to that dignitie: Euen so the Children of G O D, the surer they are that Christ hath Redeemed them, so much the more they vnderstand the great good will of God towards thē; and therefore they are alwayes forced more and more by godly conuersation of life, to make certaine vnto themselves, the knowledge of their election and Redemption by Christ. *2. Pet. 1. 10.*

3 If a miserable and wretched Theefe shall have committed many thefts and murthers, and after that his

his wicked deedes were knowne , the sonne of a King should be brought to be arraigned and condemned for the same , and so beare the punishment thereof, and this theefe to be discharged and pardoned : if herevpon the theefe should reioyce and make a scoffe at him, when hee seeth the sonne of a King to be put to death, and suffer the punishment that hee deserued ; such a Caytiffe deserueth a most horrible death: Euen so at this present it fareth with vs : behold our Sauour Christ, the onely Sonne of God, is imprisoned, and we deliuered: hee condemned, and we pardoned : hee put to death, and to all shame, and wereceiued to honour : it is not therefore for vs to be drownsie-headed , and liue securely, and to flatter our selues in our finnes and iniquities.

4 As the Israelites were neuer able to yeeld sufficient thanks to God for their bodily deliuerance from the bondage which they were in , in *Egypt* : So to Christ our Sauour for our Redemption and spirituall deliuerance from the tyrannie of Sathan and sinne. *Exo. 14. 30. & 20. 2. Psal. 81. 10.*

*Gods Providence ouer his Children.*

1 **A**S it was impossible that *Herod* and *Pilate* , together with the Gentiles and Iewes , should conclude more , and bring any more to passe in afflicting Iesus Christ our head, then the hand and counsell of the Lord hath ordained to be done from euerlasting : So also it is impossible that the Herods of our time , the Pilates & the Pharisies , together with the mad and bewitched people, should take more in hand , and bring more to passe in afflicting the members of Christ, then the hand and counsell of God hath first decreed to be brought to passe by them. *Act. 4. 27, 28. Iohn. 7. 30. & 8. 20.*

2 As the smallest birds of the earth are not taken without

out the will and providence of our heavenly Father: Euen so, nothing good or euill dooth happen vnto Gods Children without his prouident will. *Math. 10. 29.*

3 As the Lord in mercie feedeth the birds of the ayre, that they haue sufficient, and also so gallantly decketh the Lillies of the field (which bee so gorgeiously and so richly cloathed, that euen *Salamon* in all his royaltie, was not apparelled like one of them:). Euen so much more if wee haue an assured trust in him (so liberall and bountifull a Father) he will not (doubtlesse) see vs his Children lacke any thing that good is, concerning our foode or sustenance, apparell or cloathing, as shall be meete and expedient for vs. *Math. 6. 26, 28, 29, 30.*

*What Comfort we receiue by the name of Christ,*

*or annoynted.*

1 Like as the annoynting, whereby at Gods Commaundement, Prophets, Priests, and Kings, were appoynted amongst his people, with an outward and visible Oyle, was a publike testimonie, that God would gouerne and defend his people by this person, and also keep and yphold his diuine worship, and likewise teach his people: and this person had commaundement of this thing, that they might suffer themselves to be gouerned, cleansed, and taught: Euen so the Sonne of God manifested in the flesh, concerning his manhood, is annoynted with the holy Ghost without measure, (which is the truth of that outward annoynting) and so is ordeined and giuen of the Father, to the Prophet, Priest, and King of his Church.

2 As it must needs be that all they be made sadde that doubt vnder what Lord they are in this life, whether vnder Christ, or Satan: So on the contrarie, it cannot be

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but

but all they must be filled with ioy, who by the inward testimony of the annoynting of faith, and by the outward washing of holy Baptisme, are assured, that they are vnder Christ the King of righteousness. *Col. 1. 13. Luk. 17. 21. 2. 10, 11.*

3 Like as in time past when *Salamon* by the commandment of God was annoynted, there was publike ioy among the people of God, because they knew that God wold do them good, and defend them by the hand of a King: Euen so wee when we heare out of the word of God, that our Lord Iesus is Christ, that is, that same annoynted of the Lord, we ought with the Angels to be filled with an exceeding ioy of minde, beeing surely perswaded, that euen in this very thing that the heauenly Father hath appointed, and in very deede giuen his owne Sonne Christ, that is annoynted, to bee our King, that he dooth openly from heauen declare, that hee by his Sonne will become the euerlasting restorer and defender of his Church.

*Christian Service.*

AS in a mans body one part is very readie to do seruice to an other, the foote to the eye, and the eye to the foote: Euen so euerie Christian man, as parts of the mysticall body of Christ, must be willing and ready to do seruice one to an other, not enuying thole which bee in greater calling, nor scorning his inferiours.

*Christianitie.*

LIKE as euery thing which striketh a hard Stone is broken in peeces, the stone remaining whole: Euen so euery man which striketh against Christianitie, hurteth himselfe, and cannot preuaile against the same.

*Christ became poore to make vs rich.*

**L**ike as the poore birds haue their neasts to flie vnto; and to rest themselues in : So contrariwise, our Sauour Christ being base and poore, had no place of his owne in the earth to rest his head in, that so he might enrich vs.

*Math. 8. 20. 2. Cor. 8. 9.*

*Christ the bread of life.*

**A**s bread perishing nourisheth vs in this life for a small time : Euen so Christ the bread that perisheth not, but endureth for euer, nourisheth to cuerlasting life.

*Iohn. 6. 48. 52. 58.*

**2.** As hee that will bee nourished by bread, must eate it : So likewise hee that will be benefited by Christ, must beleue in him.

*Iohn. 6. 55. 1. Cor. 10. 17. Iohn. 6. 35. 49.*

**3.** As the Diuell is the foode of the wicked, which hee nourisheth in all iniquitie, and bringeth vp into cuerlasting damnation : So is Christ the very foode of all them that be the liuely members of his body, and them he nourisheth, feedeth, bringeth vp and cheriseth, vnto cuerlasting life.

*Christ reiecteth not a weake faith.*

**L**ike as the week or match of a Candle, Link or Torch, which either wanting Oyle, Tallowe, Waxe or Rosin, or hauing thereof not sufficient, yeeldeth forth at sometime, but a darke blinde snuffe, and vnperfect light : Euen so Christ our Sauour, reiecteth not a weake, slender, and wauering faith, which yet (notwithstanding so long as any sparke of godlyncesse appeareth) is not quite quenched and extinct, albeit at sometime it be very neare therevnto.

*Esa. 42. 3. Math. 23. 20.*

**Y 2**

*Contentious*

*Christ*



*Contentious men.*

1 **A** Swee see one coale kinde an other, and wood to be apt matter to make a fire : Euen so those that be disposed to Contention and brawling, be apt to kinde strife, and to set men together by the eares.

2 As a litte sparke many times setteth a whole house on fire : Euen so a Contentious and froward person, of a litte matter of riought, maketh much debate and diuision among louers and friends.

*The Cup of Gods wrath.*

**L**ike as we see men take the Cup one at an others hands and drinke in course : Euen so we, when wee haue tasted of the Cup of Gods wrath for our sins, if wee repent, we are to comfort our selues that it shall bee taken out of our hands, and giuen to our enemies, euen to those which hitherto haue made a spoyle of vs, and they shall suck out the dregs thereof.

*Esa. 51. 25, 22. Iere. 31. 7. Ezech. 23. 31, 32, 33, 34.*

*Death of Christ.*

1 **A**s the Bands of Matrimonie are set free by the death of the marryed couple : So are wee made dead to the Lawe, by the death of Christ ; and freed from the yoake, seruitude, and bondage of it. *Rom. 7. 3, 4. & 5. 12.*

2 As a strong Corasie laide to a sore, eates out all the rotten and dead flesh : Euen so Christs death beeing applied to the heart of a Patient sinner by faith, weakens and consumes the sinne, that cleaues so fast vnto our natures, and dwels within vs.

3 Like as in the common destruction of the first borne in *Egypt*, they whose doores were sprinckled with the blood of the Passecouer, were safe : So likewise, if there shall come a common destruction vpon any land for their finnes,

sinnes; yet they that haue their soules sprinkled with the blood of the Lambe Christ Iesus by his death, shall be saued.

4 As the life of Christ, is the life of life: So the Death of Christ, is the death of death.

5 As the Libard with a straunge kinde of pollicie to kill the Ape, he lieth downe vpon the ground, as though he were starke dead: which the Apes seeing, come all together, and in despite skip vpon him; this the Libard beareth patiently, till he thinkes they haue wearied themselves with their sporting; then suddenly hee likewise leapes vp and catches one in his mouth, and in each foote one, which immediately he killeth and deuoureth: Euen so, such was the pollicie of Christ, hee was laid in the dust for dead: the diuell then insulted ouer him, and trampled vpon him, but he like a lively Lybard, starting vp on Easter day, astonied the souldiers set to keepe him, which were the diuels apes, and made them lie like dead men, euen as he tolde them before by his Prophet. *Nath. 2. 2. 7. Off. 13. 7.*

6 As the Cameleon when he espies a Serpent taking shade vnder a tree, climbs vp into that tree, and lets downe a threed, breathed out of his mouth as small as a Spiders threed, at the end whereof, there is a litle drop as cleare as any Pearle, which falling vpon the Serpents head, kils him: Euen so Christ climbs vp into the tree of his Crosse, and lets downe a threed of blood, issuing out of his side, (like *Rahab* redde threed hanging out of her windowe) the least drop whereof beeing so precious, and so peerelesse, falling vpon the Serpents head, kils him. *Iesua. 2. 18. 21.*

7 As the wilde bull of all things cannot abide any red colour, therefore the Hunter for the nonce standing be-

fore a tree, puts on a redde garment, whom when the Bull sees, he runnes at him as hard as he can driue, but the hunter slipping aside, the Bulls hornes sticke fast in the tree; as when *Dauid* slipped aside, *Saules* speare sticke fast in the wall: Euen so such a hunter is Christ, who standing before the tree of his Crosse, puts on a red garment, dipt and dyed in his owne blood, (as one that commeth with redde garments from *Bazra*) therefore the diuel and his angels like wilde bulls of *Basan* runne at him, but he shifting for himselfe, their hornes sticke fast in his Crosse.

8 Like as when *Mahomet*, the second of that name, besieged *Belgrade* in *Serua*, one of his Captains at length got vp vpon the wall of the Citie, with banner displayed; another *Bohemian* espying this, ranne to the Captaine, and clasping him fast about the middle, asked one *Capistranus* standing beneath, whether it would be any daunger of damnation to his soule, if he should cast himselfe downe headlong with that Dogge (so he tearmed the Turke) to be slaine with him? *Capistranus* answering that it was no daunger at all to his soule; the *Bohemian* forthwith tumbled himselfe downe, with the Turke in his armes; and so by his owne death, onely saued the life of all the Citie: Euen such an exployt was this of Christ; The Diuel like the great Turke, besieging not onely one Citie, but euen all mankinde, Christ alone like this noble *Bohemian*, encountred with him, and seeing the case was so, that this Dogge the Diuel, could not be killed starke dead, except Christ dyed also; therefore hee made no reckening of his life, but gaue himselfe to death for vs, that he onely dying for all the people, by his death, our deadly enemy might for euer be destroyed.

9 As it was bootelesse for *Golias* to brandish his speare against *Dauid*: So it little auailed the Diuell to shake his speare

speare likewise in and by the hand of the souldiour, against the heart of Christ, when he suffered death.

10 As *Dauid* hauing heard *Goliath* prate and talke his pleasure, when they came to the poynt, at the first stroke ouerthrew him: So Christ with that very selfsame speare, which at his death gaue him a litle venny in comparison, or (if it bee lawfull so to speake) but a philip on the side, which was soone after recured, gaue the diuell a deadly wound in the forehead, which with all his pawes, he shall neuer be able to clawe off.

11 As *Dauid* onely with his sling, did vanquish and ouercome *Goliath*: So Christ onely by his death, and by the power of his crosse, did conquer and subdue the diuell.

1. Sam. 17. 51, 54.

12 As Penny-royal being hung vp in the larder-house, yet buds his yealow flower: Or as *Noahs* Oliue tree being drowned vnder the water, yet keepes his greene braunch: Or as *Aarons* rod being clung and drie, yet brings foorth ripe Almonds: Or as *Moses* bramble-bush being set on fire, yet shines and is not consumed: Or as the Palme tree, though it haue many waights at the toppe, and many snakes at the roote, yet still it sayes; I am neither oppressed with the waights, nor distressed with the snakes: So Christ the right Penny-royall, the true *Noahs* Oliue Tree, the right *Aarons* rodde, the true *Moses* bramble-bush: and the true Palme tree, though all the Iudgements of GOD, and all the finnes of the world, like vnsupportable waights were laid vpon him, yea though the cursed Iewes stood beneath like venemous snakes hissing and byting at him, yet hee was neither so oppressed with them, nor so distressed with these, but that euen vpon his crosse, he did most flourish, when he was most afflicted.

13 As *Epaminondas* being fore wounded in fight, demaunded of his souldiers standing by, whether his enemies were ourthrowne or no: They answered yea: Then whether his buckler were whole or no: They answered all, I. Nay then (said he) all is well. This is not the end of my life, but the beginning of my glory: For now your deare *Epaminondas* dying thus gloriously, shall rather be borne againe then buried: So Christ likewise was fore wounded, but his enemies death and the diuel, were ourthrowne and spoyled: his buckler, which was his God-head, was whole and vntouched: therefore there was no harme done, his death was no death, but an exaltation vnto greater glorie. *Iohn. 12. 32.*

14 As *Gedeons* fleece when it was moyst, the earth was drie, but when it was drie, the earth was moyst: So when Christs fleece was moyst as a greene tree, then were all we drie like rotten sticks: but when his fleece was drie, all the bloud and water being wroong out of his precious side, then were we moystned with his grace. *Iudg. 6. 37. 38. 39.*

15 As a Lambe is much more nimble and liuely for shearing: So Christ the Lambe of God, by this shearing of his death, which was a kinde of quickning to him, and onely a trimming to him before he ascended to his Father, as *Ioseph* was trimmed and polde before he appeared to *Pharaoh*.

16 When *Adam* slept, his side was opened: So when Christ died, his side was opened.

17 As *Adams* side being opened, flesh and bone were taken out: So likewise Christs side being opened, water and bloud were taken out.

18 As of *Adams* flesh and bone the woman was built: So of Christs water and bloud, the Church was built: So that the death of Christ is nothing but the sleepe of *Adam*.



19 As *Iacob* traueilling towards *Haram*, when hee had laid an heape of stones vnder his head, and taken a nap by the way, was much reuiued with it after his tedious journey: So *Christ* traueilling towards Heauen, when he had slept a litle in that stony Sepulchre, which was hewen out of a Rocke, liued then most princely after his painfull passion. *Gen. 28. 10, &c. Math. 27. 60.*

20 Euen as when many birds are caught in a net, if a Pellican, or any other great bird that is among them get out, all the rest that are litle ones follow after: So likewise *Christ* by his death, as a great bird hauing broken through the net of death, all we escape with him.

21 As *Honey* being found in a dead *Lyon*, the death of the *Lyon* was the sustenance of *Sampson*: So *Christes* gall is our honey, and the bitter death of *Christ* by reason of his righteousnesse, is the sweete life of man. *Iudg. 14. 8, 9.*

22 As *Debora* reioyced when *Barack* put *Sisera* to flight: Euen so we haue great cause to reioyce, seeing *Christ* by his Death, hath put death to flight. *Iudg. 5. 1, &c.*

23 Euen as a noble Champion, hauing alreadie had a legge and an arme slasht off, when all the stage in admiration of his vallour and manhood, cries: *Save the man, save the man*: yet puts out himselfe, and standing vp on one legge, and striking with one arme, fights still as stoutly as if he had neuer bene hurt at all: So *Christ* hauing bene scorned & scourged already, when the whole Theater of heauen and earth wept for him, yea when the powers about the heauen came down, and the dead vnder the earth rose vp to mone and pittie him, onely he himselfe would neither aske any fauour of others, nor yet shew any fauour to himselfe, but was very angrie, and called him *Sathan*, that gaue him such counsell: yea though all the Saints in hea-



uen and earth did bleede at the very heart, in a maner as much as himselfe did vpon the crosse, to see so good a man so shamefully despited, yet nothing could stay him, but still he went on forward as pleasantly and as chearefully as to any banket or feast, to this most rufull and dreadfull death.

24 As when the heart of a man hath receiued a deadly wound, he is accouëted for dead, because he cannot escape death: So sinne in the Death of Christ, hath receiued a deadly wound, so that by reason of that neare coniunction which by faith we haue with Christ, we are said to be dead with him. *Rom. 6. 3, 4, & 6.*

*Christ betrayed and sold.*

AS *Ioseph* was sold of his owne brethren into the hands of straungers: Euen so was Christ our Sauour, betrayed and solde of *Iudas* his owne Disciple, and deliuered of his owne Nation into the hands of *Pilate*, and the *Heathen*. *Math. 26. 15, 16.*

*Christ dyed to deliuer vs.*

1 AS *Sampson*, who dyed himselfe to deliuer his people from the *Philistines*: So likewise Christ to deliuer vs from the *Diuels*, dyed himselfe. *Iudg. 16. 30.*

2 Like as if a man should go to prison for debt, or any such matter, and one of his friendes should come in the meane season, and pacifie the Creditor by satisfying and paying the debt, then wee may well say, that hee hath deliuered this man out of prison, although hee came not there, but should haue gone thither: Or as when wee say, such a man hath deliuered his friend from the gallowes, wee meane not that hee was already hanged, for then were the deliuerance too late: but wee meane, that hee deliuered him, that hee should not bee hanged: So likewise

when

when the Scripture saith, that Christ dyed to deliuer vs out of hell ; because hee saueth and deliuereth vs that wee come not there , which else should surely haue gone thither , and haue bene damned perpetually , except Christ by his death had deliuered and loosed vs.

*Christ reuineth vs againe that were dead.*

**L**ike as the Pellican , which hauing brought forth her young ones dead , or beeing stung or killed by Serpents , shee pecketh forth her heart bloud to reuiue them : Euen so wee beeing conceiued and borne in sinne , and altogether dead in our trespasses and offences , stung of that olde and fierie Serpent the diuell , which first beguiled our Parents in Paradise , and so hauing the reward of sinne , which is death , we in this case are reuiued , and quickned againe by the bloud of the true Pellican Iesus Christ , which he from his heart hath shed and powred out for vs. *Col. 2. 13, 14.*

*Christs person consisteth of two natures.*

**L**ike as there must be both these two natures, true and sound, the properties of either being kept in one person of Christ, to reconcile man to God, and to strike this covenant : So also to keepe this covenant, that according to the promise and oath of God , it may be euerlasting ; both natures must remaine for euer sound with their properties, vnlesse we will haue the covenant in the pillar and foundation to be shaken.

**L**ike as when the roote of a tree is hurt , the branches also doo wither , and there can be no fruite hoped for : Euen so the Doctrines beeing corrupt, concerning the person of Christ, and the two natures in

the same person, together with their distinct properties, the doctrine also of the Priestly and Kingly office of Christ remaineth corrupt, which are as it were the fruites of the doctrine concerning his person.

*Christ though amazed and confounded with sorrowes and feares, yet remained still sinlesse.*

**L**Ike as if you set two glasses filled, the one with muddy water, and the other with cleare Christall water, and first let them stand till all the muddinesse in one be settled at the bottome, then shake both these glasses, in the one the mudde ariseth straightway, and defileth all the water there: in the other, although you shake it neuer so much, yet the cleare water, though troubled likewise, remaineth still all cleare as Christall: Euen so, if any of vs bee shaken and disquieted with any trouble, our muddy affections arising, doo presently defile vs all ouer: but Christ (in whom was mans true nature, but not any the least defilement of nature) beeing likewise shaken, he remained still cleare from any the least spot of sinne at all.

*Christ neuer lost his confidence in God.*

**L**Ike as those men do neuer loose their confidence and trust in God, who by some violence are stricken into astonishment, or naturally fall on sleepe, their faith, patience, loue, obedience, decreaseth not in them for all that: Euen so, neither in Christ, his assurance in God could neuer decay: albeit his sinlesse nature, might and did feare the paine, and beeing astonished with excessiue paine, might and did suddenly desire ease. *Math.*

*27. 46. Mar. 14. 33, &c.*

*He that Speaketh in the Church.*

**L**Ike as if the Harpe make a confused noyse, and giueth no distinct sound, it delighteth not, it recreateth not, because no man can tell what it is that is plaide: So he that Speaketh in the Church, in a language which other men vnderstand not, cannot edifie, because men vnderstand not what he speaketh.

*Confessing of secret faulces.*

**L**Ike as he is vnwise that openeth his disease, and committeth himselfe vnto an vnskillfull Phisition, that will rather make him worse then cure him: Euen so as vnwise is he that reuealeth his secret falls & scapes to them whose mouthes are readie with the Pharisies to say; *See thou to that*: or to blabbe abroad their brethrens infirmities, so making the matter rather worse then better.

*Christ after a sort present with vs in bodie.*

**A**S the sun, which though it remain stil in the firmamēt, and therefore in verie deed toucheth not the eye, yet the bodie of the Sunne is present to the sight, notwithstanding so great a distance betweene: So likewise the bodie of Christ, which by his ascending is taken vp from vs, and hath left the world, and is gone to his father, is indeed absent from our senses: yet our faith is conuersant in heauen, and beholding that sonne of righteousnesse, and is verily in presence with it there present; like as our sight is present with the body of the Sunne in the firmament, or as the Sunne is present with our sight in earth. *Iob. 14. 19. & 16. 28. Act. 7. 55. Col. 3. 1. Hebr. 4. 16. & 10. 28.*

2 As the Sunne with his light is present to all things: So is also Christ with his Godhead, Spirit and power, present to all, and filleth all. *Ephe. 1. 23. Col. 1. 17, 18.*

*How Christ sitteth at the right hand of God.*

**1** **A**S it is the vie and custome of Kings and Princes, which haue their deputies & substitutes, to whom they freely giue all authoritie to rule and gouerne, and do cause that man to sit by him, and at his right hand, whom he will giue most honor, and vnto whom he wil giue most authoritie and power : Euen so we vnderstand by these words : (*He sitteth at the right hand of God :*) that our Sauiour Christ is exalted aboue all creatures, and that hee hath dominion or gouernance in heauen and in earth, and that he raigneth with his Father, hauing equal power with him. *1. King. 2. 19. Psal. 45. 9. & 110. 1. Mat. 20. 21. Phil. 2. 9, 10, 11. 1. Pet. 3. 22. Ephe. 1. 20, 21. & 4. 15.*

**2** As those on earth that are set at the right hand of Kings, do execute iustice in courts or Assises, for the maintenance of the state and peace of the Kingdome : Euen so Christ Iesus sitting at the right hand of his Father, that is, being made soueraigne Lord of all things, both in heauen and earth, is to hold a Court or Assise, in which he shall come to iudge both the quicke and the dead.

*Christ confounds his enemies.*

**A**S *Iosua* dealt with the fise Kings that were hid in the Caue, he first makes a slaughter of their armes, then he brings them foorth, and makes the people to set their feete on their neckes, and to hang them on fise trees: Euen so Christ deales with his enemies : he treads them vnder his feete, and makes a slaughter not so much of their bodies, as of their foules. And this the Church of God findes to bee true by experience, as well as it findes the loue of Christ towards it selfe. *Iosu. 10. 24. Luke. 17. 27. Psal. 2. 9. & 110. 1.*

*Corruption*

*Corruption of truth by mans traditions.*

**A**S sweete Dough is made sowre by a litle Leauen : So is the sweetnesse and comfort of the doctrine of truth corrupted, if it be neuer so litle entermelled with humane doctrine, or mans traditions. *Mat. 13. 33. & 16. 6.*

*The Creature may not controll his Creator.*

**A**S it is vnreasonable for a peece of clay to challenge the Potter for the forme, shape, or vse, that it is made for : Euen so it is an intollerable presumption of man, to reason against his maker, for the end that he is made for, whether it be honour or dishonour. *Iob. 10. 9. Psal. 103. 14. Rom. 9. 20, 21. Esa. 64. 8.*

*The wonderfull Chaunge of Christians.*

**A**S it is agreat miracle for a dead man to be raised again: So likewise is the chaunge that Christ hath made in those that be his, wonderfull. *1. Pet. 4. 6.*

*Christians in great miserie, if God forsake them.*

**A**S women traueyling in childe-birth, and haue not strength to bring foorth their fruite, are in great miserie: So likewise are the Children of God in great distresse in the dayes of trouble and affliction, if God leaue them, and forsake them therein. *Esay. 37. 3.*

*Contentious Spirits are dangerous.*

**A**S we are to take heed of Dogges when they are fighting and brawling for a bone, that we be not too busie in kicking them, least we be caught by the shinnes : Euen so are we to take great heede of such as be vnquiet & troublesome spirits, that are readie to wrangle and disquiet the Church, about euery triffle. *Phil. 3. 2.*

*Christ*



*Christ the appointed Reconciler.*

**L**Ike as there was a certaine person, by whom sinne entered into the world, and by sinne, death, and so became as it were, the cause and foundation of falling away from God, and entering into league with the diuell: So also must there be a certaine person appointed of God, that might be the foundation & cause of Reconciliation, and of neuer breaking the same coniunction with God, the fountaine of all happinesse.

*Custome an other nature.*

**A**S impossible as it is for a Black-moore to cast away his skinne, and to become white; and for a Leopard to put away his spots: So impossible it is for them that noo-fell themselues and accustome themselues continually with euill doing, to chaunge their custome, and to endeavour to do well. *Iere. 13. 23.*

*Christians are to pray chiefly for spirituall graces.*

**A**S *Achsa* begged of *Caleb* her Father, a blessing to her dowrie, and springs of water to her drie soyle: So must all Christians intreate Almighty God, to giue them the grace of his holy spirit, with the gift of his heavenly Word, that they may pay vnto him the tribute of honour. *Iosu. 15. 19.*

*The benumbed Conscience, is senselesse of spirituall graces.*

**A**S the sicke man lying vpon his bed, is not able to go to the Phisition to seeke for his health; but the Phisition is to be intreated to come to minister to him: Euen so, such people as are ignorant and sicke of sinne vnto death, are not able to go to the spirituall Phisition the Preacher, or haue any minde so to do, because they neither vnderstand their disease, nor the daunger they be in, nor yet feele the griefe thereof, so that oftentimes when the

the godly Preacher commeth vnto them; and ministreth whole some medicines and consolations; yet are they not able to receiue the same. *Ephe. 2. 12. 2. Tim. 2. 25, 26.*

*Good Counsell, not to be refused of the wisest.*

**L**Ike as they that are giuen to gather wealth, although they haue great store of wealth at home: yet if Golde and Siluer be brought to them from other places, they do not refuse it; and the richer they be, the more they desire: So wise Magistrates (whose treasure is to consist rather in the wisdom and faithfulness of good men, then in the hugest masse of money that can be) though they be most wise and rich that way, yet they ought not to refuse the wise aduise of any, but be willing & glad to heare it, whose soeuer it be.

*Affectionate Admonitions vnfruitfull.*

**L**Ike as he that obserueth the wind shall neuer sowe: So likewise they which haue an eye alwayes vnto the affections of men, and will know what entertainment their admonitions and reproofe shall haue before they will bestow them, can neuer profit thereby: for that in so doing, they seeke rather to please men and feede their humours, then that God should haue his glory increased thereby.

*Pra. 11. 4. Gal. 4. 10.*

*Christ comforteth his.*

**A**S the Raine maketh the new mowne grasse freshly to spring againe, and showers so comfort the earth, that it yeeldeth the fruites therof: Euen so shall Christ refresh, foster, nourish, and cherish his people. *Psal. 72. 6.*

*Christ a sure Rocke.*

**A**S hee that setteth the foundation of his house vpon a firme Rocke, may be sure that the foundation shall be able to beare the weight of that which shall be set vpon it, and that no raine or flood shall wash it away: So hee

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that

that buildeth his faith vpon Christ, as hee is set out and preached vnto vs in the Gospell, shall bee sure that hell gates, that is, al the power, force, and cunning of the diuel, shall neuer be able to preuaile against him. *Math. 7. 24. 25. Mat. 16. 18.*

*The compleat armour of Christians.*

1 **A**S a Souldier, if hee be not shod but barefooted, shall quickly bee surbatted, and vnable to trauaile: Euen so a Christian, not hauing the Gospel of peace, cannot endure. *Eph. 6. 15. 16. 17.*

2 As it is an absurditie for a Souldier, to put himselfe into the field naked, without armour and weapon, as well to strike the enemy, as to defend himselfe. So also is it a waies necessarie for a Christian to be armed at all points, especially, to haue the shield of faith, the helmet of saluation, the sword of the spirit, which is the word of God

*Christian freedome.*

**A**S seruants, when they haue serued a time, chaunge their maisters, and are maisterlesse, or serue others: Euen so Christians are to remember, that their condition is so vnstable and vncertaine in the Church of God, except they haue the spirit of freedome: namely the spirit of adoption of children, and so by Christ, and in Christ, be truly made free. *Ioh. 8. 35. 36.*

*Christ our graund Captaine.*

**A**S souldiers are to resort to their standard: So faithfull Christians are appointed to flocke to Christ. *Esey. 11. 12.*

*Contemners of the truth.*

1 **A**S Swine will moozell vp and downe in the mire, whatsoeuer precious thing shall be offered them: So wicked contemners and despisers of the word, doe (aske)

were) treade vnder their feete, whatsoeuer promise is offered, or in iudgement threatned to them out of the word.

2 As they which are displeased with all things that profit them not: Or as a deafe man, who seeing the lippes of speakers to moue, thinketh them too lauish of their tongues: Or as a blind man, which groping by the walles and windowes of a faire house, doth find fault with the windowes, because they are not so smooth as the walles: Euen so such are they that find fault with the Scriptures, because they shew as well the spots, as the beautie; the vice, as the vertue. *Math. 7. 6.*

*Comfort from Gods spirit.*

AS water refresheth the thirstie, and as floudes doo moysten the drieland, and make it fruitfull: so God by his spirite reioyceth the people of his Church, and powreth out aboundaunce of his blessings vppon them. *Esa. 44. 3.*

*The growth of grace by Christs death.*

AS Wheate except it bee sown in the ground, and there die, doth not spring againe, and so multiplie: Euen so the knowledge of those benefites which wee haue by Christ, are encreased, grewe, and multiplied throughout the whole world, by his death. *Iohn. 12. 24.*

*Calling.*

ILkewise a sword being committed into the hands of a Souldier, by the Captaine generall, hee is not to sitte before he bee commaunded to fight, and before the Trumpet bee sounded to battell: Euen so, though a man haue excellents giuen him, yet hee is not to execute any function, especially publicly,

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before hee receiue a particular warrant and Calling from God. *Reue. 16. 1.*

2 As *Sampson* though he had strength giuen him, that he was able to haue defended the *Israelites*, and reuenged them of their enemies, yet hee could not take vpon him the gouernment of the people, vntill such time that the Lord had called him vnto it: So likewise the Ministers of the word, albeit they haue neuer so notable gifts of knowledge, vtterance, &c. yet they are not in any case to entruce themselves into the Ministerie, vnlesse they haue a particular Calling from the Lord.

3 As the *Ostrige* hath wings and flieth not: So some men haue a Calling, but they answere it not: they haue knowledge, but they practise it not: they haue words, but they worke not.

4 Like as if a straunger should violently thrust in himselfe to bee the shepheard of thy sheepe, thou wouldest aske him who sent for him, what hee hadde to doo there, and thou wouldest rather thinke him to bee a theefe, and a murtherer of thy sheepe, then to bee a faithfull and trustie seruant: So surely if thou come to take charge of Gods people, before he inwardly moue thy conscience to pitie his people, and outwardly by order, call and place thee where hee thinks good, hee will iudge thee a theefe, a woolfe, a deuourer, and not a feeder.

*Beautie.*

AS a Ring or Iewell of Gold is very vnseemely, and dooth not become the filthy snoute of a swine, that is alwayes rooting in the dyrt and myer: So vncomely is Beautie to a woman that hath not wit nor discretion to behaue her selfe.

*Benefice*

*Benefites.*

**A**S the Moone doth shew her light in the world, which she receiueth from the Sunne, so we ought to bestow the Benefits receiued of God, to the profit and commoditie of our neighbour.

*The Authoritie of the Church, not aboue  
the word of God.*

**I**Lke as it is not reason nor iust, that a Wife should controll, or be superiour and aboue her Husbands word and commaundement, hauing a wise and discreete Husband to gouerne and commaund her: So likewise it is no reason or right (whatsoever the Papists say) that the Authoritie of the Church, which is the Wife, should be greater and of more force, then the word and will of the Husband Christ Iesus. *Ephe. 5. 24.*

**2** As man is not aboue God, nor the Wife aboue the Husband; for otherwise to say, the one is blasphemie, and the other absurd: Euen so it is blasphemie and absurd, to say that the Authoritie of the Church, is greater then the word and Scriptures of God.

*Wife Counsell of a friend.*

**A**S the sent and fauour of a sweete Oyntment or Perfume, is comfortable to the braines and heart: So is the wise and heartie Counsell of a mans assured friend. *Pro. 27. 9.*

*Cities and Countries.*

**A**S a Pot of meate seething on the fire, which no body skimmeth, must needs be full of loathsome filth: So Cities and Countries continuing in bloudie violence, without repentance, and amendment, must needs be loathsome and abominable in the eyes of God. *Ezech. 24. 6.*



*Men must be fitted to their Callings, and the  
Callings to the men.*

**L**ike as a member of a mans body out of ioynt, is dangerous, and hindereth his health and welfare : So in like maner, the setting of Children to Callings vnfitting their gifts and affections, is dangerous and hurtfull, both to the Church and Common-wealth.

### *Distinction of Callings.*

**L**ike as the members in a mans body, although they liue by one life, and one soule, are notwithstanding distinct and diuerse one from an other in functions; as the foote seeth not, but the eye; the eare heareth, and not the hand, &c. Enen so also the members of Christ, howsoeuer they liue all by one and the same faith, are notwithstanding in their particular functions and Callings, one to be distinguished from an other.

*Gods Creatures admirable.*

AS when men behold any curious worke of a cunning and skilfull Craftsman, straightway they will leave the worke, and enquire after him that made it, that they may praise his skill: Even so it is the dutie of Christians in this case, when they come abroad, and behold euerie where in all the Creatures, the admirable and vnspokeable wisdome, goodnesse, and power of God, then they must make haste from the Creature, and go forward to the Creator, to praise and glorifie him.

*Christ our Lord.*

AS in former times the custome hath bene  
that when one is taken prisoner in the field  
hee that payes his ranfome shall become alwayes after

his Lord : Euen so likewise Christ, when we were bond-  
slaves vnder hell, death, and condemnation, paid the ran-  
some of our redemption, and freed vs from the bondage  
of sinne and Sathan; and therefore in that respect he is our  
Lord.

*Christ tooke vpon him our infirmities.*

**L**ike as if a man be sicke of some grieuous disease, and  
if a friend come vnto him that hath bene troubled  
with the same disease, hee will shewe more compassion  
then twentie others : Euen so Christ hauing felt in his  
owne soule and body, the anguish, and the manifolde  
perplexities that wee feelee in our temptations and af-  
flictions; hath his bowels as it were a running to-  
wards vs, euermore beeing prest and readie to re-  
lieue vs in all our miseries. *Heb. 2. 17. & 4. 15. Esay.*

33.34.

*Christes humane nature.*

**A**S the Plant called Mistell, hauing no roote of his  
owne, both growes and liues in the stocke or bo-  
dy of the Oake, or some other Tree : So our Saviour  
Christes humane nature, hauing no proper substance,  
as it were ingrafted into the person of himselfe, and  
is wholly supported and sustained by it, so as it should  
not bee at all, if it were not sustained in that man-  
ner.

*Contempt of the Minister.*

**A**S Husbandmen that misvse their Land-lord and his  
seruants, which hee sendeth to them for the rents  
and profites of his lande, are woorthily and iustly  
thrust out, and others planted in their roomes : So like-  
wise were the Iewes cut off from being the people and  
Church of God, for misvling of Christ, his Apostles, and  
Prophets : and so assuredly shall all they be, that despise  
and

and set naught by, and cruelly misvse and intreat the Ministers of the Gospel, and the Preachers of his word, which are sent vnto them.

*A fruitlesse Confession.*

**A**S it is bootelesse for a man that is very hungrie, to know and beleue there is meate in the world, except he knew the place, and the man that had it for him, that he might resort vnto him: Or as it is in vaine for one to confesse his disease and sicknesse, vnlesse he know some good and skilfull Phisition who might helpe him: So likewise it shall profit vs nothing at all to know or confesse our sinnes, if wee bee ignorant of the Mediator that should take them away. *Iohn.1.29. 1.Timo.2.5. Math. 11.28.*

*Christ the soueraine salue for our soules.*

**I**Lke as if the sicke person should seeke out such a Phisition, as either could not, or wold not cure him, his labour also were vnprofitable, and all one, as if the needie man should go to one for an almes, that were a needie as himselfe: Euen so wee being sicke of our sinnes in our soules, must be carefull that we go and run to such a cunning Phisition, as we are sure both can and will for his abilitie and compassion, cure and heale our infirmities, and hath a salue for euerie sore and maladie. *Luk. 4.46,47. Act.10.43.*

2 As it was in *Egypt*, in the great dearth and famine of corne, none could haue any foode of *Pharao* the King, but by the hands of *Ioseph*, whom he had made Ouerlord and Ruler of the land in his name (for when they cried vnto him for bread, he said: *Go ye to Ioseph, and what he saith to you doo ye. Gene.41.55.*) So likewise it is now in the famine and dearth of our soules for spirituall foode, wee can haue nothing to feede our hungrie soules from the King of Hea-

uen; but by the meanes of the true *Ioseph*, which is Iesus Christ, who is ordained of his Father to rule and gouerne all things in his name; so that he sendeth vs to his sonne when wee aske any thing of him, for in him hee is well pleased, and for his sake onely, and for no mans else, doth he bestowe this benefite vpon vs. *1. Iohn. 3. 11. 12.*

*Iohn. 8. 24.*

*Christ.*

1 Like as our armes, hands, feete, and the rest of our members are nourished, not of and by themselves, but of and by the meate that is conueyed into our mouth and head: Euen so wee are nourished, not of and by our selues, but by the vertue that is powered in the head of Christ Iesus. *Heb. 2. 11. Act. 17. 28.*

2 Like as the Sun with his light beneficially comforteth all the world: So Christ the Sonne of God, reacheth his benefites vnto all men, so that they will receive them thankfully, and not refuse them disobediently. *Psal. 19. 1. 2.*

3 As the Sun is the well-spring of lively power: So Christ giueth life everlasting to all beleeuers.

4 As the Sun with his brightnes driueth away cloudes and foggie Mystes: So Christ the sonne of God sitting at the right hand of his Father, is the conquerer of Tyrants and Hereticks.

5 As the Sun in winter when he is most farthest off from the Pole, is most nearest the earth: so the sonne of God is most neare vnto the godly ones in miserie, and giueth them helpe and saluation.

6 As it is a most certain token of death to a sick man, (as *Hypocrates* saith) if hee dreame that the visible Sunne is hidden, obscured, and darkned: so likewise a most certaine death of the soule is nigh at hand, if our Sonne

Christ be darkned by abolishing or corrupting of the true doctrine.

7 As the sunne giues light plentifully to the whole world, and yet keepe the selfe same light within it selfe: Euen so our Sauour Christ God and man, hath the perfect fulnesse of all goodnesse in him selfe, and yet giues part to vs, as he thinks good, not loosing any peece of that he hath him selfe, but liglitning our darknesse with that light which he hath within him selfe. *1. Cor. 1. 30.*

8 As the fountaine from which all men doo draw water, and from which the small creekes and armes doo runne and flowe, is said to haue water of it selfe, and yet commeth not as of it selfe, but from the spring which daily feedeth it, and from the flowing streames, and is sufficient for all men to drawe out off: Euen so Iesus Christ hath life in him selfe, to wit, the fulnesse of life where-with he liueth, and quickneth his, and yet hath hee it not as of him selfe, as he witnesseth in an other place, that hee liueth because of his father. *Iam. 5. 26.*

*Carnall profession.*

**L**Ike as all those that were borne of *Abraham*, were not the children of *Abraham*: So likewise all that professe the Gospell, are not partakers of the Gospell.

2 As it is not vsuall to curbe in the horse in his race, but before hee beginne to runne: Euen so, those which bee by nature cholericke & melancholike, are by reasons and perswasions to be wonne and restrained, before they begin to be angrie.

*Contempt of Christ.*

**A**S a strumpet loueth the tokens that her louer sendeth her, better then her louer him selfe, and in time of pouertie shee will vtterly forsake him: So Christ is our louer,



louer, and mans soule is shee whome he loueth, hee hath giuen vs tokens as pledges of his loue; to wit, all kind of riches and good things whatsoeuer wee possesse in this world: now if for loue of keeping these things in time of persecution, we forsake our louer, wee be abominable strumpets, vnworthie to be beloued of him.

*Christ suffered in his soule for our saluation.*

1 **A**S the *Holocaust*, or *whole burnt offering*, the whole and euerie whit beeing chopt and cut into peeces, was altogether put into the fire, and burnt: and so it was by a speciall name called the *Whole burnt offering*: Euen so, not the body onely, but also the soule of Christ, euen euerie whit of his humanitie, was burnt and consumed in the fire of affliction, as a perfect *Holocaust*, and a whole burnt offering for our sinnes. *Leuit. 16. 5. &c. Esay. 53. 20. 2. Cor. 5. 21. Heb. 2. 14.*

2 As wee haue sinned both in our bodies and soules: So likewise Christ was made our propitiation, who purposely and answerably did suffer both in body and soule.

3 As an armie of souldiers doo altogether get the victorie, and not any one of them asunder, and yet for all that, each one singly, is profitable in fight for the attainment of victorie: Euen so the sufferings of Christ, as his death and bloudshed, his hatred, his shame, and ignomie, &c. both of his body and of his soule, all together doo sufficiently merite, but each one in seuerall, is profitable, and helpeth thereunto.

*Christes victorie ouer Satan.*

**L**Ike as if two enemies fight together, and the one let the other chuse his weapon himselfe, and appointe the other what weapon hee is to vse, if hee which is dealt so withall, doo vanquish and overcome



the other, the greater is his glorie which dooth so ouercome : So likewise Christ and Sathan fighting, Sathan did chuse to fight with him in the flesh (the weakest of many weapons) yet euen with that weapon did Christ ouercome him ; which got Christ the greater glorie, and gaue Sathan the greater shame.

*Christ suffered and died as he was man.*

**A**S the precious stone called the Carbuncle, to see too, is like an hotte burning cole of fire, shining exceeding brightly, the which feeleth no fire, neither is it molten, chaunged, or mollified therewith : If thou shalt take it, and close it fast in a ring of lead, and cast it into the fire, thou shalt see the lead molten and consumed before thy face, but the Carbuncle remaining sound and perfect without blemish as before : for the fire worketh vpon the leade, but vpon the Carbuncle it cannot worke : Euen so, Christ our Sauour, being in the hotte scorching fire of his torments, suffered and died as hee was man, but as hee was GOD, hee neither suffered nor died : the fire of his afflictions, wrought then vpon his manhood, but his diuinitie and godhead continued perfect, and vtterly vntouched.

*The Crosse maketh peace.*

**A**S in a ciuill gouernment and common-wealth, nothing is more occasion of war, then ouermuch peace : So in the Church, and among Ministers of the Church, nothing is more pernicious then too much quietnesse, so nothing more easeth priuate contentions oftentimes arising amongst them, then the publike Crosse of persecution.

*The personall vnion of Christ.*

**A**S a certaine soule, beeing ioyned to a certaine body, maketh one certaine person, as Peter, Paul, Iohn : So the eternall word of the Father, tooke vnto it that flesh

of the virgine, that is to say, made the same so proper vnto it selfe, that from hence commeth and proceedeth that person, which is called Christ.

*Christ the resurrection and life.*

**L**ike as in a perfect body when the head hath sense and motion, the hand that is of the same body hath also sense & motion conuenient for it: So likewise Christ being the resurrection and the life, as there is spirituall life in him, so euery member of his, shall feelee in it selfe spiritual sense and motion, whereby it is raised vp from sinne; and liueth vnto God. *Ioh. 5. 25. & 6. 03.*

**2** As the Burgeesse of a Towne in the Parliament house, beareth the person of the whole Towne, and whatsoever he saith, that the whole Towne saith, and whatsoever is done to him, is also done to al the towne: So Christ vpon the Crosse stood in our place, and bare our person, and what he suffered, wee suffered; and when he died, all the faithfull died in him: and so likewise as hee is risen againe, so are all the faithfull risen in him.

**3** As Christ, by the merite of his death, wipeth out our iniquities; and by his blood clenseth our consciences from all mortall sinne: So in like manner, by his resurrection from death, he declareth himselfe to be righteous, and in all respectes perfectly pure, according to the law of God. *Rom. 4. 25. Psal. 16. 16.*

*Christ hath prepared a place for vs in heauen.*

**L**ike as if a man were assured that there were made for him a great purchase in *Spaine*, or *Turkie*, so as if he would but come thither, hee might enioy it, he would not forbear to aduenture the daungers of the Sea, and of his enemies also, if need were, that so hee might come to his owne: Euen so, seeing that Christ Iesus hath made a purchase for vs in heauen, and there is nothing required

of vs, but that we will come and enioy it, wee ought to refuse no paines or feare in the way, but carefully to strue to get in. *Luk. 13. 14.*

*Christ our Intercessour.*

**L**ike as he that would know whether the sunne shine in the firmament, must not clime vp into the cloudes to looke, but search for the beames thereof vpon the earth, which when he sees, he may conclude, that the sun shines in the firmament: Euen so, if wee would know whether Christ in heauen make intercession for vs, let vs ransacke our owne consciences, and there make search whether we feeble the spirit of Christ crying in vs, *Abba Father*. As for those that neuer feeble this worke of Gods spirite in them, their case is miserable, whatsoeuer they be. *Rom. 8. 26.*

*Calamitie.*

**E**VEN as a cloud darkneth the ayre, and couereth the sunne: So Calamitie and miserie, maketh cloudie the mind of man, & taking from him all his ioy, it leaueth him bare and naked, without comfort, and full of sorrow.

2 Like as lightnings do smite whatsoeuer they find in the earth, except the Lawrel tree, as *Plinie* affirmeth: Euen so great Calamitie, is able to take away, and to ouerthrow whatsoeuer is in man, or that hee hath, saue onely firme and constant vertue: for constant vertue is a goodly Lawrell tree, euer flourishing and greene, and will not be consumed, burnt vp, nor destroyed, with any fire that breaketh out of the cloudes, be it neuer so fierce, nor with any violence of torments and troubles whatsoeuer.

*Rude and wanton Children.*

**L**ike as when any are stinged, with the poyson-ful sting of Serpents, forthwith they labour for remedie against the same, least the wound rot and put them to further annoyance: Euen so, such Children as bee infected and

and diseased with wanton Idlenesse, being also destitute of good maners, and learning, must be sent to the schoole to be cured of their maiister, with the rodde of correction, and vertuous education.

*False Christians.*

**L**ike as among a great sort which are stricken with extream sickenesse and diseases, some doo alwayes scape as it pleaseth God: So it is to be hoped, that among an infinite number of false Christians, God will touch some, to bring them backe from the filthinesse and corruptions of the worlde, and to leade them to the fearing of himselfe.

*It is impossible to know who is a true Christi-  
an before he die.*

**L**ike as in a ground sowed with diuers seedes, no man can certainly knowe some seedefrom an other, which shall bring forth fruite, and which shall not; yea though it haue already put forth, yea and that more is, though it be eared: Euen so, no one man can know an other man thoroughly to bee a Christian (which is the greatest felicitie that is) before the end of his race; because no man is to bee counted happie before his deathes day, by reason of many miseries and calamities which may befall him.

*Christ the cause of our resurrection and life.*

**1** **A**s the first *Adam* was the roote of all mankind, and he conueyed sinne, & by sinne, death to all that sprang of him, Christ onely excepted: So likewise Christ the second *Adam*, which is the roote of all the elect, conueyeth life both in body and soule, to al that are vnited to him; and by the vertue of his resurrection, they shall rise againe after this life.

**2** Like as the power of the Godhead of Christ when he was dead in the graue, raised his body the third day: So  
also

also shall the same power of Christ his Godhead, conuey it selfe vnto all the faithfull, which euen in death remaine vnited vnto him, and raise them vp at the last day.

*Why God afflicteth his Children.*

**A**S a godly and wise Surgeon, purposing to cut the corrupted wounds of a sicke body, and to take away, or to seare with an hot Iron, the rotten flesh, in cutting or searing hath no pittie of the weake man, to the end, that in curing his sore, and healing his wound, by cutting and searing, he may shew him pittie: Euen so, our most wise God, that celestiall Physition, and heavenly Surgeon, smiteth and afflicteth vs, that hee may heale vs; cutteth and seareth vs, that he may cure vs. *Heb. 12. 6. 7. Dent. 32. 39. Amo. 3. 2. Psal. 89. 31. 32.*

*Good Christians are much grieved, when God is dishonored.*

**A**S a water pot, or a Viall full of liquor, if suddenly it be ouerthrowne, doth shed and scatter the liquor: So a deuout and godly Christian, abounding with teares, being mouued and troubled with sorrow, because of the iniuries, dishonour, wrongs and blasphemies committed against the Lord, doth presently powre out great abundance, and as it were mightie streames of salt and bitter teares. *Luke. 19. 41. Psal. 119. 136. Math. 26. 75.*

*Disobedient Children.*

**E**VEN as a long and a prosperous life is promised vnto obedient sonnes: So on the other side, all disobedient, vnthankfull, and obstinate Children, are assured of the punishment of infamie, ioyned with diuers and great calamities and torments. *Exod. 20. 12. 1 Sam. 3. 23. 1. King. 25. &c. Dent. 21. 18. &c. Pro. 20. 20. Ephe. 6. 2.*

*The end of our Calling.*

**L**Ike as if her Maiestie (to shew her puissance against forraigne power) should call forth one or two of her subiects,



subiects, who are most beholding vnto her, to Iust and turney in her presence for her honor, they wold no doubt straine all their strength in this seruice, yea and their liues too: Euen so, much more ought we that are Christians to performe this dutie to our God, and Prince, who hath called vs out by name to fight for his honour, to be a chosen and peculiar people, vnto himselfe, to stand on his parts, to shew forth his vertues, and to be zealous of good workes (yea and that wee might the better performe this seruice, he hath furnished vs with his owne armour and weapons, yea and his owne hand is with vs too, though all men see it not) and therefore we must endeuour to doo valiantly, and to doo our best, to answeere the expectation of our heauenly king and prince. *Tit. 2. 13. 14. Psal. 130. 4. 1. Pet. 2. 9. Cantic. 3. 6.*

*The Churches variable estate vpon earth.*

**L**ike as the day and night doo one follow another: So likewise in the administration of the Church here vpon earth, Christ suffereth a continuall intercourse betweene peace and persecution.

*Christ is to be serued and pleased before our selues or others.*

**A**s the maister of those seruants that are borne in his house, or whome hee purchaseth; doo pretend that they doo him wrong, when they spend any time either to their owne particular profite, or in the seruice of others: So may Iesus Christ much more iustly complaine of vs, that are his two-fold seruants; namely, by birth and by purchase, if wee imploy euen neuer so little of our liues to serue and please our selues, the world, or the diuell, our enemies. *1. Cor. 6. 19. Math. 16. 24. Luk. 9. 23. Rom. 12. 2.*



*It is spirituall Adulterie to forsake Christ, and loue the world.*

**E**VEN as a woman may rightly be called an Adulteresse, that giueth her body to other men, and setteth her loue on an other: So they which flie from Christ, and forsake him, being their spirituall husband, by setting their loue on this world, or any thing therein, doo commit adulterie against Christ. *1am. 4. 4. Ephe. 5. 30. 1. Cor. 6. 17.*

*Christ is sent of the Father.*

**A**S fire sendeth forth both heate and light, but neither heate nor light sendeth fire: so the father sendeth both Christ, and the all knowing comforter, and hee is vnsent.

*Christ and the holy Ghost are of the Father.*

**A**S both the light & the heate are of the fire: So Christ and the holy Ghost both are of the Father; the one begotten, the other proceeding; and the Father onely is of himselfe, and of no other.

*Christ is to be loued for sauing of vs.*

**L**Ike as if thou fallest into a deepe ryuer, being in apparant daunger of drowning, if any man should cal the a rope, or himselfe leape into the water to saue thy life, thou canst not sufficiently confesse and acknowledge thy selfe his debter, to doo him pleasure and seruice all the daies of thy life: So likewise wee were not onely in daunger of falling into hell, but were already fallen, euen from our infancie, and dayly through our sinnes fell deeper and deeper: Yet Christ cast vs not in a rope to pull vs vp and saue vs, but threw himselfe into our sea of woe, into our hell; to be short, into horrible death, wherein wee were drowned, to plucke vs forth, and therefore with great zeale and affection we are bound to say: Lord wee are bound to loue, honour, serue, please, and obey thee,

in all that we may, with our whole hearts, all the dayes of our life.

2 Like as if thou werst vpon a Scaffold ready to be beheaded for thy drunkennesse or adulterie, and thereupon shouldest haue a pardon, and so thy life saued, vpon condition, that thou shouldest fall no more thereinto; thou wouldest no doubt willingly and heartily promise, yea, with thy hand subscribe, and with thy tongue sweare, that thou wouldest neuer more commit adulterie or drunkennesse, but that thou wouldest abhorre all Tauernes, Ale-houses, and drunkerds, all whores and bawdes, and so amend thy life: Now seeing Iesus Christ hath saued thee, not from an apparant daunger of death, but euen from death it selfe, and not from the death of the body, but from euerlasting death; who requireth of thee to amende thy life, which thou art bound so to doo, yea thou oughtest cheerefully and earnestly promise and faithfully vowe, to reforme and amend, and to shun all occasions that might procure thee to displease and offend him.

*Counsell.*

E Ven as out of an Apothecaries shoppe, where verie wholesome medicines, precious oyntments, and most pleasant perfumes are solde, sometimes commeth most ranke and deadly poyson: So very often, from men greatly experienced, and deeply learned, do come very pestilent, pernicious, and treacherous Counsels.

*The right knowledge of Christ crucified.*

A S Elizeus when hee would reuiue the childe of the Shunamite, went vp and lay vpon him, and put his mouth vpon his mouth, and his hands vpon his hands, and his eyes vpon his eyes, and stretched himselfe vpon him: Euen so, if thou wouldest bee reuiued to euerlasting life, thou must by faith as it were, set thy selfe vpon the

Crosse of Christ, and applie thy hands to his hands, thy feete to his feete, and thy sinful heart to his bleeding hart, and content not thy selfe with *Thomas* to put thy finger into his side, but euen diue & plunge thy selfe wholly both body and soule, into the woundes and bloud of Christ.

*2. King. 4. 34.*

2 As the dead Souldier tumbled into the graue of *Elizus*, was made alieue at the very touching of his body: Euen so shalt thou by a spirituall touching of Christ dead & buried, be quickned to euerlasting life. *2. King. 13. 21.*

*Our Conformitie with Christ, by a certaine kind of imitation.*

1 **A**S Christ in the garden, and vpon the Crosse, by prayer made with strong cries and teares, presented and resigned himselfe vp to be a sacrifice of propitiation to the iustice of his Father for mans sinne: So must wee also in prayer, present and resigne our selues, our soules, our bodies, our vnderstanding, will, memorie, affections, and all we haue to the seruice of God, in the generall calling of a Christian, and in the particular callings in which he hath placed vs. *Psal. 40. 7. 8.*

2 As Christ bare his owne Crosse to the place of execution: So must we as good Disciples of Christ, denie our selues, take vp all the Crosse and afflictions, that the hand of God shal lay vpon vs, if it be every day, and follow him. *Iohn. 19. 17. Math. 10. 38.*

3 As our Sauour Christ, when hee apprehended the wrath of God, and the very pangs of hell were vpon him, wholly stayed himselfe vpon the aide, helpe, protection, & good pleasure of his Father, euen to the last: So must wee by a true & liuely faith, depend on Gods mercy in Christ, as it were with both our hãds, in peace, in trouble, in life, & in the very pang of death: and we must not in any wise let our hold go; no though we should feele our selues descend to hell.

*Children*

*Children not to be cloathed with ouer costly apparel.*

**A**s the soft Flax soone catcheth hold on the fire: So likewise youthfull nature, will soone bee inflamed with Costly apparell, and with new fashions, which is a great fault in parents; as lamentable experience too much teacheth this day. *Esay. 14. 12. Zeph. 3. 3.*

*Christ will take Compassion on vs.*

**1** **A**s the Apple of the eye is so tender, that it may not be touched, but with great griefe: So likewise the conjunction betweene Christ & vs, is such, that he feeleth our afflictions, and thereof taketh great compassion. *Zach. 2. 8.*

**2** As *Alexander* the Monarch of the world, whensoever he came to any Citie to besiege it, he wold at the first shew forth & display his white flag or banner, in tokē of mercy, if they would yeeld: but if they would not, then he would set forth and display his red flags and banners, in token of wrath and bloud: So in like maner at the first our Sauour Christ wil shew mercy vnto vs, hoping that we wil turne & repent, but if we wil not, then he wil bring dreadful iudgements vpon vs.

*Cards and Dice.*

**1** **A**s by lots the souldiers parted the garments of Iesus Christ: So may we wel say, that these games of Cards and Dice, is the meanes to part betweene the world and the diuel, many of those, who professing reformed Religion, are addicted therunto. *Mat. 27. 35. Pro. 16. 33. Eph. 5. 16.*

**2** As the pleasure of gaine, and the sorrow for losse in play, are mighty passions to moue the harts of men: So also a number of braules, quarrels, and controuersies doo arise, of Carding and Dicing: as swearing, cursing, and blaspheming of God. &c. *Exod. 20. 7. Math. 12. 36. 1. Cor. 10. 31.*

**3** As they that whet their kniues vpon a chalke stone, do not sharpen them, but rather make them more dul & blūt: Euen so, such as vse Dicing and Carding, do not quicken their wits, but rather dull them.

*Christ is the fooode of a Christian soule.*

**A**S euery man is carnally fed and nourished in his body by meate and drinke: Euen so is euery good Christian man, fed and nourished in his soule, by the fleshe and bloud of our Sauour Christ.

*Care of the saluation of others.*

**A**S when one of our friends is ill at ease or sicke in his body, we will not sticke to ride and runne to procure any meanes whereby to restore his bodily health: Euen so, much more ought we to be more carefull of the saluation of the soules of our brethren, by how much more the the soule is of greater price then the body.

*Christ crucified healeth vs.*

**A**S skilfull and cunning Physitions, are wont sometimes, when a sick man is sore vexed with a numnesse of his whole body, to cut a vaine of his head, that the letting of bloud may heale the body of that disease and sicknesse: Euen so Christ is our head, and wee are his members: A vaine of our head is cut, that our whole body may be healed: Christ suffered, that mankind might be redeemed. *Col. 1. 18. Gal. 4. 4.*

*Originall Corruption is the roote of all sinne.*

**A**S the cause of trees and plants, of their rootes, stockes, stems, and boughes, is in the see de: So the cause of our transgressions, foule sinnes, and most dangerous iniquities, is our owne Corruption, wherewith wee are moued, and inclined to all euill; and the ignorance, and not knowing of our selues, wherewith we are greatly hindered in the knowledge of our God, and doo also most sharply censure those things in others, which wee doo loue and cherish in our selues.



*Our Conuersation is carefully to be looked vnto.*

**A**S it behoueth him that walketh vpon cordes strained and fastned on high, diligently to looke to his footing that he may not totter, or decline this way, or that way: Euen so it standeth vs vpon, to bee warie, and carefully to looke about vs, and to take good heede where we set our feete, that is, our affections and the delights of our hearts, least we fall downe headlong into the bottomlesse gulph of Gods displeasure. For if wee will fixe our affections, and bend our wils, with a deliberate consent, to doo the thing that is euil, vniust, and vngodly, making no conscience of any thing that we doo, bee it neuer so opposite and contrarie to the will of God, it cannot be, but falling from the state of grace, wee shall fall most suddenly and shamefully, into the infernall pit of hell, death and damnation.

2 As a wheele although it turne about on the ground, yet the greatest part of it is alwaies from the earth, and but little of it toucheth the ground: So although our body be on earth, yet the Conuersation of the soule, which is the greater part of vs, must be in heauen.

*Christ is possessor of heauen for vs.*

**A**S if vpon the confiscation of an inheritance coming to many brethren, when the Prince afterward maketh a release, the eldest brother taketh the possession for assurance, that himselfe and his brethren are restored to their goods, and the same is an assurance to the coheires with the eldest, that in the person of their eldest brother, themselues are put in possession of the inheritance common to them all: Euen so Iesus Christ hath taken possession of heauen, not onely for himselfe, but also for vs his coheires. *Rom. 8. 17.*

2 As the high Priest entring into the holy Sanctuarie,  
vpon



vpon his shoulders and brest, carried the twelue names of the twelue Tribes of *Israel*: So Iesus Christ entered not alone into heauen, but we also with him. *Ephe. 2. 5.*

*Companie changeth nature.*

**A**S the *Camelion*, is sometimes blacke, and sometimes greene, sometimes pale, and sometimes blew (for he euer taketh his colour, of the thing which he seeth to be next vnto him, and doth shew and represent, the colour of what thing is set before him:) So men of all degrees, are wont very much to imitate the nature, disposition, and manners of those, whose Counsell they follow, & whose familiaritie they vse. *Psal. 101. 1. 2. &c.*

*Christes care of his members, though absent.*

**E**VEN as the *Eagle*, hauing her yong ones shut vp in the nest, although shee flieth exceeding high, and pearseth the loftie ayre, yet shee withdraweth not her eyes from her yong ones, but still beholdeth them, and they also, crying after their manner, with their streatched out neckes, doo looke after her: Euen so the Lord Iesus ascending into heauen, did behold his Disciples, and they also hungry and thirsting after him, did fasten their eyes vpon him, and did not loose the sight of him, vntill he pearsed and broke open the heauens, and entred into the presence of his Father. And although they were diuided from him in body, yet in heart and mind they followed him still. *Act. 1. 9. 10. 11.*

*Crosses are the badge of a Christian.*

**E**VEN as it is a thing very commendable and woorthie praise, that a Souldier doo euer beare about him, the signes and badges of his Captaine, that it may appeare to whom hee belongeth: So is it no little honour to a true Christian man, to passe through many daungers, and to be experienced in many troubles, and to endure many af-

*flictions*

afflictions for his Captaine Christs sake: for sorrowes, vexations, and tribulations, are the armor and badges of Christ.  
*Gal. 6. 17.*

*Christ fisheth for men.*

**A**s the Diuel, that wicked and craftie fisher, with his great, large, long, and broad Nets, taketh and draweth vp great multitudes, and infinite numbers of soules, which voluntarily giue themselues vnto him, and doo suffer him most easly to take them, by and with his baites, which are, voluptuousnesse, the foule pleasures, and rotten delights of the flesh, worldly wealth at will, the vaine glorie of the world, innumerable riches of all sorts, power, authoritie, vanitie, an insatiable desire to beare rule, and a thousand such others; the seely poore fishes being deceived by these baites, do neuer feeble the hooke, vntill it stick so fast in their iawes, that there is no scaping, but the diuell maketh a full account of them, as of his owne: Euen so contrariwise, Christ doth fish for men, that hee may draw them out of the bitter waters of the daungerous sea, and that he may giue vnto them the water of grace, who seeketh to saue their soules, and to bring them to euerlasting happinesse, and celestiall immortalitie, (who yet flie from him, and would not come neare him) he fisheth with a sharpe and bitter baite, very vnpleasant to the corrupted nature and appetite of a naturall man; to wit, with much fasting, praying often, with watchings, honest labours in a mans calling; contempt of the world, spirituall pouertie, bitter teares, deepe sighes, and greuous groanes, for sinnes committed against the Lord; with humilitie and lowlinesse of heart; with kindnesse, peace, patience, righteousness, and such other things: all which, although to those which are enclined with a right and true loue of God, they are pleasant and welcome, yet ne-

*The  
Diuels  
baite.*

*Christs  
baite.*

uerthelesse, to the will and desire of a meere naturall man that is a friend of flesh and bloud, they are hard, and doo seeme very bitter to his corrupted taste.

*Men which can keepe no Counsell, are very daungerous.*

1 **A**S the Sea, called the dead Sea, which is a Lake in *Iudea*, called *Asphaltits*, whereof *Aristotle*, *Plinie*, *Iustine*, and diuers others do make mention: wherein is neither fish, nor any liuing creature found in it, wherevpon it hath the name Dead: and in it nothing is couered, neither doth any thing that is in it, sinke to the bottome thereof, but all things do swim, and are in sight, and do continue in the top of the water: Euen so, such are they that will keepe no Counsell nor secrets whatsoeuer, but will reueale and bewray all things that they know, whether they be good or bad.

2 Euen as *Hypanis* a Riuer in *Scythia*, which hath a maruellous sweetenesse, vntill a litle bitter spring which *Herodotus* calleth *Exampens*, be mingled with it, and then it is corrupted with a wonderfull bitternesse: Euen so, those men which are like torne vessels that will hold no water, and so full of chinkes, that they neither can nor will keepe any secrets or Counsell, are very bitter and intollerable men, and do much harm in euery place where they come, neither can any Counsell or secret be committed vnto such, without great daunger to the Common-wealth wherein they dwell; and especially to all those that repose any trust in them. Such men, seeme they neuer so wise, learned, and full of Counsell, are not to come neare godly Princes, neither to be made acquainted with matters of state, and the affaires of the Common-wealthes, least they do great hurt, both with giuing counsell themselves, and also by discouering such waightie secrets, as shall in truth be committed vnto them. *Iob. 22. 18. Psal. 1. 1.*

*Christ is lesse beholden to the most part of the world,  
then Cæsar was to the Romanes.*

**A**S *Marcus Antonius* with an Oration that he made vpon the death of *Cæsar*, is said to haue greatly delighted the people of *Rome*, and that hee moued very many of them, to shead great store of bitter teares, when hee put them in remembrance of the great benefites which they had from time to time, receiued of *Cæsar*, and withall, did shew them *Cæsars* garments, wherein his enemies, *Cassius*, and *Brutus*, had slaine him, all full of blood: whereat they were so mightily mooued, that they expulsed the homicides and murtherers out of the Citie, so that they durst not, if they would liue any longer, come neare it: And yet in these dayes of ours, though the Preacher (neuer so good an heauenly Orator,) comewith the Oracles of God himselfe, in his mouth, and shew most plainly, what Christ the Redeemer of the world, hath done for man, and prooue that man hath receiued vnspeakeable and innumerable benefites, by and through Christ, and declare what bitter teares, water and blood, did trickle downe his cheekes, and what deepe and deadly sighes, with many fearefull and greeuous grones, did rise from his heart, before he came to the Crosse; and though hee rip vp his passion stitch by stitch, as the holy Booke, and diuine Word, shall direct and leade him; and though particularly he shewe, how and where he was wounded, that hee was beaten, spit vpon, crowned with thornes, nayled hand and foote to the Crosse, scorned and mocked of the Iewes: & though he shew most liuely, that the wicked and cruel Iewes embrued their hands in his blood, & gaue him vineger and gall to drinke: yea, and although the

Preacher declare and proue, that besides the death and passion of his body, he suffered in his soule, the heauie wrath and indignation of his Father, and the extreame tortures and torments of hell, for a time, no lesse then the the reprobates that be there alreadie, and no lesse then all we by iust desert should haue suffered for euer, if Christ had not done it for vs; and yet fewe or none for all this will shed one teare, giue one grone, or sigh once from the bottome of his heart.

*Christ his goodnesse considered, therewas neuer any creature deals so vnkindly with him, as man doth.*

**A**S sometimes it falleth out, that a Henne sitteth vpon Ducks egges, and with her diligent sitting, and the heate of her body, she doth hatch, and bring them forth: and when they be able to follow her, she clucks them, and after her maner, as though they were her naturall Chickens, she doth call them about her; but they being not of her, but the Ducks kinde, though by her they haue beene hatched, and of her haue receiued life, and though she hath a continuall care to bring them vp, and to defend them from such enemies as seeke to deuoure them, yet neuerthelesse, they will follow and seeke after that whereunto by nature they are inclined and giuen: when shee is scraping and scratching in the earth to finde them fooode, they will be in the water, mire, or foule puddle, after their kinde; she may cluck and walke alone, they will not keepe her companie, vnlesse perhaps in some daunger, when the Kite is readie to catch them, for some succour they will flie to her: howbeit at the length, when she perceiueth them to be vnnatural and vnkinde to her, she doth forsake them and giue them ouer: Euen so our sweete Sauour Christ Iesus, hauing taken great pains for vs, and hauing humbled himselfe, euen in the lowest degree of all humilitie that



can be named; as in coming downe out of his fathers  
bosome, being most perfect, most holy, and omnipotent  
God, being euery way equall, and in nothing interiour  
to his Father, to take our weake, fraile, and feeble nature  
vpon him, and (sinne excepted) to haue a perfect feeling  
of all our miseries & infirmities; as wearisomnes of body,  
hunger and thirst, and such others: and besides the indu-  
ring of these, many yeres together, hauing suffered a most  
cruell death, and euen at his death vpon the Crosse, ha-  
uing tasted and taken a full cup of his Fathers furie and in-  
dignation, which was indeed filled and prepared for vs,  
as a iust reward for our sinnes, and should haue beene our  
owne cup, and our owne portion, for euer and euer, had  
he not euen then taken and sapt it vp, to cleare and to free  
vs from it. Againe, after all these things, hauing still con-  
tinued his humilitie in suffering death, to keepe his bodie  
three dayes in the graue, and euen as it were to treade and  
trample vpon him, and then mauger death, hell, diuell,  
and Iewes, hauing risen againe, and being ascended, and  
gone vp to his Father, where now (vntill his coming a-  
gaine, to iudge the quicke and the dead) he sitteth at the  
right hand of maiestie and power: He now speaketh and  
calleth vnto vs, by his Prophets, Apostles, and Ministers,  
and willeth vs to remember, what case and estate we were  
in, before he died, and suffered all these things for vs; and  
he would haue vs to know, to be sure and neuer to forget,  
that if he had not suffered death here vpon earth, as hee  
did, we should neuer haue found any way or entrance in-  
to heauen: the celestially ioyes, and pleasures of the Lords  
saints, saluation, and eternall life, should neuer haue be-  
longed vnto vs; wee should haue had no more to do with  
them, then they that liue without faith, and die infidels:  
The horrors of hell, and the stinking lakes of vnspeakable  
D d 3 shame,



shame, confusion, torments, endlesse death, and damnation, should haue beene our inheritance, lot, and perpetuall portion. Christ therefore doth daily put vs in mind, that we be not our owne, but his, and that we bee the greatest and dearest purchase, that euer was made, in heauen or in earth, and that thelike price and cost was neuer bestowed vpon any creatures, as vpon vs. When the Angels, which were in heauen, in the presence of their creator, did once offend they were hurled out, and cast into hell; Christ would not bestow vpon them one pennie of all that great price, and rich raunsome, which he paid for vs; he would not then become man, to shed one drop of blood for them; but for our sakes, hee spared not one drop, but shed all. The Hen, that himselfe speaketh of, was neuer so diligent and careful, to gather her chickings vnder her wings, as he hath euer beene, most ready to shroude and to protect vs, against all the enemies of our soules and bodies. Many mothers shal sooner forget the children of their owne wombe, and vtterly forsake them, before Christ will forsake vs; yea he will neuer forget, nor forsake vs, vnlesse we first forget, and forsake him. Now therefore wee being his, so dearly bought, and so truely paid for, hee calleth vpon vs every day, he clocketh vs, and looketh for vs, that we should follow him, and treade in such steps, as he hath appointed, & that we should not range at randome, but keepe our selues within the hearing of his voice, and our liues within the limits of obedience vnto the same: these things he looketh for at our hands. But we deale with this most kind, most louing, and most mercifull redeemer, and Sauour of our soules & bodies, euen so as the vnnatural & vnkind Duck deale with the Hen, of whom they haue receiued life; they regard not her clucking, neither we Christs calling: whilst shee is seeking and providing for them, on the faire, drie,

and

and wholesome earth, they will bee in some foule water, filthie mire, or stinking puddle: And when the Lord Iesus calleth vs to integritie of life, to doo the thing that is iust and right in his owne eye, and to speake the truth, according to the knowledge of our hearts, then will wee with greedinesse, pollute our soules and bodies with al wickednes, and things that be abominable: then will we oppresse our brethren, not caring who sinke, if our selues swimme; then will we not sticke to speake lies, euen to Gods owne face: And when the Lord calleth, and sendeth vs to seeke heavenly things, wee presently returne to the foule puds of the world, carnal delights, and vaine, yea vile pleasures: So that, wee euer take the contrarie way, to that which Christ commaundeth. Christ calleth for our harts, to haue them in truth and sinceritie, with all diligence to attend vpon his pleasure, and to waite on his will; he would haue vs, not in part, but wholly to giue them vnto him, and without the heart, hee will receiue, and take in good part, at our hands and lips, nothing. But wee on the other side, giue nothing lesse to God, then our hearts. There is nothing that may and cannot commaund our hearts, & haue them at pleasure, sooner then Christ Iesus, who with the death of his own heart, gaue life to our bodies and soules. If the world doo but a little smile vpon vs, and giue vs but an alluring looke, and a faire word, wee will by and by follow it, and bestow vpon it all our attendance. If the diuell himselfe can make vs belieue, that wee shall either haue profite, or pleasure by dooing his will, our hearts, minds, wils, & al, are readier for him, then for Iesus Christ. O matchlesse, yea monstrous madnesse! they that seeke our destruction, can sooner with a pleasant looke, then Christ with the giuing of his life for vs, haue vs at commandement. Christ would haue vs to mortifie our earthly members,

members, as fornication, vncleannesse, inordinate affections, euill concupiscence, and couetousnesse, which is Idolatrie: But alas, we nourish, pamper and cherish all these. The Lord would haue our conuersation in heauen, but we are altogether carnally and earthly minded. The Lord would haue our feete to stand within the gates of *Ierusalem*, but we loue rather to bee trampling the streetes of *Egypt*, *Babylon*, and *Sodom*. The holy Ghost would haue vs to fight a good fight, to finish our course after the will of God, and to keepe the faith, not onely in words, but also in life and deedes: Indeed wee are apt and ready to fight and strīue for worldly promotion, honour, dignitie, reuenues, and riches; but for heauen, and heavenly things we will neuer strīue, take no paines, nor once trouble our selues, wee will haue it with ease, and all manner of pleasures, or else not at all, farwell it. The courses we take here in this life, are very bad; and the end (vnlesse we repent) is like to be worst of all: And whiles we haue no care to keepe good consciences, it is vnpossible for vs to keepe faith. If Christ and Sathan should stand before vs, the one pointing vs to heauen, and eternall felicitie, but the way to it, full of troubles, griefes and sorrowes: the other pointing to hell, but the way to it, full of delicacies, pleasures, and daintie delights; and let God call, and the diuell call, yet the diuell (it is to be feared) is like to haue the greater number to follow him, for those short pleasures: & Christ but a few to follow him, because they must go loadē with Crosses and afflictions; dayly experience doth teach vs no lesse, seeing all our actions are carnall, and haue onely but little outward shew, and no taste at all of true godlinesse, nor so much as any relish of the spirit, and loue of Christ. Some will abstaine from the committing of any grosse sinnes, now and then, and yet not that, in any true and

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sincere loue to God, but either for feare of shame and punishment in this world, or else feare of vengeance, in the world to come, which both are vnprofitable: for the Lord hath no pleasure in forced seruice, hee will haue it voluntarie, with the heart, and proceeding of loue, not of a seruite feare, otherwise it shall bee numbred with the rest of our sinnes. This doth greatly condemne vs, that though we doo not such things our selues, yet wee can without trouble of conscience, grieve of heart, or vexation of mind, see and heare the Lords name blasphemed, his Sabboth vnhalowed, Idolatrie committed, parents dishonored; whoredome, theft, murder, and Couetousnesse, commonly vsed; and all the lawes of God vtterly contemned; and it shall neuer offend the greatest number, so much as a thorne in a foote, or a blaine or push vpon a finger. This vndoubtedly is euen to forsake God in the plaine field, and to be afraid to serue him in truth and sinceritie, least we should therby purchase mans displeasure: vnlesse therefore wee learne to serue him better, in more truth, with greater zeale in singlenes of heart, we haue nothing else to looke for, but that he will forsake vs, both in this world, leauing vs destitute of his assistance, that our enemies may pray vpon vs; and also in the world to come, in giuing out against vs, his malediction, curse, woe, and sentence of death. *Math. 25. 37. Psal. 15. 2. Pro. 23. 36. Col. 3. 5. Phil. 3. 20. Psal. 122. 2. 3. Tim. 4. 5. 6. 7. Math. 25. 41.*

*Breakers of the fourth Commaundement.*

**A**S those parents that bring not their sonnes & daughters, (being of yeares of discretion) on the Sabboth day to the Church, to be partakers of the holy exercises, as preaching, prayer, Catechising and Sacraments, do transgresse this Commaundement: So in like manner, those parents greatly offend heerein, that bring their yong children

dren to the Church on the Sabbath dayes, who either by their crying or running vp and downe the Church, doo both trouble themselues, the Minister, and the people, that the word preached, & the prayers vttered, can not with reuerence be so well heard, as otherwise they might. And no lesse do they offend herein, that bring their Hawkes, Hounds or Dogs, to disquiet the Congregation.

2 As Magistrates, Schoolemaisters, as also all Artificers, and Handicrafts men, ought to abstaine from their Offices and callings on the Sabbath day, because they are impediments to hinder their zeale and attentiueneesse, that they ought to giue to God in his worship and seruice that day: So contrariwise, if God will not haue them exercise their vocations and trades, being lawfull and necessarie, then much more he will not haue them exercised in vnlawfull and vnnecessary works, as in gayming, dycing, daunsing, carding, drinking, rioting, & other vanities of this world, whereby they are not onely drawne from the company of the holy Congregation, but also doo thereby defile their bodyes, which they ought rather to sanctifie and keepe holy.

*Christ commeth of the Father.*

**A**S the Sunne remaineth the same, and is not lessened by the beames which it spreadeth abroad: So neither is the substance of the Father lessened or changed, though he haue the Sonne, an Image of himselfe.

*Christ not to be denied in persecution.*

**A**S the Serpent when he seeth he shall come into mans hands, defendeth his head, either by gathering himselfe into a circle, or thrusting his head into a hole, leauing the other parts open to the wounds: So likewise we must do in time of persecution, euen keepe Christ our head from wounds, howsoeuer our bodies suffer.

*Christus.*



*Curiositie.*

1 **A**s the Philistions do speak of the members of a mans body, that they are made and composed of forme, substance, strength, and greatnesse: and placed and disposed very cōueniently, to shew their effects and operations: So likewise in euery Commonwealth, God hath raised vp some men, either Ciuilians, or Diuines, & furnished them with such graces and gifts, as are necessarie to effect such things, as he hath before determined: now if the foote will take vpo him to execute the office of the hand, or that the hand wil needs walk as the foote: if the eare wil strue to see, and the eye to heare, it would be a very vaine & foolish thing for them to enterprise such things, seeing they haue not bene made and framed thereto: In like maner we strue in vain, when as we endeuor to effect such things whereto by nature we are not appointed and ordeined.

2 As men hauing heard a report of the fertilitie, pleasure, and aboundance of any strange Countrey, are neuer quiet vntill they haue seene it: but they haue not bin there a yeare, but they are in great dislike with it, as euer they were with their owne natieue soile; for though they change their aire, they neuer alter their nature; their mindes are as full of fancies, and their heads of toyes, as euer they were: Euen so, such as are possessed with wandring and straying cogitations, who will needs occupie euery Trade, and be of all Occupations, and change their opinions as often as they do their garments, hauing one foot in the Court, and another in the Countrey; they do no sooner vndertake any thing, but they are presently wearie of it, and they haue not so soone giuen it ouer, but forthwith they would take it in hand againe.

3 As we see the diseases of mans bodie, do bring such vniquietnes & irksomnes with thé, that the poore Patiēt disliketh euery thing whatsoeuer: yea such oftentimes, as in his



health & prosperitie, were most pleasing vnto him, as his wife and children, his bed, his meate & drink, & such like. So likewise it is apparant in the affections of the mind, which being once distempered, we cannot long liue contentedly in any condition of life whatsoeuer.

4 As the *Egyptian* (who carried somewhat wound vp in his napking) answered (vnto him that demanded what it was) that hee had couered it, to the ende, that no man should see it: So likewise must we learne, that if there be anything hidden and laid vp in the workes of God, that it is of purpose kept from vs, to the end that we should not be too curious to inquire after it; and that it is farre better to be vtterly ignorant herein, then to haue all the knowledge thercof that may be. *Deut. 29:29. 1 Tim. 4.7. & 6.20. Tit. 3.9.*

5 Like as Courfers and Hunters, who leading their dogs into the fields, doo not let them slip at al aduentures, at whatsoeuer commeth next to hand, but hold them vntill their game be found, to the end they may be the more fresh & lustie to maintaine their course: So likewise must wee hold and keepe in our Curiositie, and not suffer it to follow after whatsoeuer it lusteth, but onely that, which being once attained vnto, bringeth with it both pleasure and profit.

6 As they, who in reading ouer a booke, doo note nothing but the faults & errors therein contained: Or as such, which take much more pleasure in beholding a monster, then a body which is perfectly made: Or to view an Antike picture, or some old counterfait, wherein there are strange deuises: Euen so let one speake to vs of the wisdom, Iustice, liberalitie, modestie, and temperance of another, and wee will scarcely giue any care thereto: but let one tell vs, that some young wench haue liued incontinently,

inently; or that some woman is taken in Adulterie; or that there is strife & contention among brethren, or some discord among friends, wee are waking enough, and but too too curious and readie to heare.

7 As we see Serpents nourished by venom, and liue in filthie, stinking, and darksome Caues: So curious men, doo nourish themselues, with wofull and sorrowfull discourses, and neuer take pleasure in any thing, but in that which deserueth pittie and commiseration.

8 As Surgeons search and seeke out the disease, with intention to heale it, and if it be a soare that should be kept secrete, they are both wise and faithfull enough to conceale and hide it: So contrariwise, curious men are desirous to know euery malladie, to the end they may make it knowne, and publish it, wherefoeuer they come.

9 As backbiters take pleasure to heare euill of their neighbours: So these curious men take delight to report the worst to the next companie they meete with, so that they are exceeding enuious, and reioyce in nothing but in other mens wants, imperfections, and mischiefs.

10 As it were a foolish and an intemperate humour, for a man that hath a faire, beautifull, amiable, and vertuous wife, with whom hee might very lawfully enioy his pleasure and delights, to reiect her and cast her off, and to buy at a very great rate, with paine, sorrowe, and shame, the loue of an other most foule, and filthy Slut: So in like manner, it is a most sottish and foolish thing, to despise so many godly histories, and beautifull discourses of this life; so many learned bookes; so many excellent Treatises and worthie examples, whereby wee may reape such exceeding profit and pleasure: Curiously to busie our selues in enquiring after our neighbours matters; to open sealed letters; to harken vnder mens windowes, or to whisper in

womens eares, and such like absurdities: whereto curious men are most commonly addicted.

11 As old *Lamia* (so much spoken of in ancient stories) who had eyes like vnto Spectacles, which shee might take out, and put in at her pleasure, so soone as shee came home into her lodging, shee vsed to locke the vp into her coffer, and set her downe to spinning, as blind as a beetle, and neuer saw what shee did in her owne house: but shee went no sooner abroad, but shee put them in her head againe, and would very curiously behold what other men did. In like manner, we through a foolish and sottish selfe-loue, do neuer viewe our owne imperfections, although they bee cleare as the Sunne, and as bigge as a millstone: but on the contrarie, we can quickly espie other mens vices, though it be at midnight, and that peraduenture they be not so big as a peble stone.

12 As it is reported of *Democritus*, that walking abroad, he was wont to shut his eyes, least by wandring regards, his mind should be turned from the contemplation of honest things: So likewise must we with all our endeouours, barre and shut vp this curious humour, to the end to keepe it in, that thereby wee may search after nothing, whether it be touching God, nature, or our neighbours, but that which may profit vs, and tendeth to our edification; reiecting al vnprofitable, vnpossible, and superfluous things: about the knowledge whereof, we consume our bodies, mispend our time, and loose our labours; all which should be carefully & diligently employed in the studie and seeking after, of more commodious and more necessaie matters.

13 As *Rebecca's* two twinnes did strugge and wrestle before they were borne, for hatred and mallice: but *Esaiah's* one child did spring and skip before he was born,

for ioy and gladnesse: So he that is curious, & busieth himselfe about more things then one, shall neuer proue singular in any thing; nay he shall find that strife and resistance in his head, which *Rebecca* did in her wombe: but hee that labours and trauels onely about one thing, shall bring it to good perfection; and be as well deliuered of it, as *Elizabeth* was of *Iohn Baptist*. *Phil. 3. 14.*

*Curtessie.*

1 **A**S the tree is knowne by his fruite, the gold by the touch, and the bell by the sound, so is a mans birth by his beneuolence: his honour, by his humilitie; and his calling, by his *Curtessie*.

2 As the peg straineth the Lute strings, so *Curtessie* stretcheth the heart strings.

3 As it belongeth to the Sunne to lighten the earth with his beames, so it pertaineth to the vertue of a Prince, to haue compassion, and be *Curteous* to the miserable.

*Courts of Princes.*

**A**S it was a saying sometime of *Asia*, that it was no praise neuer to haue seene it; but to haue liued soberly and temperatly in *Asia*, was praise worthie: Euen so it were no great matter, neuer to haue seene the Courts of Princes; but to haue liued Christianly in those Courts, were a special worke of God in his children.

*Spirituall Doctrine of our soules.*



1 **A**S God workes in his creatures, that after wintes comes Summer, and after a storme, comes faire weather: So in the spirituall Doctrine of our soules, first hee teacheth repentance; preacheth the Lawe; threatneth vengeance for sinne; castes downe man in his owne sight; and lets

lets him looke euen into hel, with feare of conscience for his disobedience; but afterwards he comfortshim, rayseth him vp, and heales him. *Math. 9. 13.*

*Desires of the flesh, how they are quenched.*

**L**ike as the Dropsie desires and longeth after drinke, and drinke greatly increases it: Euen so euill Desires, and corrupt affections, if they bee followed, doo much increase, but being refrained, they decrease.

*The Deceites of the world are dangerous.*

**1** **A**s they which walke in a myst, do not see it so well as they which stand vpon an hill from it: Euen so it fa-  
reth in discerning the Deceites and dissimulations of the world; whose propertie is to blind them that come to it, to the end they may not see their owne estate: Euen as a Rauē first of all striketh out the poore sheepes eyes, and so bringeth to passe, that shee may not see the way to escape from his tyrannie.

**2** Like as a mans naked body tossed and tumbled among many thornes, cannot but be much rent and torne, and made bloudy with the prickes thereof: So a worldly mans soule, beaten with the cares and cogitations of this life, cannot but be vexed with restles pricking of the same, and wounded also with many temptations of sin, which follow vpon it.

*Discord.*

**A**s Musicke, if the harmonie of the strings be not consonantly fitted, the sound is not sweete nor acceptable to any good and tunable eare: Euen so, if Christians doo disagree amongst themselues, they are vnacceptable to God.

*Diseases of the mind.*

**A**s the wounds of the body with often rubbing and chafing, are made sometimes incurable: Euen so the  
Diseases



Diseases of the mind, if they be exasperated and stirred vp, will more and more rebell and draw the partie in whom they are to sinne more greedily, then euer he did before.

*Death of the body not to be feared.*

**L**ike as a traoueller, who hauing passed many daungers, reioyceth greatly whē he approacheth neare vnto his own contrie, or home. Or as a man, who willingly departeth out of a ruinous house, ready to fall vpon his head: Euen so a godly Christian can take no pleasure in this transitorie world, seeing each day he draweth nearer to an end then other, where the pleasures that he receiueth, are nothing to the paines hee suffereth, and his delights doo cost him so deare. *Phil. 1. 33.*

**2** As men locke vp their best apparell in a chest, meaning to weare them againe: Euen so are the Dead bodies of the faithfull, buried in sure and certaine hope of rising againe to life euerlasting. And therefore none ought to feare Death, or be vnwilling to die.

**3** As money borrowed is to bee paide againe with thanks, and good will: So the life that wee haue borrowed of God, is to bee yeilded vp with cheerfull countenance and thanks.

*Dunsticall writers.*

**A**s the sauour of the beast *Panther*, seemeth sweete to none other then vnto brute beastes: So is *Scotus* and other Dunsticall writers, to sharpe, quicke, and good wits, most foolish: Whereas vnto doltes, and dawes, they are as deare as any darling.

*Decree, or purpose of God.*

**A**s no man is able, neither King, Prince, nor Potentate, to stay, stoppe, or hinder the course of the Sunne, Moone, or Starres: So likewise can no man stay,



let, or hinder the Decree, purpose, determination, or counsell of God. *Pro. 21. 30.*

*Decrease of renewed holinesse.*

**A**S when a theefe goeth about to spoyle any man of his goods, if hee offer to breake in at the broadside of his house, he is straightway espied and receiueth the repulse; but if he vndermine the house, he may bee within it, and on the dweller before he bee aware: So when as Sathan commeth as it were bluntly to a Christian, and doth at the first dash, moue him to forsake, and renounce God by infidelitie, his malicious purpose is soone espied, and for the most part so carefully resisted, that hee hath not any hope euer to preuaile by that meanes, and to robbe the regenerate man of his renewed holinesse: So that he is driuen to take another way by the end (for he will neuer giue ouer) and to goe more closely to worke.

*Day of Iudgement terrible to the wicked.*

**1** **A**S *Cornelius* being a iust man, and feared God, was yet affraid when hee saw the Angell: Euen so, much more shall the wicked be astonied and confounded at the presence of God, at the Day of Iudgement. *Act. 10. 2. 3. 4.*  
*2. Thes. 1. 9. 10.*

**2** Like as when the boughes of the Fig tree bee tender, and that it beginneth to bring forth leaues, it is a certaine token that Summer is neare: Euen so, treasons, pestilence, warres, famine, Earthquakes, &c. are the Prefaces or Prologues to sorrowes, and shew that the Day of Iudgement is neare, euen at the doores. *Math. 24. 32. Math. 13. 28.*

*Death of Christ.*

**1** **A**S the hearbe *Panax*, or *Panace*, hath in it a remedie against all diseases: So is the Death of Christ, against all sinne, sufficient and effectuell.

**2** Like as the storme and tempest of the Sea, was pacified,

ed, and ceased as soone as *Jonas* was cast into it: Euen so, by the Death, burial, and resurrection of Christ, the wrath of God was truly, and indeed pacified; that calmnesse might be giuen vnto the troubled consciences of sinners: and a most sure attonement and peace made betwixt God and vs. *Jona. 7. 2. &c.*

3 Like as a Corrasie which being applied to the part affected, cateth out the venime and corruption: Euen so the Death of Christ by faith applied, fretteth out, & consumeth the concupiscence, and the corruption of the whole man.

*Displeasure foreseene.*

A Sa man doth receiue more at wil, and with lesse danger, the stroke which hee foreseeeth: So a Displeasure foreseene, and prouided for, and before perceiued, doth lesse annoy him.

*Death.*

1 A S no man may maruaile at a thing burnt, that might be burned, or at a thing molten, that was to be melted: So is it not to bee maruelled, that any is Dead, which was mortall, and borne to die.

2 Like as a man which walketh ouer a fiede couered with Snow, and sees not his way, but when he thinketh to runne on, sodenly fells into a pit: Euen so they which haue all things at will, and swim in pleasures, which as a Snow couereth their way, and dazeleth their sight, while they thinke to liue on & reioyce still, sodainly rush vpon Death, and make shipwracke in the calme sea.

*Delight.*

T Hey that seeke in *Plato*, *Demosthenes*, and specially in the sacred Scriptures, nothing but vtterance and eloquence: Are like vnto those that delight in the onely colour and sauour of salues and medicines.

*False Doctrines, and inuentions of men.*

1 **L**ike as hey, wood & stubble, put to the fire, are brought to sudden consuming: Euen so the Doctrines and inuentions of men, not stablished by the word of God, cannot beare the tryall of the holy Ghost, but they by and by fall away and perish. *1. Cor. 3. 12. 13. 14. 15.*

2 As there is no foode more wholsome then the foode of the word of God, if it bee receiued sincerely as it is: So there is none more noysome and hurtfull, when it is marred with mixture of other things mingled with it, then is the false Doctrine of men.

3 As smoke hurteth the eyes, and suffereth them not to see clearely: So also doth peruerse Doctrine, it dazeleth the eyes, taketh away iudgement, & blindeth with error.

4 As it is great foolishnesse to forsake the cleare fountaines, and to drinke puddle water: so it is great folly to leaue the sweete Doctrine of the Euangelists, and to study the dreames of mens imaginations.

*Discipline.*

1 **L**ike as if there were neuer so faire a garden or orchard planted, and yet the same left without a fence, or but with a bad fence, so that something (ere it were long) should get in, and so roote vp the hearbes, and marre the plants: Euen so is it in the Church where Discipline wanteth, although there be neuer so sound and good preaching with Catechising, against sin and wickednes, yet the edge thereof is so dulled, that it is fruitlesse and of little force.

2 Like as when a man goeth a stray and wandreth in some Forrest, not knowing in what great danger, it would no doubt, be a great comfort to him to bee told of his error, and taught the right way: Euen so the principall end of Discipline, tendeth, that euery member of the Church should

should walke in the feare of God; and that if any one goe astray, he should be brought backe into the way of saluation. *Math. 18. 15. 16. 17.*

3 Euen as when a man falleth into a ditch or deepe pit, ready to be drowned, he hath good cause to thanke him that pulleth him out and saueth his life: So likewise we are to account our selues much bound and beholding to the Ecclesiasticall Discipline of Gods Church, when wee, (through wickednesse and lewdnesse of life, are ready to be drowned in hell) then (I say) wee are by good documents, exhortations, reprehensions, and publike admonitions, hayled and drawne out of the same.

4 As no Cittie, Towne, house or familie, can maintaine their estate, and prosper, without Policie and Government: Euen so the Church of God, which requireth more purely to bee gouerned then any Cittie, or familie, cannot without spirituall Policie, and Ecclesiasticall Discipline, continue, increase and flourish.

5 As the word of God is the life and soule of the Church: So a godly order of Discipline, is as it were sinewes in the body, which knit and ioyne the members together with decent order and comelinesse: It is a bridle to stay the wicked from their mischiefes: It is a spurre to prick forward such as bee slow and negligent: yea and for all men, it is the Fathers rosde, euer in a readinesse to chastise gentlie the faultes committed, and to cause them afterwarde to liue in more godly feare and reuence.

*Drunken men.*

A Sone ouer-loaden with Wine, can very hardly hide or keepe any meate in his stomacke: So also the drunken man, may keepe or containe in him no secretes.

## Drunkards, and Drunkenesse.

1 **A**S *Lot* in seeking to make himselfe merry with wine, did incurre thereby a perpetuall heauinesse: Euen so all those that do practise the like, are in great daunger of getting dishonestie and shame. *Gen. 19. 32.*

2 Like as the immoderate drinking of wine, was onely the cause of *Lot*s abominable and vile incest: Euen so the like excesse in all other Drunkards, is the onely cause, why they do many things, whereof, being come to themselves againe, they are then both fory, and sore ashamed. *Pro. 31. 4*

*1. Tim. 3. 3, 8. Tit. 1. 7. Leuit. 10. 9. Num. 6. 3. Esa. 5. 11.*

3 As a man by reason is discerned from a bruite beast: So when wine and strong drinke depriueth him of his vnderstanding and reason, it depriueth man of man, and placeth him in the degree of beasts. *Prou. 20. 1. 1. Cor. 6. 11. & 5. 11, 22.*

4 As there is no exercise more profitable for the children of God, for their saluation, or wherein God is greater glorified, then in prayer, thankesgiuing, and praises to the Lord: So is there nothing that sooner quenchem the vse of the same, then Drunkenesse. *2. King. 18. 9. Luk. 21. 34, 35. Eph. 5. 18. Rom. 13. 13.*

5 As long and fore raine moysteneth the earth, and so conuerteth into mire, that it cannot be tilled to bring forth fruite: Euen so our bodyes distempered with too much drinke, cannot receiue the spirituall Husbandrie, neither yeeld any fruite befitting the immortall soule. *Prou. 25. 29, 30. 1. Pet. 4. 3. Mich. 2. 11.*

6 As all men do desire to haue sufficient and competent showres of raine in their fields and closes, so that they may be able both to exercise tillage, and to enioy the plentie of their fruites and encrease: Euen so in this field,



men should drinke but so much as behoueth, least by excess and Drunkenesse, the very earth of their body (being as it were turned into a very Fenne and Quagmyre) may better serue to breede Woormes and Serpentes of vice and sinne, then it should bee able to bring forth the fruites of charitie.

7 As whatsoeuer groweth in Fennes and Marshes, bringeth forth no fruite, for therein doo breede Serpents and sundrie kindes of woormes, which doo bring more horror and dread, then encrease of victuall: Euen so such are Drunkards, being fit for no profit or commoditie; for oftentimes in their Drunkenesse, they know neither themselves, nor any body else, neither can they goe, stand, nor speake any thing that pertaineth vnto reason. *Esay. 19. 14.*

*28. 1. 23, 7. Amo. 2. 5. 15.*

8 As when there is too much raine, the ground is vnfit for Tillage and turned to myre: So when one is Drunken, the spirituall tillage can take no force, nor the soule bring forth her fruites of Christianitie.

9 As a Sip on the Sea without a guide, leaning now on the one side, now on the other, so often in daunger: So in like manner it often happeneth to the Drunkard, who lacketh the guide of reason, stumbleth at euery stone, and sometime falleth in the myre.

*The Diet of the soule.*

AS it is not sufficient for the good estate of mans body, that it be brought into the world, in the naturall perfection of it, which consisteth in the equall temperance and iust proportion of the seuerall partes of it, for that it beeing left here, would soone perish and come to nought: And therefore it must of necessitie bee continually both nourished with meate and Drinke, and also preserved

preserved from all hurtfull things; yea carefully restored to the former state of health, if by any inward or outward meanes it fall into sicknesse, or be any way hurt, wounded, or distempered: Euen so, no more will it serue for the good estate of the soule, that it be both prepared by repentance for regeneration; yea actually regenerated by the Spirit of God: but it likewise must continually be tended, fed, right Dieted, and cherished; yea healed of all those maladies, which by any meanes happen vnto it.

2 As the body being neglected for a final time, becometh weake and distempered, yea soone falleth into sicknesse, and doth perish: So is it with the soule, the which being neglected but a litle, there wil a decrease of holinesse be plainly felt; yea perhaps seene by others.

3 As the body must continually be repaired with nourishment, because it is continually consumed by our naturall heate: So must the soule by a good Diet dayly vnto be preserved.

4 As it is impossible to order the bodie aright, either in sicknesse or in health, without the certaine knowledge of our complexion, age, and strength, and vnlesse we make in what parts it is most weake or strong, that accordingly choyse may be made both of meates in health, and of remedies in sicknesse: So the foundation of the right ordering of the soule, consisteth in this, that we know our age and strength in Christ, whether we be ripe & strong men, able to digest solide meates; or but babes and weaklings, who must be fed with milke: and also our infirmities, what sinnes we are most subiect vnto, that so we may auoyd occasions of them.

5 As most men liuing are said to haue their health howfoeuer that exact temperature, *ad pandus*, which of Physicians dispute, cannot bee founde in any man

or in any age: So absolute perfection of holinesse, is not required to spirituall health.

6 As it is sufficient for bodily health, that the distemperature be not so great and manifest, as that it hinder any of the naturall faculties from their functions: So likewise if the corruption of sinne be so bridleed, as that it hinder not the performance of any Christian dutie, there is spirituall health: yea although this corruption of sinne be so strong, that it doth sometimes bring forth some sinne, and hinder in part the performance of some Christian dutie; yet if for the generall course of life, the grace of Gods spirit do preuaile, so that it represseth that sin, and performeth all duties, sometimes faintly, and imperfectly; at other times fully, and courageously, yet here is health.

7 As the naturall life of man may (if no outward violence come) be preserued with the least care, cost, & paines that can be: but if a man desire to keep his bodie in vigour and strength, there must choise of Diet be made, and care vied; and most of all, if he goe about to augment either his stature in his yoong yeares, or afterwarde his strength or flesh, he must be yet more carefull, yea curious in his Diet, bestowing all his time, yea great care and cost in it: So it is in spirituall life, the which being once put into the Soule of man by the hand of God, will continue there euer by it selfe, although (as it commeth often to passe) the owner of it be negligent in mainteining it; yea in a manner carelessse of it. Whereas he that desireth to continue a whole & strong man in Christ, without any sicknesse or decrease of grace, must make account to bestowe great care in this worke, and farre greater, if (as he ought) he desire to encrease in grace.

8 As it is the part of a wise man, not to walke too neare the brinke of a deepe Riuer, whereinto if he chaunce to  
G g slip,

slip, there is daunger of drowning, but rather to keepe a loofe off, and so to be in safetic: So a good Dietarie of the Soule, must carefully auoyd licentiousnesse, and the too free vse of worldly pleasures. *Luke 21.24. 1.Cor.6.12. & 9.27.*

9 As it is not sufficient for the feeding of the body, that meate be receiued into the stomacke: for that if by any infirmitie thereof, it be straightway voyded, it doth not any whit nourish the bodie: Euen so no more will it serue for the feeding and dieting of our Soules, that we heare the word with great ioy and delight: yea, with care and attention, vnlesse also wee remember and keepe it in our soules.

10 As the bodie, the which although it be fedde to the full, and daily filled with meate, yet it cannot be preferred, much lesse increased in health, strength, and vigour, vnlesse it be exercised, that so the meate receiued into the belly, may be drawne and fastned to the other parts of the bodie, which otherwise will not nourish, but soone passeth away without any profit: So for the preservation of spirituall health and strength, exercise is no lesse needfull then foode: the truth hereof appeareth in many: who although they feede their soules with all care and diligence, being continually conuersant in studying, hearing, reading, meditating, and regarding the word: yet their Soules are not nourished by this foode, because they do not ioyne exercise vnto it, as prayer and inuocation of the name of God, both publike, and also priuate conference, &c. *1.Thes. 17. Luk.18.1. Ephe.6.18.*

11 Like as men feeling their bodies any way heauie, & stempered; and out of course, straightway they flie to this remedie of exercise, not doubting but that it will soone put it away: So whensoever we feeke our selues prone to sinne,

finne, and vntoward and sluggish in the seruice of God, if we giue our selues to the exercise of prayer, and stretch out the ioynts of our soules before God, we shal no doubt feele a great chaunge in our soules, and that now they are light and able to lift vp themselves to heauen.

11 As it commeth to passe in our bodies, both in the whole, and also in the seueral parts and members of them, that the more they are exercised, the more they are both confirmed in strength, and augmented in quantitie; and contrarily, the more they cease from performing their naturall functions, the lesse able they are to performe them: yea by this meanes it commeth to passe, that they are litle and weake: Euen so it commeth to passe in the dieting of the soule, the graces whereof, as they are more or lesse, put in practise in the doing of good works, & the performance of Christian duties: so they doo either encrease or decay.

12 As when the bodies of men, or rather of children, do not grow vp to their full and naturall stature, it argueth some secret distemperature, and some naturall infirmitie in them: So when Christians doo not grow on from one measure of grace to a greater, it doth of necessitie infer an euil Diet and constitution of the Soule. *Ephe. 4. 15.*

*1. Pet. 3. 18.*

13 As the holinesse of the Soule is nourished by the same thing by the which it is begotten: So it is encreased by the same Diet, by the which it is nourished.

14 As there is required a greater verture and force, both of nature, and of Diet, to augment the bodie in stature, then to keepe and continue it in life and healthe: So hee that desireth not onelye



to continue, but also to goe on in grace, must indeed vse this conseruatiue Diet of spirituall foode and exercise: that is, to cleaue to God, to his seruice, and to all spirituall exercises, without seperation or intermission: to wit, to the hearing, reading, and studying of the word of God; to the considering of his workes, and obseruing of his actions; to prayer, singing of Psalmes, to the exhorting and instructing of others in the wayes of godlinesse: And lastly and summarily, to the daily performance of all Christian duties, and the exercising of all those graces, which he hath receiued.

15 As we know by daily experience, that many notable Physitians haue fallen into daungerous and mortall sicknesses, and by them be brought to vntimely Death: So it is not sufficient for our spirituall welfare, that wee know how to Diet and order our soules, as long as they are in health and strength, it being also required, that we know how by a conuenient and meete Diet, to recouer them out of sicknesses, and to heale all the maladies happening vnto them.

*Deferring of Repentance.*

1 **L**ike as we would esteeme and iudge a man not to be wise, or well in his wittes, that traueilling on the way, and hauing great choyse of lustie strong Horses, should let them all go emptie, and lay all the carriage vpon some one poore beast, that could scarce beare it selfe, or much lesse stand vnder so great a waight laide vpon it: Euen so, surely, no lesse vnreasonable is that man, who passing ouer idlie and carelesly, the lustie dayes and times of this life, without amendment and reformation of his wicked life, reserueth and deferrith the same vnto feeble old age.

2 Like as the holy Ghost accounteth them accursed, who hauing whole and sound Cattell, doo yet offer to God the lame, the blind, the sicke, and that which they would be ashamed to giue to a mortall man: Euen so how much more are they accursed before God, that hauing so many dayes of youth, strength, and health, doo yet dedicate and appoint vnto his seruice, onely their limping old age, allotting to God a little, short, maymed, and vncertain time: and vnto his enemy, the greatest, the fairest, and the surest part thereof. *Mal. 1. 8. Leuit. 3. 1, 6, Numb. 18. 12. Eccle. 12. 2.*

3 Like as if a Captaine accompanied with other Souldiers, did enter into a rich Citie to take the spoyle thereof, and one Souldier should say, I will stay, and come in the next day after, when all the spoyle is gone: Might not hee be well reckoned to be both a coward, and vnwise? Euen so, is it not great folly and peruersenesse in some men, that passe ouer their youthfull daies in not seruing of God, but liuing dissolutely, and will not take time whilst time is? Seeing that now is the time of fight, for the obtaining of our Crowne: Now is the day of spoyle to seaze on our bootie: Now is the market, to buy the kingdome of heauen: Now is the time of running to get the game, & price: Now is the day of sowing to prouide vs corne. *Pro. 20. 4.*

4 Like as a Prince sometime pardoneth a malefactor, when he is come to the verie place of execution; yet were it not for euery malefactor to trust thereupon, for that this is but an extraordinarie act of the Prince his fauour, and neither shewed nor promised to all men: Euen so no man ought to flatter and deceiue himselfe in Deferring his conuersion, and reforming his life, by alleadging the example of the good theefe, saued euen at the last houre vpon the Crosse, and carried to Paradise that same day with

Christ, for this act was a speciall Miracle, reserued for the manifestation of Christ his power & glorie, at that houre vpon the Crosse; and besides, this act was vpon a most rare confession, made by the theefe in that instant, when almost all the world forsooke Christ. *Luk. 23. 40, 41, 42, 43.*

5 As before the destruction of *Ierusalem* (for that God desired to spare his people, and the place of his habitation) he sent his messengers betimes in the morning, which ceased not to call them backe, saying: Returne yee wandering children, confesse your iniquitie, and your starting aside will I heale againe: Euen so did the godly Preachers in the last yeare of King *Edward* the sixt, before their soldaine change of state, neuer more often, more earnestly, more boldly, and vehemently, crie out and Preach Repentance, then then, fearing the people from their sinnes: But neuerthelesse for all their threatning, they could not make their stonie hearts to relent: They would not turne to the Lord with all their hearts, with weeping, fasting, and lamenting: But being past shame, with stiffe neckes, and vncircumcised harts and eares, continued still in their sinnes; till desolation and confusion fell vpon them. *2. King. 21. 12, 13, 14, 15. & 23. 27. Exe. 21. 12, 13. Chro. 36. 8, 19, Math. 24. 16. &c. Luk. 13. 34, 35.*

6 Like as the Iewes, who scorned the messengers of God, mocked his Prophets, and derided their Sermons, vntill such time as the wrath of God was kindled against them, and no redresse or amendment could be had: So likewise a great number with vs in England, doo most shamefully scoffe and deride the word of God, despite the ministers of Christ, and account of them as mad men, and most wickedly esteeme their preaching, (beeing the true Oracles of God) to bee but vaine fables and lyes. *2. Chro. 36. 15, 16.*

*Desertion of Gods spirit.*

**L**Ike as God did not leade the Children of Israel the directest way into the promised land of *Canaan*: So likewise we goe not directly to heauen, but are carried about by the wilderness of this world, for the trying of our patience, and exercising of other graces giuen vs of God. *Numb. 33. 1. &c.*

*Sound Doctrine doth cheare the spirits.*

**A**S ripe Grapes doo relish sauourly, and with their pleasant and toothsome iuce doo singularly refresh the palate, and delight the throate: Euen so sound Doctrine, wholesome admonition, and gracious speeches, do cheare the spirits, and comfort the mindes of Christians. *Esay. 24. 7. 13.*

*Dead in sinne.*

**A**S Dead men can do nothing, that liuing men should doo: So when we are Dead in sinne, wee can doo none of those things which declare and shew, foorth our life in Christ. *Ephe. 2. 1. Col. 2. 13.*

**A**s a Dead man in his graue cannot stir the least finger, because he wants the very power of life, sense, and motion: So likewise no more can he that is Dead in sinne, will the least good: Nay if he could either will or doo any good, he could not be Dead in sinne.

**E**uen as a Dead man in the graue, cannot rise but by the power of God: So no more can hee that is Dead in sinne rise, but by the power of Gods grace alone, without any power of his owne. *Iohn. 3. 3. Ephe. 2. 10. & 4. 24. Phil. 2. 13.*

*Deuises of the wicked.*

**A**S the Egges of the Cockatrice hatched, are full of poyson: Euen so are the deuises of the wicked, and the execution of their enterprises hurtfull. *Esay. 59. 5.*

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*The Diuell fearefull, and enuious.*

1 **L**ike as if an enemy of great might, hauing also an aduantage of vs, by reason of the ground wherein he hath planted himself, be dreadful to vs, so as we haue good cause to feare him: Euen so much more we ought to be afraid of the Diuel, hauing the like or greater aduantages of vs. *Ephe. 6. 11. 12.*

2 As a good Midwife is carefull to helpe the woman in travell and save the child: Euen so the Diuell contrawise, is ready to hinder and hurt the Church, & to destroy her seede. *Reue. 12. 2. 3.*

*God Delighteth in the conuersion of a sinner.*

**A**S a Father taketh great ioy and comfort, when his Sonne, who was wilde, vnthriftie, and vngodly, becommeth modest, thriftie, and religious: Euen so it is a Delightfull and acceptable thing to God, when any sinner is conuerted from his wicked and lewde course, and now liueth Christianly. *Luk. 15. 23. 24.*

*Dissensions.*

**A**S Bees when they striue together, and are stirred vpon through some vehement motion, with throwing of dust, are brought into order, and appeased: Euen so men, when they are tossed and tormented, with troublesome broyles, perturbations and passions, if they would remember dust, whereinto of necessitie they must be turned, and neuer forget death, which they shall neuer bee able to escape, they would easily be stayed, pacified and quietted, & would repress & keepe within compasse their strutting lusts, and vnruely appetites, which cannot indure to be tamed and ruled by reason.

*How to encounter with Death.*

1 **L**ike as if a man were to fight with a Dragon, his best way to deale with him, is to pull out his venomous sting.



sting: Euen so the Dragon wherewith euery Christian man is to encounter, is Death, whose sting is sinne; therefore that we may not take the foyle of Death, we are in all our life, to labour to bereaue him of this his sting. *1. Cor. 15. 56.*

2 As the Philistines, that they might the better deale with *Sampson*, cut off his haire where his strength lay: So also euery one of vs, that wee may the better deale with Death, are to cut off our sinnes, which bee the strength of Death. *Iud. 16. 5. &c.*

*Death.*

1 Like as hee that is to passe ouer some great and deepe ryuer, must not looke downeward to the streame of the water: But if he would preuent feare, hee must set his foote sure, & cast his eye to the banke on the furthest side: Euen so he that draws neare Death, must as it were, looke ouer the waues of Death, and directly fixe the eye of his faith vpon eternall life.

2 Like as if a poore man should be commaunded by a Prince, to put off his torne and beggerly garments, and in steade thereof, to put on royall and costly robes, it would be a great reioycing to his heart: Euen so much more ioyfull newes must this be vnto all repentant and sorrowfull sinners, when the King of heauen and earth, comes vnto them by Death, and bids them lay downe their bodies as ragged and patched garments, and prepare themselues to put on the princely robe of immortalitie. No tongue can bee able to expresse the excellencie of this most blessed and happie estate.

3 Euen when a man was to offer a Bullocke or Lambe in sacrifice to God, he must leaue his offering at the Altar, and first goe and be reconciled to his brethren, if they had ought against him: So much more must this bee done,

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when

when men are in Death, to offer vp themselues, their bodies and soules, as an acceptable sacrifice vnto God. *Rom. 12.1.*

4 As Trauellers, not thinking of the Sunne setting, are ouertaken with darkenesse, before they be aware: So doth Death sodainly come vpon many, that neuer thought of it, neither haue learned to die, nor what shall become of them when they be dead: so that it behooueth all Christians, that wil be saued, to watch, to stand stedfast in the faith of Christ, to quite themselues like men, and to be strong, and to do, all that they do, in loue. *1. Cor. 16. 13.*

5 As earthen vessels are alike subiect to danger & breaking, whether they be new or olde made: So likewise all men are open and subiect to Death alike; whether they be yong men and in their lusty and flourishing age, or they be old men, and well strooken in years.

6 Like as if a man shal come into a Potters ware-house, where he shall see a large Table, set full of Pots, some old and some new; some little, and some great; and shall demaund of the Potter, which of them all, shall first be broken: he may well say for answer; That which shall fall first to the ground: Euen so among men, he dieth not first, that is elder, but he that first falleth to the ground; that is, cometh first to his graue. *Psal. 2. 9. Esay 30. 14. Reue. 2. 27.*

7 Like as if a Begger should be commaunded to put off his old ragges, that he might be cloathed with rich & costly garments, he would not be sory, though he should stand naked a while, till he were wholly bestripped of his rags: So likewise when God calls a man to Death, and bids him put off his old ragges of sinne and corruption, and be cloathed with the glorious roabe of Christes righteoufnesse, there is no cause why he should be loth to die, seeing his abode in the graue, is but for a space, while corruption be put off. *2. Cor. 5. 1, 2.*

8 As bread of all other nourishment doth sustaine the body: So aboue all things, a continuall thought of Death is wholesome for the soule.

9 As yong schollers, who hauing spent their time diligēdy at their bookes, return from the Vniuersities to their friends, and are welcommed home both of father & mother, brother and sister, euery one preasing forward with great desire to kisse them, and to make the greatest demonstration of ioy and gladnesse that may be, for their happie returne: So in like maner, when true Christians die & depart out of this world, where they are, as it were at schoole, to returne to their fathers house: God himselfe is the first that biddeth them welcome; and willeth them to enter into the ioy of their Lorde and Father: Iesus Christ is the next which taketh & leadeth them into the Pallace of the King, and saith; *Come ye blessed of my Father, possesse the kingdome prepared for you, from the beginning of the world.* Then come the Angels, who carry them like *Lazarus*, into *Abrahams* bosome, to reioyce for euer with them, and with the other holy Fathers. *Math. 25. 21, 34.*

10 Like as some pleasant companions, and merily disposed, will often say, that God fauoureth a man when he taketh away his wife by Death; especially, if she be euil, and of bad condition: So likewise if this be true, we may safely say, that God bestoweth a maruellous grace vpon vs, and doth vs the greatest pleasure that may be, when as by Death he deliuereth vs frō our flesh, which is the most treacherous and disloyal wife that can be: and which doth so torment the poore mind with whom she is married, that she vexeth & disquieteth her silly husband, with the greatest and most intollerable griefe that may be.

11 As we see in the seasons of the year, that from the beginning to the end, they are appointed of God, & that in such sort, that all the mē in the world, thogh they shuld imploy all

their whole force, counsels and endeouours to the contrary, were not able to alter them: Euen so likewise may we be assured, that our liues are so limited and bounded by God, that neither king nor Prince, power, nor Potentate, can any manner of wayes shorten or prolong them: Yea and that which may wonderfully comfort vs, so often as we remember it, that God doth oftentimes prolong our dayes by the meanes of wicked tyrants, which would cut them off by Death. As *Moses* and *Daniel* were. *Exod. 2.2.3. &c. Dan. 3. 10.10 & 6.5. &c.*

12 As the brazen Serpent was so far from hurting the *Israelites*, that contrariwise it healed them: So after the same sort, Death is now so farre from hurting any godly Christian, that on the other side, that if affliction as a fire Serpent sting vs, or if any thing else hurt vs, presently it is helped and redressed by Death.

13 Euen as a Bee stinging a dead body, takes no hurt, but by stinging aliue body, many times looseth both sting and life together: So likewise Death; so long as it stung mortall men which were dead in sinne, was neuer a whit the worse, but when it stung Christ once, who is life it self, by and by it lost both sting and strength.

14 As they which wil needs play the hob-goblins, or the night-walking spirits (as wee call them) all the while they speake vnder a hollow vault, or leape foorth with an vgly vizard vpon their faces, they are so terrible, that hee which thinkes himselfe no small man, may perhaps bee affrighted with them: But if some lusty fellow chaunce to step into one of these, and cudgel him well fauoredly, and pull the vizard from his face, then euery boy laughes him to scorne: So it is with Death; who was a terrible bulbe-gger, and euery man afraid of him a great while; but Christ dying, buckled with this bulbe-gger, and coniuered him (as

we may say) out of his hollow vault; whē as the dead coming out of the graues were scene in *Ierusalem*: and puld the vizard from his face, when as hee himselfe rising, left the linnen cloathes, which were the vizard of Death, behinde him. *Math. 27. 52, 53. Ioh. 20. 6.*

15 As that Asse called *Cumanus asinus*, ietting vp & down in a Lyons skin, did for a time terrifie his maister, but afterwards being descried, did benefit him very much: So in like manner, Death stands now like a silly Asse, hauing his Lyons skin puld ouer his eares, and is so farre from terrifying any, that it benefits all true Christians; because by it, they rest from their labours: and if they be oppressed with troubles or cares, when they come to Death, they are discharged: Death as an Asse doth beare these burdēs for the.

16 As he that felleth a tree vpon which the Sunne shineth, may well cut the tree, but cannot hurt the Sunne: Or as he that powreth water vpon yron which is red hot, may well quench the heate, but he cannot hurt the yron: Euen so Christ the Sonne of righteousnesse, did driue away the shaddow of Death: and as glowing yron, was too hot and too hard a morsell for Death to digest.

17 Like as all the while that *Adam* did eate any other fruite, which God gaue him leaue to eate, he was nourished by it: but when he had tasted of the forbidden tree, he perished: So Death had free leaue to deuour any other man, Christ onely excepted, but when it went about to destroy Christ, then it was destroyed it selfe.

18 Euen as those barbarous people called Cannibals, which feede only vpon raw flesh, especially of men, if they happen to eate a peece of roasted meate, commonly they surfet of it & die: So likewise the right Canniball, the only deuourer of al mankind, Death I meane, tasting of Christs flesh, & finding it not to be raw (such as it was vsed to eate)



but wholesome and heauenly meate indeede, presently tooke a surfet of it, and within three dayes died.

19 Euen as when *Iudas* had receiued a sop at Christs hand, a non after his bowels gushed out: So likewise Death being so sawcie as to snatch a soppe (as it were) of Christs flesh, and a little bit of his body, was by and by like *Iudas*, choked and strangled with it, & faine to yeeld it vp againe, when Christ on Easter day reuiued.

20 As a fire goeth out, when al the fuel is spent, but burneth, as long as that lasteth: So Death died when sin ceaseth, but where sinne aboundeth, there Death rageth.

21 As the little worme that groweth out of the tree, gnaweth and consumeth the tree, of whom it hath his beginning: So Death groweth and waxeth out of sinne, and sinne with the body, it consumeth.

22 Like as if one that is about to shoote a Gun, be vnsteadie at the letting of it goe, he misseth altogether, and al that he prepared for it afore, is in vaine: Euen so at the end of this life, are the diuels most busie, to turne vs from the right marke, that our former trauaile and labour may be lost; for as much as they know that there remaineth but a very small time of life: So that if the soule escape the now, they shall afterward goe without it for euer.

23 Euen as mightie enemies doo besiege & lay assault to a Citie: So the diuels compasse the soule of man at the houre of Death, with violence, & subtiltie, to take possession of the poore soule, to apprehend it, and bring it to hell.

24 Like as if an old siluer goblet bee melted, and new fashioned after a beautifull manner; then is it better then afore, and neither spylt nor destroyed: Euen so haue wee no iust cause to complaine of Death, whereby the body being deliuered from all filthinesse, shall in his due time be perfectly renued.

25 As the Egge-shell, though it bee goodly and faire fashioned, must bee opened and broken, that the young chicken may slip out of it: Euen so none otherwise doth Death dissolue and breake vp our body, but to the intent that we may attaine vnto the life of heauen.

26 As the mothers wombe carrieth the child, seuen or nine moneths, and prepareth it not for it selfe, but for the world wherein wee are borne: Euen so this present time, ouer all vpon earth, serueth not to this end, that wee must euer be here, but that we should bee brought forth and borne out of the body of this world by Death, into another and euerlasting life. *Ioh. 16. 21.*

27 Like as a childe out of the small habitation of his mothers wombe, with daunger and anguish, is borne into this wide world: Euen so goeth a man thorow the narrow gate of Death, with distresse and trouble, out of the earth into the heauenly life: For to die, is not to perish; but to be first of all borne aright.

28 As the brazen Serpent, which hauing the forme and proportion of a Serpent, was yet without byting, without mouing, without poysoning: Euen so though Death be not vtterly taken away, yet thorow the grace of God, it is so weakned and made voide, that the onely bare proportion remaineth.

29 Euen as when the maister of the Shippe perceiueeth that he is not wide from the hauen & place where he must land and discharge, he sayleth on forth the more chearfully and gladly: So likewise the nearer we draw vnto Death where we must land, the more stoutly ought wee to fight, and withstand our ghostly enemies.

30 Like as he that goeth a far iourney, hath vncertaine lodging, trauaile, and labour, & desireth to return home to his owne country, to his father and mother, wife, children,  
and

and friends; among whom, he is surest, and at most quiet, by meanes wherof, he forceth the lesse for any rough carefull path, or way homeward: Euen so all we are straungers and pilgrimes vpon earth: Our home is Paradise in heauen: our heauenly Father is God; the earthly father of all men, is *Adam*: our spirituall Fathers, are the Patriarkes, Prophets, and Apostles, which altogether waite and long for vs. *Psal.* 39.5,6. *1. Pet.* 2.11. *2. Cor.* 5.1.2. *Phil.* 3.21. *Heb.* 13.14.

31 Like as when a man liue in a darke miserable prison, with this condition, that he should not come forth till the walles of the Tower were fallen downe, vndoubtedly he would be right glad to see the walles begin to fall: Euen so our soule is kept in within the bodie vpon earth, as in captiuitie and bonds: now as soone as the bodie is at a point, that it must needs fall, we ought not to be sory therefore: for by this approacheth our deliuerance, when we, out of the prison of miserie, shal be brought before the most amiable countenance of God, into the ioyfull freedome of heauen. *Psal.* 142.7.

32 Like as it is no grief for a man to go sleep, nor when he seeth his parents and friendes lay them downe to rest, (for he knoweth, that such as are a sleepe, do soone awake and rise againe): So when we, or our friends depart away by Death, we ought to erect and comfort our selues with the resurrection.

33 As a good Housholder maketh prouision for himselfe and his familie, and buyeth afore-hand, fewell & victualls, and such things as he hath need of, for a moneth, or for a whole yeare, &c. according as hee is able: Euen so much more ought a Christiā to prouide before his Death, that which concerneth, not onely one moneth, or one yeare, but an eternitie that hath no ende.

34 Like as faithfull seruants waite for their maister: So inlike manner wee ought to looke for the comming of Christ, when hee shall call vs out of this wretched world by Death. *Luk. 12. 36, 37, 38, 39, 40. Math. 24. 42. &c.*

*The time of our Death vnkowne.*

Like as Christ wold haue his last coming to be hidden from men: So also hee would haue the time of their Death, for the very same cause to be vnkown vnto them vnlesse that he openeth the same vnto some, either by particular reuelation, or by probable coniectures. *Mat. 24. 36.*

*How to Draw neare vnto God.*

Like as hee is said to depart from God, which doth abandon and giue himselfe to the lustes of the world, by which he Draweth neare vnto the diuell: So likewise he which departeth from these, is said to Draw neare vnto God; and so cleaueth vnto him by faith and true obedience. *Iam. 4. 8.*

*No Diuinitie (except it be against God) is prescribed to the Minister.*

As there is no Lawe by the which a Preacher for his doctrine may be punished, if he speake not against the Prince: So there is no Diuinitie by the which a Preacher is particularly prescribed, or generally ordered, if he speak not against God, the mightie prince of peace.

*Desires of heauen.*

As they that are straungers in a forraine countrie, and haue parents and great wealth in their natie soyle, being hardly entreated where they soiourne, and vpon the point to returne home into their countrie, are vndoubtedly very glad thereof; euen already they seeme to see their houses, lands, and possessions, and in their conceits, doo talke with their parents, and feelee a seruent Desire to be soone there: Euen so we, if wee remember that

we haue treasures of eternall riches, an vndefiled inheritance, immortall & incorruptible, which is reserued for vs: a heauenly Father that loueth vs in his welbeloued sonne, our elder brother Iesus Christ in glory; the Angels, and holy Spirits in ioy; and that we their fellow Burgeesses, haue our portion in al these goods, and are euen vpon the point to be really in heauen with them, we ought then to be raiued with a feruent desire to be lifted vp thither. *Phil. 1.*

23. *Rom. 7. 24.*

*Daunces.*

**A**S Apothecaries do couer their bitter Pilles with some sweete substance, whereby to make them goe downe the easier: So the Diuel, vnder the sport and pleasure of Daunces, maketh men to swallow lustfull desires; and albeit they proceed to no greater iniquitie, yet is this a mortall wounde to the soule, considering that we knowe that such lusts are accursed in the sight of God. *Exod. 32. 6. & 11. 19. 1. Cor. 10. 7. 1. Pet. 4. 3. 4. & 5. 8. Rom. 12. 2. 2. Tim. 2. 22. Iudg. 21. 21. Ephe. 5. 3, 4, 16. 18.*

*The Dutie of Parishioners to their Ministers.*

1. **A**S they that sit at a Table do eate, chewe, and digest their foode: So they that be Parishioners, and heare the word of God, ought to listen vnto it, meditate vpon it, and print it in their hearts, that so they may receiue the nourishment signified by the word, and dute to feede, commended to the shepheards of Christs flock. *1. Thes. 5. 12. Phil. 2. 29. 2. Cor. 7. 15. Hebr. 13. 17.*

2 As in meate we are not so much to seek licorouse as health: So must it be in the preaching of the word: for Ecclesiasticall assemblies be not like to common Playes, whereto men resort for pleasure: but in Sermons we are to looke for that which is healthsome for the soule.

3 As in a banquet, if any dish chance to be ouer faulted, or otherwise it is not well dressed, the same doth not so offend



send vs, that therefore we can eate but litle of the rest that is well seasoned: So likewise if in Sermons we heare any sentence or word, not so fitly applied as it were to be wished, we must not for that, leaue to make our profite of the rest that is well and deuoutly spoken. *1. Cor. 2. 4, 5.*

4 Like as when a man filleth out but a litle wine into an excellent wrought and grauen Cup, men regard more the Cup, then the wine: when contrariwise, if most excellent wine be brought in a simple Cup, they consider and commend the wine, rather then the Cup: Euen so is it with the treasure of the Gospell, presented in a Cup either of earth or of gold; bicause mans curiosity hath more respect to the pot, the mouth, or the eloquence, then to the treasure. *2. Cor. 4. 7*

5 As we see by experience, that the sucking of the child bringeth in milke into the mothers brest: Euen so such as shewe themselues desirous to heare the word of their Pastors, are a great encouragement to them to proceed the more chearfully, and do euen as it were bring words into their mouthes.

6 As it is in vaine to call the Physition and to heare his counsell, when we list not to take the medicine that he doth prescribe: So in like maner the people that heare the Sermons, and do not put the words in practise, in stead of reaping profit, shall incur the greater damnation.

7 Euen as hee that hauing bene two or three yeares at schoole, and hath not profited, is worthy to be takē away: So those Parishioners that haue bene many yeares in the schoole of Christ, and heard his word, yet do not amend; neither increase in faith and loue, do worthily deserue to be deprived of such a benefit of God; and according to the threatning of *Amos*, to endure such a famine, not of bread, but of the word, that the strongest and most lustie, seeking after it, but not finding it, may perishe. *Amos. 8. 11.*

8 As the Church is the house of God, & the kingdome of Christ: So those Parishioners that bestow their goods vpon the maintenance of the holy ministerie, without the which this house and kingdome cannot subsist, doo offer a sacrifice of a most excellent sweet sauour, in the presence of the Lord. *1. Cor. 9. 7. &c. Gal. 6. 6. &c.*

9 As Christ commaundeth vs to pray to the Lord of the haruest, to send workmen into his haruest: So is it the Dutie of Parishioners, when he hath giuen them faithfull Pastors, to pray vnto him: First to preserue them in health and long life, for the good and edification of his Church: Secondly, by his holy spirit to guide them, that they may faithfully, and with fruite, employ themselues in their ministerie. *Math. 9. 38. Ephes. 6. 18, 19. Col. 4. 3. 2. Thessa. 3. 1. Rom. 15. 30, 31, 32.*

*Men Distressed do seeke after God.*

AS they which haue great neede of water, doo make haste to come to the fountaine or well, where water is to be had, but hauing drawne the water, and filled their vessels, doo depart, and turne their backs to the fountaine, which hath supplied their want, and satisfied their Desires: So very many, when they bee compassed round with perils and daungers, and are beset on euery side with afflictions and troubles, then they flie apace to the fountaine of grace and mercy; but when they haue obtained the water of comfort, then they doo despise that flowing spring of liuing water. *Iere. 2. 13. Luk. 9. 61. Psal. 84. 7.*

*Students in Diuinitie.*

LIKE as he which would behold the light of the Sunne, doth rubbe and purge his eyes, that they may behold it the better: So he which would attaine to the knowledge of Diuinitie, must first wash his soule and his life, that hee

may

may the better vnderstand those things which God hath reuealed in the Scriptures.

*Diuerfitie of wills and opinions.*

**A**S amongst many thousands of men, there are not two faces alike, nor one voice agreeable with the other: So will euery man haue his owne minde, vse his owne way, wit, and fashion.

*Euill speakers.*



**S** flouching and cowardly dogges doo barke at all men, whome they know not: So the rude and barbarous people, doo carpe and reproach what thing so euer they vnderstand not.

*Examining of a mans owne selfe.*

**L**Ike as no man will euer seeke to the Physition, except he know himselfe to be diseased, or acknowledge the excellencie and necessitie of the Physition, and how much he is bound vnto him, except hee know his owne disease to bee pestilent and deadly: Euen so, no man acknowledgeth Iesus Christ to bee the onely Physition of our soules, (who died for our finnes, and rose againe for our Iustification,) except he first know his owne soule to be diseased: Neither can hee perceiue the excellencie of Christ crucified, nor how much hee is bound vnto him, except he first enter into the consideration & knowledge of his owne outrageous finnes, and the incurable infirmities, which we haue receiued through the infection of our first parents, *Adam and Eue. Rom. 4.25.*

*Election of God.*

**1** Like as if one to see the better, should fixe his eyes vpon the Globe of the Sunne, by the beholding of which light, it is not to bee doubted, but his eyes would wax dimme, who if he looked vpon that light in the sunne beames, might haue vse of it, and see all things offered to his sight, and how, and what way to direct his steps: Euen so likewise the eternall Election of God, while it is considered in Christ, in whom wee are chosen, and we seeke for in our selues, the testimonie that the holy Chost yeeldeth vs by our effectuall calling; then it affoordeth vs of peciall comfort, and assureth vs of our saluation; otherwise it bringeth trouble of mind, and vexation of conscience. *Ephē. 4. 9, 13, 14.*

**2** Like as all men would account him a foole that should take vpon him to leade the Sea, and because he is not able to doo it, should say there is no water in it: Or if he should say there is no world, because a childe cannot measure it with his spanne: Or that there were no light in the Sun, because his bleared eyes cannot abide the light of it: So when man with his short wit shall come to the deepenesse of Gods wisdome, and Election, and because he cannot with his little dish of wit take vp all, and should say there is no Election or predestination at all, he were greatly deceiued. *Rom. 9. 12. &c.*

**3** Euen as if a man haue two debtors, and he forgiueth the one, and followes the Law in exacting his owne of the other; he cannot truly be said to bee vniust, or an acceptor of personnes: So it is with God, in Electing and calling some to saluation, and in damning other some.

**4** As there is not a more euident testimonie, and a surer argument, that a man is in the state of euerlasting damnation, which hath no mind to heare the word of God,

nor to leade his life according vnto the doctrine thereof: So likewise is there not a more certain signe, that any man is Elected and predestinated to be saved, then when hee hath a mind to heare of the word of God truly preached.

*Iohn. 8. 47.*

5 As the clay lieth before the Potter to beeuſed and handled, disposed off, and formed as shall please him: So were all men at the first before the Lord in his eternall counsell, to receiue an end or vse, according to his will; to life or death, to honour or dishonour; to saluation or damnation; to heauen, or hell. *Rom. 8. 30. & 9. 22; 23.*

*Enemie.*

1 **A**S *Linceus* the man (of whom *Verro* did write) could see through a wall: Euen so our Enemie seeth through our seruant and friend, oftentimes what we doo.

2 As the Bees, although they sometimes sting the handes and face of the owner and maister of them; yet they be profitable in prouiding for him the sweete honie and wax: Euen so an Enemie, although he persecute, iniurie, and wrong a good Christian, yet is he very profitable vnto him, in furthering him to heauen wards, if so bee that by patience he possesse his soule, and do pray for him, as our Sauour Christ and *Steuen* did. *Luk. 21. 19. & 23. 34.*

*Act. 7. 60.*

3 Like as if one had a great Enemy, & the Queene (who yet is but a mortall woman) had promised to protect and defend him from the same his Enemy; he would not feare him: Euen so much more we ought not to feare our Enemies, seeing that God, who onely is Almightye, and of power to preserue, doth say: Feare not, for I am thy protector, thy defence, and thy reward shall bee exceeding great. *Gen. 15. 1. Esay. 41. 10. Math. 10. 28.*

4 As



4 As there is no such grieffe to a Iester or a Iugler, as when he doth see that with all his iests & fooleries, he cannot moue mirth, nor chaunge the countenances of them that heare him, and see him: So there can be no greater torment to a wicked and malicious enemie, then to see thee no whit grieued, nor moued at his malice against thee, but that thou do so beare his iniuries, as if they were none at all, for thy aduersaries purpose is to anger thee, and to driue thee into thy dumpes, which if hee cannot bring to passe, then is he chaffed and vexed tenne times more then he was before. *Rom. 12. 22.*

*Enuie.*

1 **A**lthough there be some countrie (as *Candie*) which wanteth poyson: Yet is there no Common-weale, Countrie, nor Court, which is voide of Enuie. *Act. 7. 9. & 17. 5.*

2 There are (as some dreame) that will bewitch a man with their looks: So an Enuious man seeketh by all meanes to destroy the prosperous estate of his neighbour. Neither is the eye of a mightie man much for the profite, if thou haue any thing that excelleth in fairenesse, or that he thirsteth after. As *Ahab* did for *Naboth* his vineyard. *Gen. 31. 1. 1. King. 21. 1. &c.*

3 As those that be runners be nothing grieued or vexed with the victorie of the Wraстlers, but be very glad of their owne: So ought we not to Enuie the prosperous estate of others, but reioyce at our owne.

4 Like as a Gun that is alwaies charged, and wayted when it may best shoote off: Euen so the Enuious man is stuffed full of malicious poyson, and seeketh opportunitie and conuenient time to put the same in practise. *Gen. 4. 5, 6.*

5 As the Snake, the Adder, and the Toade, haue de-

ly poyson in them, wherewith they hurt others, and yet hurt not themselues: But Enuie is so poysonfull a thing, that it killeth him that hath it first, and hurteth not other, for he fretteth with himselfe, hee fumes, he pines away to see others doo well: He eateth not, nor sleepeeth quietly, nor can be merrie, vntill he see some mischiefe fall on the good man.

6 As the canker eateth and consumeth hard yron and brasse: Euen so malicious Enuie, with fretting, consumeth out enuious stomackes.

7 As the Viper doth kill her damne by gnawing out her guts, and afterward doth sling and poyson others: Euen so Enuie doth consume him in whom it is bred, and afterward hurteth others.

8 As malice drinketh the most part of her owne poyson: Euen so Enuie hurteth more the enuious it selfe, then the thing it Enuieeth. *Rom. 1. 29. 1. Cor. 13. 4. Gal. 5. 21. Tit. 3. 3. 1. Pet. 2. 1.*

9 As of necessitie, a shaddow doth accompanie those that walke in the Sunne: So is Enuie a continuall companion to those, that in good and honest things doo excell others, and are aduanced and renowned with the best.

10 As there is no shaddow, where there is no Sunne: So where there is no prosperitie, there is no Enuie.

11 As they that are tender sighted, do find themselues grieued with euery light and bright obiect: So is it with the enuious, in euery the prosperitie of others.

12 As *Cantharides*, a certaine greene and venomous worme, or flie, vsually feedeth vpon wheate when it waxeth ripe, and on Roses in their pride: So likewise doth the enuious man, hee taketh against those that be honest, and grieueth at the encrease of other mens vertue: So that it is more easie for a poore man to shunne contempt, then for

a rich man to auoide Enuie. *Gen. 4. 5. & 30. 1. & 37. 4.*

13 Euen as the Sun beating directly vpon the crowne of the head, yeeldeth but a small shaddow: So they that are in eminencie and authoritie farre aboute vs, doo purchase small Enuie against them. *1. Sam. 18. 8.*

14 As smoake, which so long as the fire is but smale maketh a great shewe; but so soone as it flameth, vanissheth away, or at the least appeareth nothing so plainly as at the first: Euen so Enuie is many times extinguished by the greatnesse and excellencie of other mens prosperitie.

15 Like as selfe-loue is such a plague, as that all the children of *Adam* are therewith poysoned: So the Enuie that groweth thereof, is but ouer-common, and too deeply rooted, euen in those that professe themselves to bee the children of God.

16 As rust consumeth the yron: So doth Enuie waste the man that is possessed therewith: for it is a moath to the soule, a canker to the thought, and a rust to the soule.

17 Euen as a *Viper* by deuouring the wombe of her damme, maketh her passage forth: So Enuie eateth and consumeth the soule of that man, that in his hart hath conceiued her. *Iob. 5. 2.*

18 As the ioyes of the happie do encrease: So doo the sorrowes of the Enuious multiplie.

19 As the poyson of Serpents hurteth other, but not themselves: So contrariwise, the poyson of the Enuious hurteth themselves, but not others: for the Enuious man conuerteth the good of another to his owne hurt, and so tormenteth himselfe at the felicitie of others. *Math. 20. 15.*

20 Like as the *Dorre*, who naturally lurking in dung, taketh her foode thereof: So doth the enuious man grow fat in other mens calamities: because hatred and Enuie are directly opposite to loue, which reioyceth in other

mens felicitie. 1. *Iohn.* 3. 15. *Iam.* 3. 14, 16. *Math.* 27. 18. *Gal.* 5. 21.

21 Euen as smoke preaseth and flieth vp on high, as though it would couer and darken the skie: So Enuie and calamitie, doo ayme at those especially, which are aduanced and placed in high degree; so that many times, they are cast down headlong from their dignitie, very suddenly with much ignominie & disgrace; especially when their honours haue chaunged and corrupted their manners.

22 Euen as a moth, or woorme, doth not breed in the Cedar, being a goodly and odoriferus tree, alwaies fresh and flourishing, the wood whereof doth not rot: So Enuy is not bred in the heart of a wise and vertuous man, but in the minde of a man that is wicked and vngodly; and is grieved and tormented at the happinesse and welfare of other men, and repining and enuying those especially, that in any gift or qualitie tare before him.

23 As a ship which is tossed with continual waues is in danger: So an Enuious man, who is alwaies in trouble of mind, pining & repining at the good successe of others.

24 As we see among beastes, some feede vpon venim, and other some vpon carrion: So likewise doth the Enuious man, sat himselfe in the losse, pouertie, miserie, death, and destruction of his brother.

25 As Flies leaue the sound parts of the body, and light vpon the corrupted and putrified parts thereof, and take such delight in the matter and filth, that it is hard to keepe them from it: So likewise an Enuious man taketh no pleasure in all other parts of a mans life, but only in that which is diseased and corrupted.

26 As the enmitie which is betweene Eagles and Dragons, or that betweene the Growes and the Owles, the Cocke, and the Lyon, the Boare and the Elephant, be-

tweene whom (it is reported) there is such discord & hatred, that euen when they are dead, their bloud will in no wise be mingled together: So likewise Enuie and vertue can in no wise agree: for he that will be in fauour with the Enuious man, must needs be vicious.

27 As the Moth in the garment, the worme in the tree, the rust on the yron, which first consume those things that haue engendred it: So likewise Enuie consumeth it selfe; For Enuious men (as the old saying is) are not onely like vnto *Vipers*, in that they be alwaies full of poyson, but also for that neither the one nor the other, can bring forth their yong ones without killing themselues: And they differ in nothing but in this, that when as the yong *Vipers* are hatched, the old presently die; whereas malicious men consume by little and little, as men pined in prison, or wasted with long sicknesse.

28 As darnel springeth vp among good wheat, & netles among roses: Euen so Enuie groweth vp among vertues.

*Enterludes or games.*

1 **A**S *Socrates* did will men to beware of those meates, which might entise them without hunger to eate; or of those drinkes, which should allure them without thirst to drinke: So are those Enterludes, games and talke, to be auoided, which might moue the beholders or hearers to any dishonestie or vice.

2 Like as if it be not lawfull to name vices, vnlesse it be in the way of dislike. *Eph. 5.3*. So much lesse is it warrantable in Enterludes or plaies, to gesture, or represent vice, in the way of recreation and delight.

*Eyes and Eares.*

**L**Ike as Hunters in no wise will suffer their Hounds to bite of euery beast, but will keepe them fresh for the wild beasts: So ought we not to suffer our Eyes and Eares



to be busied about euerie triffle, but rather reserue them for things necessary. *Psal. 119. 37. Iob. 31. 1.*

*Elected or predestinated to life euerlasting, are Elected to all the meanes of attaining vnto it.*

**L**Ike as a man appointed to go to a place, must go the direct way vnto it: Euen so must men appointed to saluation, goe in the way to it; that is, to be called, iustified, sanctified, and glorified. *Rom. 8. 29, 30. Tit. 1. 1. 1. Pet. 1. 2. Ephe. 2. 10.*

*Example.*

**1** **A**S they which doo decke themselves, haue then the looking Glasse before their eyes: So they which go about any worthie thing, must haue of worthie men the Example in minde, and do it in that manner, that others may not scorn to make them their Example in such a matter.

**2** Euen as the Lambes, with the which the sheepe were conceiued, as they beheld *Iacobs* Rod, were of the same colour that the Rod was of: So as such religion, & actions, of Princes, Peeres of Realmes, and Countries, Ministers, Parents, and Gouvernours be, such for the most part, is the religion; and such be the actions of subiects and inferiour persons.

**3** As Examples are very daungerous in euill things, so be they of great force and vertue in good and holy things: For Princes would haue, godly, vertuous, loyall and obedient subiects; they must deale with them, as *Iacob* did with his sheepe, they must lay before them, the rod of true Religion, Iustice, holinesse, righteoufnesse, and integritie of life and manners; and then no doubt, they will conceiue in their hearts, thoughts that be pure, righteous, chaste, sound, and holy, and bring forth great plentie of fruits of the same

colour that the rod is off: To wit, not words onely, but workes also of faith and obedience to God and man, Parents with their naturall children; Ministers of the word; with their spirituall children; and maisters with their seruants, must doo the like. *2. Sam. 3. 35, 36. Ezech. 16. 44.*

4 As when many Birdes flicker and flocke together, they fall vpon the net without any feare, but one or two alone will be afraid: Euen so the Example of many, and many sinne companions, doo imbolden men to runne through the snares of Sathan, without any mistrust. *Exod. 23. 2.*

5 As the cloud did guide the *Israelites* through the wilderness to the land of *Canaan*: So the faithful now are to be guided to the heauenly *Canaan*, by the Examples of good men that haue believed in God before vs, and haue walked the straight way to life euerlasting. *Heb. 12. 1.*

*Good Entents.*

**A**S if a man who had borrowed a peece of money of a creditor, should come to him at the day appointed to repay it againe, and should say to his Creditor, that hee had dreamed that hee had paide him: This Creditor by this saying, would not thinke himselfe fully satisfied and paid: Or as if a maister, who had giuen forth in writing his will and mind, to one of his seruants, and had giuen him in charge and commaundement, neither to adde, nor to diminish it, would be content with such a seruant, that would not vouchsafe either to reade, or learne his remembrance, but trusting to his owne wit, would doo all things after his owne will and mind: Euen so wee may not thinke, that our maister and heauenly Father, who hath left vs in writing his will and mind, to the end that

we should keepe, and fulfill the same, will allow, and take for payment our well meanings and good intents, without either knowing, or learning the same his will and mind. *1. Sam. 13. 9. &c. & 15. 8. &c. 2. Sam. 6. 6. 1. Chro. 13. 9, 10. Ioh. 16. 2. Act. 6. 12. &c.*

*Edifying of others.*

**L**ike as they that carrie Muske or other sweete Odours about them, cannot be hid, but must needes bee made knowne to all, and that others must needes smell them: Euen so godly and faithfull men, that carrie in their harts the Gospell of Christ, must needes make others partakers of the same.

*Epicurisme the fountaine of sinne.*

**A**s the moyst and waterish grounds bring forth nothing but Frogs and Toades : So the belly and warrie stomacke that is stuffed like a tunne, bringeth forth nothing but a drousie mind, foggie thoughts, filthie speeches, and corrupt affections.

*Equalitie in marriage.*

**A**s two Palfreyes, or two Oxen of vnequall stature, cannot bee coupled vnder one yoke : So a Noble woman matching with a man of base estate, or contrarily, a Gentleman with a begger, cannot bee consorted, or coupled vnder the bands of wedlocke.

2 As the Lord commaunded that an Oxe and an Asse should not bee yoked together, because the match is vnequall: Euen so it is an vnlawfull thing for the faithfull to marrie with Infidels, or else to haue any thing to doo with them. *Dent. 22. 10. 2. Cor. 6. 14.*

*A great:*

*A great Errour for a man to thinke he shall be saued when he is dying, if he say, Lord haue mercy vpon me.*

**1** Like as if an arrand Theefe should thus reason with himselfe and say, I will spend my dayes in robbing and stealing, I feare neither arraignment, nor execution; for at the very time when I am to be turned off from the Ladder, if I do but call vpon the Iudge, I know I shal haue my pardon; behold a most dangerous and desperate course: Euen so the very same is the practise of carelessse men in the matter of their saluation; for a man may die with *Lord haue mercy* in his mouth; and perish eternally, except in this world he enter into the first degree of eternall life. *Math. 7. 21. Ioh. 5. 24.*

**2** As euery wound killeth not the man: So euery Errour depriueth not man of saluation.

**3** As the naturall partes beeing wounded or infected, bringeth death: So those Errours that destroy the fundamentall heads of the trueth, bring euerlasting destruction, vnlesse the Lord preuent them with repentance.

*Overmuch Ease, and pampering of the belly, is a great prouocation to sinne.*

**A**S with a pyle or stacke of small and dry wood, the fire is quickly kindled, and caused mightily to flame out: Euen so, the outrageousnesse of carnall and fleshly lust, is greatly prouoked, moued and stirred vp, through ryoting, daunling, banquetting, quaffing, gulling, swilling, and continuall feeding and pampering of the belly; and by taking the body from good, lawfull, and honest exercises, and giuing it to Idleness, slothfulnesse, and ouermuch Ease, and rest from labours.

*The fearefull Estate of many people.*

**A**S the Smythes Stithie, the more it is beaten, the harder it is made: Euen so, commonly the hearts of men, the more they are beatē with the hammer of gods word, the more dull, secure, and sencelesse they are.

2 Like as when a Malefactor on the day of Assise is brought forth of the Iayle, with great boltes and fetters, to come before the Iudge, as he is going, all men pittie him, and speake comfortably vnto him : But why so ? because he is now to be arraigned at the barre of an earthly Iudge: Euen so such is the Estate & case of all impenitent sinners, which is farre more miserable then the case of this man : for they be fettered in bondage vnder sinne and Sathan, and this short life is the way in which they are going euery houre to the barre of Gods iustice, who is the King of Kings, and Lord of Lordes, there to be arraigned, and to haue sentence of condemnation giuen against them.

*We must giue diligence to make our Election sure.*

**A**S men are carefull in the world, and painfull ynough to make assurance of landes and goods to themselues, and their posteritie : Euen so we ought to be more careful and diligent to make our selues the Electiō of God, which is more worth then all the world beside. 2. Pet. 1. 10.

*The Elect are ordained to leade a godly life.*

**A**S the Sunne was ordained to shine in the day, and the Moone in the night, and that order they keepe, yea euery creature in his kinde, obserueth the course appointed vnto it by creation, as the grasse to growe, and trees to bring forth fruite : So likewise the Elect were ordained to this ende, to leade a godly life : and therefore if we would either persuaide our selues or the world, that we are indeed chosen to saluatiō, we must be plentiful in all good works,



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and make conscience of euery euil way. *Ephe.1.4. & 2.10. 2.Thef.2.13. 2.Timo.2.21.*

*Gods loue to his Elect.*

**A**S *Ioseph* loued all his brethren, but *Beniamin* he loued with a more speciall loue, and therefore he gaue messes of meate to them all, but *Beniamins* messe was fīue times as much as the rest: So God giueth libertie to all his creatures as a good & a louing God, in so much that the earth is full of his mercies, but his loue to his Elect children by Christ, is a thousand times more then the rest, for them he vpholdeth in their integritie, and doth set them before his face for euer. *Gen.43.34. Psal.104.24. & 41.12.*

*The Elect cannot finally perish.*

**A**S an Elme, or an Oke, casts their leaues in the winter, yet abideth their sappe still in them: *Esay 6.13.* Euen so shall the holie seede continue in their substance, so that though there appeare no fruites outwardly to our grosse fences: yet the sure ground and substance, which he hath there planted, remaineth; and though it haue no outward seale in our sight, yet hath it a sure seale in Gods sight, for the Lord knoweth it to be there, which is sufficient.

*Election to saluation, doth not abolish, but establishe the second causes.*

**A**S God hath limited to euerie man the tearme of his life, but withall, he hath ordained and appointed, that for the preserving thereof, he shall both eate and drinke: Euen so God hath ordained necessarily, that the Elect must be saued, yet by such meanes as he hath appointed in his wisdom, for the bringing of them to it: to wit, by hearing the Gospell preached, by beleeuing in Christ, by amending their liues, by praying to God, &c.

2 As he that should abstaine from foode, and say that he need it not to liue by, should directly fight and strue against the will and pleasure of God, and so tempt him: So likewise they that say, that being Elect, they need not beleeue the Gospell, nor amend their liues, for the attaining to the kingdom of heauen; do tempt God, reuerse his providence, strue against his will, and so farre as in them lyeth, abolish the meanes and way to life and saluation, and doo drawe on to death and damnation: and therefore they that be Elected to life eternall, are also Elected to haue Faith; and consequently to amende theyr liues. *Rom. 8. 1. &c. Ephe. 1. 4. & 2. 10. Colloss. 3. 12. 1. Pet. 2. 9, 10.*

3 Like as a poore mayden, who hearing that some King had among all other, chosen her to be his sonnes wife, and withall, ordained, that to that ende she forsaking her parents and kinsfolkes, should come to him on foote in the midst of winter; no doubt she would willingly and readily leaue all, and euen in winter and on foote, come to the King to finish this great marriage: as the like we reade of *David. 1. Sam. 18. 17. &c.* Euen so we vnderstanding, and hauing witnesse that God hath chosen vs to be the spouse of his sonne Iesus Christ, and coheires of his kingdome: and also that it is his will, that forsaking the world and the flesh, we should walke through the path of good workes, in amendment of life, to come to heauen; there to accomplish this happie mariage; we ought feruently to renounce the world, the flesh, and euery thing that contrarieth his will, that we may the more speedily and chearfully proceede in amendment of life, and so performe this blessed marriage.

4 Like as if the Sunne in his force shining vpon a stone, can so heate the same stone, that a man shall not be able to

touch it with his hands : Euen so much more shall we, if we meditate vpon the loue of God towards vs, in our Election, albeit, we were as cold as Marble, be warmed and kindled to loue him with al our harts, with al our strength, and with all our minds. *1. Iohn. 4. 19. Luk. 14. 15.*

*Expectation of reward.*

**A**S two that should passe together towards their countrie, the one to receiue honour, for his good seruice done abroad, the other as prisoner, to be arraigned of treasons committed in former Dominions, against his Soueraigne, could not bee like merrie in their Inne vpon the way, (as it seemeth to me:) and though hee that stood in daunger, should sing, or make shew of courage and innocencie, and set a good face vpon the matter : Yet the other might well thinke, that his heart had many a colde pull within him ; as no doubt, but all wicked men haue, when they thinke with themselves of the life to come: or as if *Ioseph* and *Pharaos Baker*, had knowne both their distinct lottes in prison ; to wit, that on such a day the one should be called foorth to be made Lord of *Egypt*; and the other to bee hanged on a paire of Gallowes, they could hardly haue beene equally merrie, whilst they liued together in time of their Imprisonment : Euen so the like may be said, and much more truely, of vertuous and wicked men in this world: For when the one doth but thinke vpon the day of death (which is to bee the day of their deliuerance from their prison) their harts cannot but leape for very ioy, considering what is to ensue vnto them after: But the other are afflicted, and fall into melancholy, as often as mention or remembrance of death is offered; for they are sure that it bringeth with it their bane. *Gen. 41. 41, 43. chap. Gen. 30. 1. & 37. 4. 1. Sam. 18. 8.*

*Eloquence in Sermons forbidden.*

**E**VEN as those sheepe, which in the presence of their shepheards, doo vomit and cast out againe, the grasse which they haue eaten, doo not profitably shewe how much and how wel they haue fed: but those rather, which doo inwardly digest and concoct their meate, and doo giue abundance of milke, & doo beare the softiest, weightiest, and finest Wooll, and doo shewe themselves to be fat, faire, and well liking: For by these things they shew, and plainely proue, that their pasture is exceeding good: Euen so, not those Pastors, Ministers and Preachers of the word, which doo deliuer words, and stuffe their Sermons with Eloquence and braue phrases, doo fruitfully and throughly declare vnto the people, that Vertues pasture is excellent good, and wholesome, & to be desired of all; but they rather, which doo inwardly concoct vertue, and do obserue it, and bending themselves to the actions and performance thereof, doo flowe with the sweete milke of mercie, and doo cloath themselves and others, with the fine fleeces of Christian loue and charitie; doo euidently declare, how much they haue profited in the doctrine of Christ, and how much also others ought to profit in the same; and doo stirre vp the hearts and minds of their hearers, to vertue and godlinesse, both with their doctrine, and liuing. *2.Tim.4.1,2,5.Tit.2.7.Math.5.19.*

*Our Elders and auncestors in time of ignorance, had yet good consciences in Ciuill causes.*

**A**S the men of *Ninmie* repented at the preaching of *Ionas*, and not the Iewes at the preaching of Christ, who was greater then *Ionas*: Euen so the good and faithfull dealing which our Elders and ancestors had in times past in Ciuill causes, doth reprocue our iniquities, and shewe

L. 1. 3,

what

what they would haue beene if they had had the preaching of the Gospell so plainly as wee haue. And therefore well saith a godly Father; Men had better consciences then, & lesse knowledge: Now haue they more knowledge, and worse consciences. *Math. 12. 41. Beza Epif. 1.*

*Excesse taketh away pleasures.*

**A**S too bright a light dazeleth our sight, and too great a noyse hindreth our hearing: So likewise too great curiositie in deuising our pleasures, taketh away a great part of the fruition of our delightes; neither is there any thing that maketh our meate more sauerie, then hunger and health.

*Enemies of the Gospell.*

**A**S Archers doo ayme their arrowes vnto a certaine mark: So the Enemies of the Gospell, bend and bestow all their endeouours vnto the subuersion of the true doctrine, and of the true Church of God. *Psal. 2. 2, 3.*

*Faith.*

**L**Ike as the Sun, which although it remaine still in the Firmament, & therefore in very deed toucheth not the eie; yet the peeces or resemblance of the body of the Sun, is present and reacheth to the sight; notwithstanding so great a distance betweene: So the body of Christ, which by his ascending is taken vp from vs, hath left the world, and is gone to his Father; is in deed absent from our senses: Yet our Faith is conuersant in heaven, and beholdeth the Sonne of righteousnesse, and is verely in presence with it, there present, like as the Sunne is perceived



ceiued by our sight in earth. *Iohn. 14. 19. & 16. 10. 28. Act. 7. 55. Col. 3. 1. Heb. 4. 16. & 10. 28.*

2 As the Sunne with his light is present to all things: So is also Christ with his Godhead, spirit and power, by Faith present to all, and filleth all. *Ephe. 1. 23. Col. 1. 17, 18.*

3 Like as when a man hath libertie to goe into the treasure house of a King, there to enrich himselfe, wil first of all seeke to haue the keys wherwith he may open the doores, and so enter, for otherwise, it wil nothing profit him: Euen so we, if we desire to be enriched with Gods graces, must first of all labour to haue Faith, which is the onely keye of Gods treasure house, and doth bring vpon vs from God, all graces needfull, both for soule and body.

4 Like as no man may liue a corporall life, by meanes of the soule of an other man, but onely by his owne soule: Euen so no man may liue a spirituall life by the Faith of an other, but by his owne Faith. *Abd. 2. 4.*

5 As no man may entertaine and conserue the life which he receiued by meane of his soule, by the foode and nourishment, which an other doth take, nor by that which he eateth and drinketh, but only by that, which he himselfe doth take, and by the meates and drinckes, which he receiueth by his owne person: Euen so is it of the nourishment of the Faith of euery man by the word of God, for the entertainment & conseruation of the spirituall life.

6 Like as no wicked and vngodly sonne, is made better, for & in respect of the Faith, & vertue of his godly Father; neither yet any godly sonne is worse in respect of the vngodlinesse of his wicked father: So no man is saued by an other mans Faith, but by his owne. And yet it cannot bee denied, but that both temporall and spirituall benefites bee obtained and gotten, for and through the Faith of other men: Euen as one man by his wisedome, may

may make another man proue wise : So he that belieueth may by his Faith and prayer obtaine Faith for other men. Yet notwithstanding, like as no man is wise, by an other mans wisdom, but by his owne : So no man is saued by another mans Faith, but by his owne. *Ezech. 18. Math. 3. 5. &c. & 9. 2. Mar. 2. 3, 4, 5. Luk. 5. 18.*

7 As the leaues, and flowers, and sprigs of Water Betonie, or Browne-woort, though they haue their yearely course and chaunge, yet the roote from which they spring is euermore lasting: So though the outward fruites of Faith are changeable, and decay many times; yet Faith continueth euer.

8 As *Distam* or *Tragium* receiued, causeth Darts sticking in the flesh to fall out: So the promises of God in Christ apprehended by Faith, cause the fierie Darts of the Diuell to vanish and fall away.

9 As the smell of *Trefaile*, is often stronger in a moyst and cloudie darke season, then in faire weather: So the strength of Faith, uttereth it selfe, more in aduersitie and affliction, then in pleasure, or time of prosperitie.

10 As the Parents are a meanes to beget the bodily forme of their children: Euen so the Preachers (which are called fathers) beget the forme of a Christian mind, which is Faith; or the confidence of the heart, which layeth hold vpon Christ, and cleaueth to him alone, and none else. *1. Thes. 2. 11. 2. King. 17. 10. & 13. 14. Phil. 10.*

11 Faith is compared vnto Golde, but Faith is much more noble then Gold: For as Gold is the most precious mettall in things mortall: So Faith doth most excell in things spirituall.

12 As a house is made to keepe vs from colde in winter, and from heate in Summer, and to defend vs from theues and violences that may be offered vs, which house

if he be alwaies in building, doth not faue vs from any one of those harmes : Euen so our spirituall house of Faith, if it bee once built, it saueth vs from heate of persecution, and coldnesse of all kind of aduersities, from the Diuell, and from all kind of temptations, wherewith he assaileth vs; but being alwaies in building, it saueth vs from none of these.

13. As those Birds that flieth highest in the firmamens, are not so quickly snared by the fowlers Ginnes, as other be. So likewise those men that haue alwaies an eye through Faith vnto Iesus Christ, whose minds doth mount aboue the skies, are not so soone snared by the fleshe, the world, and the diuell, as others be.

14. Like as Fire, if fuell or wood be not alwaies added to it, will at length goe out: Euen so Faith, if we let it alone, & neuer stire vp the same by hearing the word preached, by repentance, and inuocation, it will cleane be extinguished.

15. As no Man may liue a corporall life, by meanes of the soule of another man, but onely by his owne soule: Euen so no man may liue a spirituall life, by the Faith of another, but by his owne Faith. *Abac. 2. 4. Rom. 1. 17.*

16. Like as no wicked and vngodly Sonne, is made better, for, and in respect of the Faith and vertue of his godly Father, neither yet any godly Sonne is worse, in respect of the vngodlinesse of his wicked Father: Euen so no man is saued by an other mans Faith, but by his owne. *Ezech. 18.*

17. As one Man by his wisdom may make an other man proue wise: So he that belieueth, may by his Faith and prayer, obtaine Faith for other men. *Math. 9. 1. &c. & 9. 2. Mar. 2. 3, 4, 5. Luke 5. 28.*

18. Like as no man is wise by an other mans wisdom,

but by his owne: So likewise no man is saued by an other mans Faith, but by his owne.

19 As the plaister, if it bee not laide to the wound will neuer heale the soare: Euen so Faith and beliefe, will not profit any man, vnlesse hee truely applie it to himselfe.  
*Rom. 1. 17.*

20 As the mightie Oake, whose roote as far stretcheth downwarde, as his bowes vpwards, may bee shaken, but yet not plucked vp quite: Euen so they which haue fixed their Faith firmly in Christ, and haue cast the Ancor of their hope in his lap; though they be tossed too and fro diuers waies, cannot finally fall away from God.

21 Like as an Emplayster or Cataplasme, made of the brused seede of Mustard, is knowne to haue singular vertue and effect, beeing applied to them that haue their members benumbed, & that are fallen into the Letharge, or drowsie Euill; or that bee troubled with the swimming and giddinesse in their head: Or that haue the Apoplexie, Palsie, Falling sicknesse, and to bee short, for all cold griefes and diseases, because it warmeth, and bringeth heate, motion, and sense againe into the affected parts, and is also good to helpe Leprous, Scuruie, Scabbie, and vlcereous persons: So likewise Faith being vpholden, shored vp, and surely Anchored vnto the word of God, reuiueth, erecteth, cheareth vp, and restoreth the dull spirits, and appalled conscience of man, making it readie and prompt, to execute, atchieue, and exercise the offices and functions of godlinesse.

22 As a Laborer in seruing a Mason or slater, as he goeth vp the ladder, stayeth himselfe by one of his handes, and serueth the Mason or slater with the other: Euen so, euerie good Christian in this world, is as it were vppon a ladder, his two handes are Faith, whereby hee stayeth himselfe.

himselfe in his calling, depending on the commaundment and promise of God; and the other loue, whereby he performeth the workes of his calling, to the good and benefit of others.

23 Like as a man with a Palsie hand, can stretch it out as well to receiue a gift at the hand of a King, as he that is more sound, though it bee not so firmly and stedfastly: Euen so wee must know, that a weake Faith, will as truly apprehend Gods mercifull promises, for the pardon of sinne, as a strong Faith, though not so soundly.

24 Euen as it little profiteth the wounded man to haue the best medicine lying by him, except he had a hand to lay the plaister vpon the soare: Euen so the mercies of God can doo vs small good, except wee haue Faith to applie them vnto our sinfull soules. *Habac. 2. 4. 2. Cor. 1. 24. & 3. 7.*

25 As our hand is to our mouth, and the mouth to the stomacke, and the windpipe to the hart, so that if thou hast not a hand to feede thy mouth, and a mouth to feede thy stomacke, thy body must needs soone perish. And againe, if the windpipe should be cut asunder, presently thy heart dyeth, and al thy members fall downe, because they want the breath of life: Euen so if thy Faith which is the onely meane, whereby thou receiuest the breath of Christs spirit into thy soule, and whereby thou liuest that new life in Christ Iesus, of which the Prophet *Habacucke* speaketh; *The iust shall liue by his Faith*: If this pipe and Cundiut bee perished or broken in thee by thine owne negligence, or cut off by thine aduersarie the diuel, who seeketh nothing else night nor day, but thy euerlasting poyle, then certainly, both thy soule and body must needs perish too.

26 As the Fig tree that bare no fruit, was threatned to be cut downe: or as a Sun without light, is but a painted Sun:



Or as a coale without heat is dead: Or as a body without motion liueth not: Euen so Faith without workes is dead, and the Christians that bringeth not foorth the fruites of the spirite of Christ, belongeth not to Christ, and so is no Christian. *Luk. 16. 6. 1 am. 2. 17.*

27 As Infidelitie is the head-spring of all wickednesse and vice: So on the contrarie side, Faith is the originall well and fountaine of all vertue and godlinesse. Which Faith is declared not onely by words, but by such deedes and workes, as God hath commaunded vs in his holy and sacred Scriptures; and where no such workes bee, speake they neuer so godly, there is no true liuely Faith. *Tit. 1. 13, 14.*

28 As Beggars, which not being woorth one farthing, wif yet boast of great wealth: So many brag of great Faith and holinesse, but haue little or none; euen as though they could remooue mountaines out of their places, and yet know not what true Faith is. *Luk. 18. 2.*

29 As the Sunne except it shine and beate vpon the face of the earth, there will no fruite spring, increase, or ripen: Euen so, except Faith shine in the soules of men, they shall neuer be acceptable to God.

30 As the Sunne shining in the firmament, auaileth him not, that hath none eyes to see the same; neither him that winketh with his eyes, and will not see, but onely him that doth behold the light thereof: So doth the death of Christ profit him nothing, which lacketh true Faith to lay hold vpon the same; but onely such as by a liuely and fruitfull Faith, applie the same vnto themselves. *Gal. 2. 20. Iohn. 3. & 6. 101.*

31 As some kind of medicines are so composed that they will serue for a generall helpe for all diseases: So Catholike Faith, doth serue against all diseases of the soule.

32 As a Traveller, which journeying into a Countrey where he might liue delightfully & profitably, doth leaue the right and straight way, and followes by paths, which will leade him into daungerous places, to the losse of his life, is vnwise: So euery one that thinketh to please God without Faith, taketh a wrong course, and deceiueth himselfe, to the destruction and losse of his soule.

33 As a shielde or buckler is the chiefe defence of a Souldier, wherby he beateh backe his enemies weapons: So likewise Faith in time of spiritual conflict, repelleth the diuils weapons, or instruments. *Psal. 5. 12.*

34 As the superstitious Pagans, thought that an Idoll, which they termed *Vibilia*, kept them from erring out of their way: So Faith which is our *Vibilia*, will not suffer vs to wander out of the way, so long as we doo all things according to that patterne which was shewed vs in the mount. *Exod. 25. 40.*

35 As the argument is alway good for the subsistence of any subiect, vnto the natural propertie of the same: and contrariwise, the propertie being set, the subiect of necessity must be scene: So Faith which iustificeth man, being set, good workes, which are the properties of the spirit of Faith, are necessarily set.

36 Euen as good workes being set, Faith, fro which they doo spring, must needs be set: So whersoever Faith is not, good workes are not; & where good workes be not, there is not faith, & cause of good workes. *1. Tim. 1. 18, 19. Mat. 23. 34.*

37 Euen as without eyes no man seeth, without eares no man heareth; without sinelling no man smelleth, without tasting no man discerneth tastes; without touching no man toucheth any thing: So without Faith, can no man see, heare, smell, taste, cate, and finally touch Christ.

38 As by the preaching of the Gospell, the holy Ghost

doth kindle Faith in vs : So he increaseth, feedeth, cheri-  
 sheth, & confirmeth the same by the vse of the Sacraments.

*Gen. 17. 10. Exod. 12. 13. Math. 26. 26, 27. 1. Cor. 11. 23.*

39 As the bodie hath this hand, mouth and stomacke,  
 whereby it taketh, receiueth, and digesteth meate for the  
 nourishment of euery part : So likewise in the soule, there  
 is a Faith, which is both hand, mouth and stomack, to ap-  
 prehend, receiue, and apply Christ and all his merites, for  
 the nourishment of the soule. *Gal. 3. 14.*

40 As in the litle & tender budde, is infolded the leafe,  
 the blossome, and the fruite : So where men are displeased  
 with themselues for their offences, and do withall, con-  
 stantly from the heart desire to belecue, and to be reconcil-  
 ed to God, there is Faith, and many other graces of God  
 infolded. *Isay 42. 3. Math. 6. 6.*

41 Euen as in a childe when he growes to be a man, re-  
 mains to be the same substance that was in the child before,  
 but now is made stronger by age, and castes away all chil-  
 dish toys : So in the same Faith which we professe in our  
 Baptisme, must we grow & learn the full vnderstanding of  
 it, that it may be felt sweeter vnto vs daily more and more,  
 while we liue, euen to our last end; and by which Faith we  
 also grow in the feare of God, and by which we be saued.

*Faith is Faith, though it be weake, or small, or lye hidden.*

**L**Ike as a litle child, who with his litle hands; or as a  
 pore man, who with his rugged & scabby hands,  
 refuse not to take bread & other alms that men wil bestow  
 vpon them, as wel as if they were greater, & hole : And like  
 as diseases that are vniuersal throughout the whole bodie,  
 (as a burning ague) though they weaken all the parts of the  
 same, and specially the stomack more then all the rest : yet  
 neuerthelesse, hinder not, but that it may take a medicine;  
 yea rather the disease is an occasion vnto it, to prouoke it

vnto

vnto it : Euen so also it ought to be so far of, that the weaknesse of our Faith should keepe vs from embracing righteousness, and the other benefites of Iesus Christ, that it must prepare vs to the contrary. *Luk. 5. 31, 32.*

2 Like as our diseases and infirmities let not, but that our Faith, be it neuer so weaké, is yet capable of the graces of God, and of al the righteousness of his sonne: Euen so the littlenesse of Faith, maketh it not lesse cuple to be able to apprehend and embrace, the righteousness of Christ, &c.

3 And like as the Apple of the eye, which is so litle, and yet for all that, can apprehend the light of the Sun, which is spread ouer al the horizon, yea and the Sun it selfe, which is farre greater, and more ample then all the earth: Euen so the eye of Faith, albeit that it be verie small, yet it ceaseth not to lay hold of the Sonne of righteousness; together with his light and other giftes, which are as great, and as many in number.

4 Like as a woman with childe, though she feele not the childe alwayes stirre, yet because she hath sometimes felt it, she comforteth her selfe, that she is with childe: and as she is with childe a good while before she can sensably feele it moue, and at the first she feeleth it but weakly; yea, after she hath felt it strongly, sometime she feeleth it not againe a good while; and when she doth, in much weaknesse, sometimes in comparison of the former; and yet for all this, hath in the ende a happie trauaile: Euen so Faith is not felt to moue strongly, as soone as it is bred, and when it beginneth once, it continueth not alwayes alike motions: So that it is with Faith, and with all other the Graces of the Spirite, as it is with the Sunne, which sometime setteth, sometime riseth; sometime shineth, sometime is couered with cloudes, or shadowed from.

from vs, by thick and foggie mysts arising out of the earth: Euen so Faith and other vertues, sometimes seeme to be set and gone downe in vs, but when the morning comes, they arise againe; sometimes they are couered from our eyes, by such mysts and cloudes, that arise out of the flesh, that we cannot espie them; but yet for all this, as he reasoneth ilfaouredly and vntruly, that saith; The Sunne cannot be seene now for cloudes, therefore it is not in the firmament: so he that saith; I cannot see and perceiue Faith, and the Spirit in me now, for the fruites of the flesh, therefore they be not in me.

5 Like as it doth not follow, that a litle childe hath no reasonable soule, because he hath not the vse of it: or that the Trees be dead in winter, because they beare no fruite; or that there is no fire, because there is no flame: Euen so, whosoever hath a certaine testimonie of his Faith and salvation in all his life, may be assured, that it is there still and shalbe vnto the end, although for a time he feele it not, nor perceiue the working of it, &c. *Ioh. 13. 1. Phil. 1. 6. Rom. 11. 29.*

6 And like as when fire is raked vnder the ashes, it steeleth not his brightnesse or heate outwardly, vntill it be raked and kindled in a flame: Euen so it oftentimes falleth out with our Faith, which is hidden & couered with many vices, which the most holy Saints of God themselves, doo many times themselves commit (euen as to fall into diseases, the which continueth, till it please God to stirre vs vp anew by his spirite, and to kindle vs againe, euen like as when a candle is put out.

7 Like as *Rebecca* when she felt the Twins strue in her wombe, though it payned her, yet she knew, both that she had conceaued, and that the children were quick in her: Euen so they who haue these motions and holy affections



in them; to wit, that their finnes are pardonable, desiring mercie and pardon of God in Christ, by hartie prayer for them; may assure themselues, that the spirit of God dwelleth in them, & consequently that they haue Faith, though a weake faith.

8 As a poore diseased begger with a lame hand, hauing the Palsie also, is able neuertheless to reach out the same, and receiue an almes of a King: Euen so a weake and languishing Faith, is sufficiently able to reach out it selfe, and to apprehend the infinite mercies of our heavenly King, offered vnto vs in Christ.

9 As an Infant taketh and holdeth with his little hand a whole Apple, though he doth it not so strongly or surely as a man: Euen so Faith, how litle so euer it be, taketh hold on Christ, and receiueh him, not by halfes, but all whole. *Math. 17. 20.*

10 As the apple of our eye, though maruellous litle, we see very great mountaines, and the very body of the Sunne, much greater then the whole earth: So likewise our Faith, though very litle, taketh and receiueh al whole Iesus Christ the sonne of righteousness. *Iohn. 3. 16.*

11 As a little child doth as truely hold a precious Ring with his finger, as a Giant with all the force of his hand and fist, being one and the selfe same Ring: So our Faith, whether it be weake or strong, apprehendeth, and taketh hold vpon the merits of Christ Iesus the Sonne of God. *Mar. 9. 24.*

*Faiths object.*

Like as the act of healing the eyes of the *Israelites*, and the brazen Serpent went together: So in the act of iustifying, these two, Faith and Christ, haue a mutual relation, and must alwaies concurre, Faith as the action which apprehendeth; Christ as the object, which is apprehended:

ded: So that neither the paſſion of Chriſt ſaueth without Faith, neither Faith helpeth, vneſſe it bee in Chriſt his obiect.

*Faith how it is alone, and not alone without workes.*

1 **A**S the Queenes Maieſtie, though in her ſtate and office ſhee bee alone, yet ſhee goeth not without her maides of Honour after her: Or as the office of the eye alone is in the head to ſee, yet the eye is not without other members of the body, which haue alſo their offices to them aſſigned, & appropriate: Euen ſo it is with Faith: for moſt true it is, that by Faith alone (in reſpect of other workes of the Lawe) we are iuſtified. And yet the ſame Faith being alone, ſhee is not alone: In her office alone, but in praſtiſe not alone: So that as euery thing muſt ſtand in his proper charge and office; ſo alſo muſt euery thing neede in ſome reſpect, the ſocietie and helpe of an other.

2 Like as the roote ſucketh of the ground, the body receiueth of the roote, the braunches taketh of the body, the fruite ſhooteth out of the braunches; theſe ſucceſſiueſly goe together: Euen ſo Faith grounded vpon Chriſtes paſſion, Faith giueth the ſappe of loue, loue bloſſometh forth in good workes. And therefore in Faith we muſt be conſtant, in loue ſeruent, in workes diligent; and in doctrine we muſt keepe order, we may not let the effect preſume before the cauſe, nor the daughter before the mother.

3 As workes without Faith, make but a Pharifaicall hypocrite: Euen ſo Faith without workes, maketh but a carnall Goſpeller.

4 Like as the flame of fire burneth the wood, without helpe of the light, and yet the flame cannot bee without the light: Euen ſo it is aſſuredly true, that Faith alone conſumeth

sumeth and burneth away sinne, without the helpe of works, & yet that the same Faith cannot be without good workes: And therefore if wee see a flame that giueth no light, we know by and by that it is but vaine and painted: Euen so when we see not some light of good workes in a man, it is a token that he hath not the true inspired Faith, which God giueth to his chosen, to iustifie and glorifie them with all: So that most certaine it is, that the loue of God, and a mans neighbour, doo of necessitie goe ioyn-ly together with Faith.

5 Like as with the ryfing of the Sunne, there goeth ioynly of necessitie, the spreading forth of his beames and his light: Euen so of necessitie, loue and good workes follow Faith in those that are iustified, in so much as hee that loueth not, and liueth well, abideth in death.

6 Like as that body wherein there remaineth no feeling or moouing, liueth not: And yet it followeth not thereupon, that feeling and moouing are the cause of life, but life is the cause of moouing: Euen so the efficient cause of our iustification is God, for the obedience, passion and death of Christ onely: And Faith is the instrument, wherby we take hold of Christ our righteousness. So then the loue of God and a mans neighbour, must of necessitie followe Faith in him that is iustified: Like as moouing and feeling, do of necessitie follow life. But loue and good workes, cannot proceede but of Faith, like as there can grow no good fruites but of a good tree.

*efficient cause*

7 As wee commonly say, that white haire make an olde man, and yet our meaning onely is, that they declare him to bee an old man: Euen so when we say that workes doo iustifie, it is ment that workes do but declare whom is iustified. *1am. 2. 18.*

8 Like as in the fire, the light and the heate are ioyned together

together for mans vse, yet the heate onely warmeth: So likewise Faith and workes goe together, in mans life and conuersation: But yet it is Faith alone without workes, that saueth.

9 As the hand hath a proprietie to reach out it selfe, to lay hold of any thing, and to receiue a gift: But the hand hath no proprietie to cut a peece of wood of it selfe without a sawe or knife, or some such like instrument; and yet by the helpe of them, it can either diuide or cut: Euen so, it is the nature of Faith, to goe out of it selfe, and to receiue Christ into the heart. As for the duties of the first and second Table, Faith cannot of himselfe bring them forth; no more then the hand can diuide or cut: Yet ioyne loue to Faith, and then can it practise duties commaunded, concerning God and man.

10 As in regard of substance, although the eye be neuer alone, yet in regarde of seeing, it is alone: Euen so, though Faith subsist not without hope and loue, and other graces of God, yet in act of iustification, it is alone without them all.

*mb. 21.9:*

11 Like as when any one of the *Israelites* were stung to death by fierie Serpents; his cure was not by any Physicke or Surgerie, but onely by casting of his eye vp to the brazen Serpent, which *Moses* had receiued by Gods commaundement: Euen so in the cure of our soules, when we are stung to death by sinne, there is nothing required within vs for our recouerie, but onely that we cast vp and fixe the eye of our Faith on Christ, and his righteousnesse. *Iohn. 3. 14. 15.*

*Forgiuenesse of sinnes onely from God.*

1 Like as the Prince onely hath power to Forgiue and pardon felonie or treason in his subiects: Euen so God onely hath power to Forgiue sinne. *Mar. 2. 7. &c.*

2 As that man is a Traytor, who being a subiect himselfe, will take vpon him to pardon treason or fellonie, in another subiect: Euen so is he a Traytor to God, that will take vpon him to pardon that sin, that is committed against God.

3 Like as no man can forgiue debts, but the Creditor, to whom the debt is due: So no man can forgiue sinnes, against whom there is no sin committed, but he onely that is hurt and offended by the sin, and that is God, either immediately, or by meanes. *Esay 43.25.*

4 Like as if one doo forgiue an other mans debts, the debtor is abused, if he do belieue that he is discharged of the bond of his debt, and the Creditor hath wrong done him, without whose knowledge and will, the debts belonging vnto him are forgiuen, and his debtor discharged, which forgiuenesse he doth make void immediately, and doth neuerthelesse claime the debt vpon his debtor: Euen so likewise, if any man doo forgiue sinnes, which be not done against himselfe, he deceiueth him whom he forgiueth, and sinneth against him also, to whom the offence was done, which hath the power only to forgiue, or withhold the offences done vnto him: and so he doth both not discharge the party that is guiltie, and doth offend him also, into whose right he doth vnaduisedly intrude.

5 As men do not giue almes at any time to a stout begger, who although he haue need, yet will not confesse it, and craue almes gently, acknowledging his pouertie: Euen so no more will the Lord giue vnto vs any spirituall almes, to wit Forgiuenesse of sinnes, vnlesse we shall humble our selues before him, with true feeling of our pouertie and miserie. *Math. 9.13. & 11.28.*



*False Doctrine.*

**A**S the herbe *Blattaria*, wherefoeuer it bee strewed or laide, the Mothes and Bats incontinently find it out, and come vnto it: So corrupt Doctrine, wherefoeuer it be disperfed, by and by, such people as are corrupt, wil flocke vnto it.

**2** As a dramme of the roote of *Solanum somniferum*, causeth Idle imaginations, two drams causeth madnesse, and fower drams killeth one: So a litle False Doctrine, maketh an idle head.

*Feeling of Faith, and other good graces which we are indued with, is not alwaies alike and the same in vs.*

**L**Ike as we are not alwaies alike disposed, at one time as at an other: So we haue not alwaies alike desire to see, or to heare the word of God, or to read it, or to confer with our brethren, which are more aduanced in the knowledge and zeale of the true and right maner of worshipping of God, then we are. And likewise the spirite of God, doth not touch and stirre vs vp alwaies alike. And this is the cause, that in our Faith, as in all other qualities, there is sometimes more, sometimes lesse, and that oftentimes it is more strong and liuely, and then sometimes againe more remisse and faint.

**2** Like as we see the water is more hote or cold, according as it is neare or farre off from the fire: Euen so is it with vs, according as wee are more or lesse exercised in the word, and driuen by Gods spirit, wee haue more or lesse zeale and affection.

**3** And altogether like as the disposition of the body followeth the qualitie and temperature of the ayre, Elements and exercises, to which wee giue our selues: Euen so according to the places where we liue, and the nourishment

ment that wee there take, is the estate of our soules and consciences. But bee it that water is sometime hote, and sometime colde, and that it chaunge his qualities, sometimes one way, sometimes an other, yet it is alwaies water: Euen so the man that is elect, after his regeneration, is alwayes faithfull, howsoeuer in that he is the childe of *Adam*, he bee sometimes enclined to euill, and that his Faith be not alwayes in one and the selfe same estate, and that hee is not alwayes accompanied with the like zeale and affection. For oftentimes it commeth to passe, that we feele Iesus Christ to stirre and moue himselfe in vs, and by and by after, wee haue no manner of Feeling at all: But therefore hee ceaseth not to dwell in vs, no more then our soules doo dwell in our bodies when we sleepe, although in sleeping, wee neither Feele them, nor any of their operations.

*Feeling of sinnes greater in some, then of the merite  
and righteousnesse of Iesus Christ.*

**L**Ike as we Feele the calamities and miseries of warre, more then the fruites and pleasures of peace; and the griefes and diseases, more then the quietnesse of health; and the hardinesse of pouertie, more then the profites and commodities of aboundance and riches: Euen so we ought not much to maruaile, if wee Feele the stingings and prickes of sinne, a great deale more, then the consolations of the righteousnesse of Iesus Christ, seeing that sinne dwelleth in vs, and not righteousnesse, which thing is the cause, that the one is more senceible then the other: Notwithstanding for all this, wee must not thinke, that sinne is greater and stronger then righteousnesse; or that it can in anye respecte bee compared vnto it; or can bee more able to condemne and destroye vs, then the righteousnesse of Iesus Christ, and the grace of GOD is,

is, to iustifie and saue vs. *Rom. 6. 1. &c.*

2 Like as we haue sometimes in the ende of our finger, some pain or grief, which we feele a great deale more then the health that is all ouer the rest of the body; yea though it be much greater then the paine of our finger: Euen so we must not esteeme the greatnesse or the strength, whether it be of righteousnesse or sinne, according to that feeling we haue, because the one, that is sin, is more senceible then the other; and specially, forasmuch as we embrace righteousnesse onely by Faith, which is of those things that are not outward and senceible.

*Feeling and finding not alwayes in our selues, good desires to holy Exercises, yet we must not be discouraged therefrom.*

**A**S a man that taketh bread & meate, and eateth it without any great appetite, hath not such a pleasure in eating, as if he were well an hungred: notwithstanding that which he receiueth, ceaseth not to profit and sustaine him, as we see in sicknesse: Euen so do prayers and other Christian Exercises, to which such cold persons do giue themselves. And therefore it only remaineth for them to search the meanes how to encourage themselves, and to do euen as a man would do to fire, when it is almost out, which he would haue kindled againe; he bloweth it, and layeth matter about it, wherewith to kindle the same: or as a man that putteth Oyle to a Lampe, when the light is going out.

*Babbling of Foolish men and women.*

**A**S there is no beast that more loueth his Whelpes or yonglings then the Assle or Ape: So some Foolish women, and fond men, do more regard their owne tale, and blind babbling, then all other mens.

*Faith*

*Faith as God giueth vs it so he encreaseth  
the same in vs.*

**A**S it is the part of a naturall Father, to nourish and set forth the childe which he hath begotten: Euen so no doubt, God is so faithfull, that as he giueth Faith vnto his deare children, so he doth furder, feede, and conserue the same also in them. *Psal. 68. 28. Luk. 17. 5.*

*Faith the onely truth which receiue the bodie of  
Christ crucified.*

**1** **A**S the sustenance of bread and drinke, being holden onely in the hand, or gazed vppon with the eye, nourisheth not, except the same be inwardly receiued and conueyed into the stomacke: and yet neither againe the receiuing of euery thing sustaineth mans bodie, except it be meate and drinke, which haue their condition properly to nourish: So in like sort it is with Faith, for as the beleeuing of euery truth, and Faith of euery object saueeth not, but that Faith onely which is in Christs blood: so neither againe doth the same blood of Christ profit vs, except by Faith it be inwardly receiued. *Mat. 11. 28. Ioh. 3. 15, 16, 18. & 14. 1, 11, 12. & 15. 43, 7. Act. 10. 44.*

**2** As the Sunne, the fountaine of all light, shineth not, but onely to such which haue eyes to see, nor yet to them, vnlesse they open their eyes to receiue light: Euen so the body of Christ crucified, being the materiall sustenance onely of our soules, it followeth that the same sustenance must be receiued by Faith into our inward hearts, or else it is not effectuell.

**3** Like as Iustifying Faith, goeth euer with his object Christ: Eue so to the same faith also must be required, that it stand not only in outward profession, in words, in song, and talke, as swimming onely in the lippes, nor in inward formes, in shewes, and gestures only, which is but a dead

and an idle Faith, making an Hypocrite before men, rather then a iustified man before God : but must enter further into the inward heart; and as the sustenance of the soule must inwardly be receiued and digested.

*Forgiuenesse of sinnes to be preached to all men.*

1 **L**ike as God hath shut vp all in vnbelieve, that he might haue mercy vppon all : Euen so hee will haue this grace of Forgiuenesse of sinnes, of his mercy, to beset forth and preached to all mankind. *Rom. 11. 32. Ioh. 3. 16. 1. Ioh. 2. 1, 2.*

2 As the hungry stomacke is able to receiue meate; but yet for all that, vnlesse he which is hungry do receiue and eate the meate, he is not refreshed : So likewise the contrite and humble heart, is able indeed to receiue Forgiuenesse of sins; but yet vnlesse he do receiue it in very deed, the conscience of sinne is not quietted, but it dooth receiue it indeed, when it receiue the word of Grace by Faith.

3 As Forgiuenesse of sinnes is not obtained without true repentance and amendment of life : So after it is once obtained, it is not continued without the constant obseruing of the same. For to what end is the disease cured, which is of purpose procured againe, when it is once healed? *Mat. 3. 2. & 4. 17. Ioh. 8. 11. & 5. 14.*

*Faith hath need of continuall increase, and yet is neuer perfect in this life.*

1 **L**ike as in euery mans body, it is necessary there be encreases of the body, according to the measure and quantitie of euery one, vntill it come to the perfect measure : Euen so it fareth with the case of Faith, for the bringing of it vnto a iust measure; sauing that the encrease thereof, cannot be made vp in any certaine number



of yeares, as the body may, but needeth to haue continuall increase, as long as we haue our being here vpon earth, by continuall preaching and Catechising, by the right vse of the Sacraments, by true and earnest prayer, and by discipline. *Rom. 10. 17. 1. Cor. 3. 2, 6. All. 2. 38. Math. 7. 7. 1. Cor. 5. 3, 4, 5.*

2 Euen as a Candle or Lampe, vnlesse they bee nourished with supply of new Tallow, or Oyle, are soone extinguished: So also the word of our Faith vtterly decayeth, vnlesse it bee preferred by newe Doctrines, and meditations of Scripture.

*Flatterer.*

1 EVen as the beast *Hyena*, doth imitate a mans voice, and so learneth ones name, whom he calleth foorth and destroyeth: So a Flatterer will so sooth you with yea and nay, that at the length he will bring you to the pit of destruction.

2 As a *Camelion* can turne himselfe into al colours saue white: So will a Flatterer chaunge himselfe into all shapes and hewes, saue honestie.

3 As there is nothing more daungerous, then poysoned honie: So nothing ought more to be bewared, then a Flattering friend.

4 As lice doo forsake the dead bodies, where the blood is decayed, and wherevpon they vsed before to feede: So Flaterers are present so long as prosperitie raigneth, but in aduersitie, they are fled and gone.

5 As they which doo bring vp any wild beast, will first behold wherewith his nature is pleased or offended, vn- till at the length by continuance, the same is made tractable and tame: So a Flatterer doth accomodate himselfe to the will, mind, and affections of his friends, vntill at the length he may gather the knowledge of his inclination.

6 As the shadow when the Sunne shineth, doth follow thee, whersoever thou goest: So a Flatterer in thy prosperous state, is euer with thee present.

7 As Orators sometimes do speake in the persons of others: So a Flatterer wil report that he heard things of thee, although it were nothing so.

8 As a Scorpion is a venomous creature, which hath a pleasant face, but woundeth deadly with her taile; she stingeth not with her face, but with her hinder part: Euen so such a one is euerie smoothe tongued and flattering bodie, which speaketh faire to his neighbours face, and killeth him in his heart. *Prou. 26. 22, 28. & 18. 8. Rom. 16. 18.*

9 As a Bee doth carry a floure in her mouth, but behinde dooth pricke verie sharply with her sting: So likewise verie many in these dayes, doo vse most sweete and pleasant speeches, and will euen stroke, as it were thy humour and disposition, with soft and sugred communication, to the ende, that (by reason of some malice couched in their hearts) they may worke thy woe and vtter overthrowe. *Psal. 118. 12. Psal. 78. 36, 37. Prouer. 28. 23. Eccle. 7. 7.*

10 Like as the ende of an Orator, is, with eloquence to perswade: and the end of the Physition, with medicine to cure and to heale: Euen so the end of the Flatterer is, with his humble communication, and sweete alluring talke, to deceiue: so that flattery is a sweete musick to a mans eares; but indeed, there is none more pernicious and pestilent then that is.

11 As a Looking-glasse dooth imitate, whatsoeuer is set before it, and dooth represent the likenesses of them that looke in it, but by a contrary way, for it sheweth the left side to be the right; and if thou looke into the

East, it doth represent thee, looking towards the West: Euen so a Flatterer in voice and in gesture, will imitate thee: If thou laugh and be merrie, he also will be pleasant and merrie: If thou weepe, he will weepe for companie: If thou wilt backbite and slaunder a man, he will take thy part; and will, with raylings, obloquies and slaunders, euen grieuously wound the same man. And if thou wilt praise thy selfe, hee will helpe thee: Or if thou louest to heare thy selfe praised of others, hee will carrie thee, as it were vpon the wings of praises and commendations, vp into the clouds and loftie skies. Through his subtil slights and craftie deuises, he turneth and bendeth himselfe euery way: When hee will worke vpon men that be sad and heauie, he is presently translated into their humor. With men that are remisse, and without courage, hee dealeth merrily: He handleth old men grauely, and young men courteously; with wicked men he is bold and impudent, and with libidinous and lecherous people, he is filthie and shamelesse. The Flatterer hath alwayes at his fingers ends, and ready vnder his girdle, the gestures, voices, inclinations and dispositions of all persons, high and lowe; he leaues out none, that hee may deceiue all: Hee will praise thee in thy presence, and scorne thee in thy absence; for the Flatterer is double tongued; he now extolleth thee and doth set thee aloft with great prayses, and by and by, he will cast thee downe with iniuries and wrongs.

12 As stickes and wood doo nourish and maintaine the fire, but the fire doth waste and consume them: So a man that is Flattered by simpoth dissemblers and hypocrits, doth maintaine his Flatterers, for the most part, but in the end, they wil deuour, and vtterly vndoo him.

*Ficklenesse of the state of great persons.*

**A**S the Pine is a great tree, yet the fruite falleth quickly away : So the goodnesse of many great persons quickly decayeth.

*Friend and frindship to be tried, and then trusted.*

**1** **A**S *Zeusis* painted slowly, and with leasure, that which should long last, and continue : So must that Friend be a long time tried, which shall for euer continue faithfull. *Eccle. 6. 6, 7. &c.*

**2** As euill and vnwholesome meate can neither be detained in the stomacke, without daunger of diseases, neither expelled without great grieve and paine : So if you will keepe an euill Friend, he will hurt you; but if you will reiect him, he will exclaime, and breede you great tumult and trouble.

**3** As he which hath none other money, then one counterfeit coyne, is altogether monyleffe: So he which hath none other Friend, then he which is vnproued, or tried, may be well named friendlesse.

**4** Hee which goeth about to obtaine the frindship of many, is like the vnchast woman, who ioying her selfe with many, hath no one assured louer.

**5** As *Telephus* (the Sonne of *Hercules*,) all voide of Friends, was compelled to seeke salue for his soare, euen of his enimie: So such as haue no faithfull Friends, at whose hands they should be counselled, are faine sometimes to heare their foes.

**6** As the concord in Musicke of fīue tunes, & two halfe tunes, seemeth as it were but one voice and sound: So for true Friends, there ought to be but one mind; yet so doth the flatterer obey the talke of the rich man in all things, that a man would thinke one onely spake, and not two: but such are to be tried.

7 As if the field might be made more fertile with praying, and lauding it, then should it bee no lesse prayesd, then plowed or dunged: So if your Friend may by praising him be made better, good it is then to commend him; if not, to what auaieth such hatefull, fond, and vnprofitable flatterie?

8 As in trying vessels, we first doo fill them with water, & not with wine: So in prouing of our Friends, we ought first to trie them with trifling matters, before we do commit vnto them our weightie affaires and secrets.

9 Like as a Physition cureth a man secretly, he not seeing it, so should a good Friend, helpe his Friend priuily, when he knoweth not thereof.

10 As mightie floods, by how much they are brought into small ryuers, by so much they loose of their strength: So friendship cannot be amongst many, without abating the force thereof.

10 As the man that drinketh poyson, destroyeth himselfe therewith: So he that admitteth a Friend erre he perfectly knowe him, may hurt himselfe by too much trusting him.

*Faith onely the meanes of Forgiueneſſe of sinnes.*

1 AS no man can bee said to enioy and possesse riches, who is himselfe vncertaine, whether he hath any riches or no: Or as he that cannot bee said to enioy regall honours, and princely dignities, which doubteth whether he shall euer or neuer obtaine them: So in like manner, neither must wee thinke that there is any felicitie in remission of sinnes, if this certaine and vndoubted trust of Forgiueneſſe of sinnes be wanting. *Psa. 51. 12. & 103. 12. Math. 9. 2. Mar. 2. 5. Rom. 5. 1. & 4. 7. & 8. 38. Esay. 1. 18. & 44. 22. Mich. 7. 19. 1. Iohn. 2. 12. Iob. 13. 15.*

2 Like



2 Like as we apprehend colours by the sight, & sounds by the eare: Euen so we apprehend by Faith Gods promises, in which he offereth life vnto vs, and all other graces. *Rom. 5.1. Abac. 2.4. Iohn. 3.15.*

*Flatterie.*

1 **A**S glasse a thing of no great regard, is much like vnto the Christall, a thing precious and deare: So Flatterie a thing as well vile as wicked, doth imitate friendship, a thing worthie of due laud and commendation.

2 As oyle is death and destruction, vnto Flies, Ants, and such others: So is Flatterie and adulation vnto Princes and Prouinces, vtter ruine, and cleane decay.

3 Euen as Oyle doth cause the fire to flame: So Flatterie doth minister nourishment to errors: So that it is not good to belieue a Flatterer, for vnder the person of a most sweete friend, he is a most bitter enemie. *Pro. 29.5.*

4 As no vermine will breede where they finde no warmth, no vultures sleepe, where they find no pray; no Flies swarme where they see no flesh; no pilgrime creepe where there is no Crosse: So there is no Parrasite or Flatterer, will lurke where he finds no gaine.

*Faith and obedience requisite in them that be baptised.*

**L**Ike as there bee in the doctrine of Christ two partes, one concerning Faith, the other obedience: Euen so, they be both also required of them that be baptised. For baptism is added to the doctrine of Christ, so that a man may say aright in this case, as the Apostle saith vnto the *Galathians*: I doo testifie to euery man that is baptised, that hee is a debter, to accomplish, and keepe the whole doctrine of Christ. *Gal. 5.3.*

*Follie of some men great.*

**L**Ike as he deserueth not to bereputed wise, that applying all his studie, to the trimming of his garments, suffered

suffereth his body to perish with hunger, and diseases: Euen so neither ought such men to bee accounted wise, that pursuing and following the delights and vanities of the body, abandon and neglect the care of their soules: The bodies beeing none other, but the apparell to the soules, as the garments to the body.

2 As Flies are busie in the Pothegaries shops, and if they happen to get into his glasses of sweete Syropes and oyntments, and there die, they stinke, and so spoyle his Syrope or oyntment: Euen so doth a little folly him, that was had in great estimation for his wisdom. *Pra. 10. 1.*

*Faith without a particular appliance, hath no comfort  
or commoditie in it.*

**L**ike as if a man should belieue himselfe to be rich, because many men possesse great riches; himselfe to be filled and satisfied, because other men haue whereuppon to eate: Or himselfe to see, because other men haue eyes, herein he should much deceiue himselfe: Euen so it is impudencie, or rather infidelitie, for a man to belieue that other men haue their sinnes pardoned them, and not hee himselfe. *Abac. 2. 4. Ephe. 1. 14.*

*Flesh and spirite.*

**A**S the Ayre in the dawning of the daye, is not wholly light or wholly darke, as at midnight, and at nooneday, neither is it in one part light, and an other part darke, but the whole ayre in the same Horizon, is partly light, and partly darke throughout: Or as in a vessell of like warme water, the water it selfe is not onely hote, or onely cold, or in one part hote, and in an other part cold; but heate and colde are mixt together in euery part of the water: Euen so is the Flesh and the spirite mingled together in the soule of man, & this is the cause why these two contrarie qualities fight together. *Gal. 5. 17.*

2 As a man doth feele a paine , which is but in the top of his finger, more sensibly, then the health of his whole body; yet the health of the body is more, then the paine of a finger: Euen so a godly Christian, doth more feele the Flesh then the spirite; yet the power and efficacie of the spirite, by the vertue of the holy Ghost, is such, that it is able to preuaile ordinarily against the Fleſhe: and therefore the Fleſhe is not more then the spirite; and as men feele corruption, not by corruption, but by grace; So the more they feele their inward corruptions, the more grace they haue.

3 Like as if the wood bee taken from the fire, and the embers quenched, yet neuertheſſe the ſtones oftentimes remaine hote and burning: So the Fleſh, though it be chaſtiſed with hote and drie maladies, or conſumed by many yeares in trauaile, yet concupiſcence abideth ſtill in the bones.

*Forgiuing of others.*

1 **L**ike as a Seale put to a peece of waxe, leaueth an Impreſſion or marke, like it ſelfe in the wax, which when a man lookes on, he doth certainly know that there hath beene a Seale, the print whereof is left behinde: Euen ſo it is in euery one that hath readineſſe to forgiue others, for by it, a Chriſtian may eaſily know, that God hath ſealed to him the forgiuenefſe of his finnes, euen in his heart.

2 As a man walking vnder a wall in a cold Sunnie day, is heated of the wall, which firſt receiued heate from the Sunne: Euen ſo hee that ſheweth mercie to others, hath firſt receiued mercie from God. *Math. 5. 7.*

*Faith and hope doo differ.*

1 **A**s Faith apprehendeth a preſent benefit: So likewiſe hope looketh for one to come.

2 As Faith apprehendeth the promiſe made by Chriſt: So

So neither hope nor other workes can doo.

3 As Faith is a knowledge in the minde, and trust in the will: So hope is a knowledge in the will, and in the heart.

*Faith perfect in substance, but in quantitie groweth greater by dayly encrease.*

1 A Sa childe when it is new borne, is a perfect man, and a man full growne is a perfect man: So also standeth the case with Faith: That Faith is perfect, which receiveth and taketh hold vpon Christ; but it hath neede of daily encreasements, to the end it may become full in all parts. *Mar. 9. 24.*

2 Like as a child though he be a perfect man, yet hath neede of dayly foode and nourishment, to the intent hee may come to his full growth and making: Euen so he that belieueth, hath neede to minde Gods word continually, and to heare the same preached often, with other like helpes, to the end that he may from day to day take new encrease.

3 Like as the power of reason, which we receiued at the first birth of our flesh, must alwaies be nourished, helped, and exercised to the necessarie vses of our life: So likewise Faith, which is as it were a certaine reason of our second birth, and new man, must be fed and fundered like an infant, to the spirituall life.

*Faith is tied to no time, to no age, nor qualitie of life.*

L like as it is in the Summer season, some trees are fruitfull naturally in the beginning of Summer, some a litle after, some in the middest, some after the middest, yea and some doo beare their fruit at the latter end: And the tree is counted to be neuer a whit the lesse fruitfull that beareth at the last, then the same which beareth in the beginning of the yeare: But the same is vnfruitfull, which

doth beare no fruite at all ; neither in the beginning, neither in the middest, nor yet at the ende of the Summer. For when the Summer is once past, there is no hope that the tree which hath beene barren all that time, can beare fruite at winter, because that God hath so appointed, that they should beare not in winter, but in the Summer season: Euen so likewise, he that commeth vnto Faith at the last cast of his life, must be deemed no lesse faithfull, then he which began to belieue in his youth. But he that is neuer made faithfull at all in this life, there is no hope of him, that he can come vnto faith in the winter time, which shall follow the Summer of this our life. *Luk. 13. 7. Luk. 23. 42, 43. A.T. 9. 1. & 8. 22, 23, 24.*

*Feare.*

**L**ike as the Briistle which is on the Shoemakers threed goeth thorowe the hole first, and so drawes a long and strong threede after it: Euen so the Feare of Gods vengeance first goeth before, and throweth downe a man in his owne sight, and then followes the long threede of Gods mercies in Christ offered in his word. *Agg. 1. 12, 13.*

2 As the theife that will not steale, not for loue of any righteousnesse, or reuerence to God, but to escape the gallowes: Euen so some men doo well, and eschew euill, not for any feare or loue of God, or goodnesse it selfe, but to escape punishment.

3 Like as whē the ayre is couered with clouds, the Sun darkned, tempest beginne to aryse, lightnings and fire flie from heauen, rumbling and noyse is in the aire, the clouds burst, and the thunder cracke comes, then raine falls, and straight followes Sunne-shine and faire weather: Euen so a man truly fearing God, beeing touched in conscience with sorrow for his sinnes, as one oppressed with the bur-



den and vilenesse thereof, complaines to God, accuses himselfe, grones, sobbes and sighes like the thunder crack, dare not looke vp towards heauen, for his wickednesse, but condemnes himselfe: At the last burstes out on weeping, and teares like drops of raine comes trickling down his cheekes, straightwayes followes quietnesse of conscience, with wondring and praising the vnspeakable goodnesse of God, for his mercies and comfort in Christ his Sonne, offered to such a troubled conscience.

*Friends are not alwaies to be chosen for their wealth.*

**A**s he is a foole, which buying a horse, beholdeth only the gay Saddle, & braue Bridle: So is he most foolish, which going about to get Friends, chuseth them rather by their wealth and apparell, then by their good nature, qualities and conditions. *Ecck. 6. 6, 7. &c.*

*Frailtie of mans nature.*

**L**ike as a Hound cannot but follow his game, when he seeth it before him, if he be loose: Euen so can we not but fall into sinne, when occasion by temptation is giuen vs, if the Lord in mercie withdraw and keepe backe his helping hand from vs.

**2** As a small threede holdeth a strong man, where hee gladly desireth to bee, and a little pulling, draweth a man whether he willingly goeth: Or as a little wind driueth a Shippe with the streame and tide: Or as a light perswasion is enough to make a lecherous man belieue that fornication is no sin. And an angrie man, that it is lawfull to reuenge himselfe, &c. Euen so if the Lord lead vs into temptation, and giue vs ouer for our vnkindnes & vnthankfulness, seeing our blind nature delighteth in euil, & is prompt & ready of it selfe to belieue lies, a litle is enough to make

them that loue not the truth, to belieue lies, fainings, and superstitions, and to harden them therein. *2. Thes. 2. 1, 2 & 3.*

3 As a stone cast vp into the ayre, can neither goe any higher, neither yet there abide, when the power of the hurler ceaseth to driue it: Euen so seeing our corrupt nature can but goe downward onely, and the diuell, the world and the flesh, driueth there to the same way: How can we proceede further in vertue, or stand therein, (when we are tempted,) if our mercifull and good God do not by his holy spirite, from time to time, guide and gouerne vs?

*In Gods Fauour.*

**L**ike when a man is in Fauour with his Prince, hee is then bold to come vnto him, & may haue free access vnto his presence, and may sue to him for any benefite or preferment, whereof hee standeth in neede; and may obtaine it before any other: Euen so they which are in Gods Fauour, by reason that they are freely pardoned, and iustified in Christ, doo boldly approach into Gods presence, and they are ready to aske, and are sure to obtaine any benefite that is for their good.

*Faithfull.*

1 **A**S an whole man when he is a thirstie, tarricth but for drinke, and when hee hungereth, abideth but for meate, and then drinketh and eateth naturally: Euen so is the Faithfull euer a thirst and an hungered after the will of God; and tarricth but for an occasion, and whensoever an occasion is giuen, hee worketh naturally the will of God.

2 As the vnbelieuers declare their vnbeliefe by the working of the euill spirit in them outwardly, the fruites of the flesh: Euen so the believers declare their Faith, by the working in them outwardly the fruites of the spirit.

3 Like

3 Like as when we heare a Musition play sweetely, or a painter, picture curiously, we do not inquire what countrymen they are, or whether they bee borne of noble parentage or no; but diligently hearken to the Musicke, and marke and view well the picture: So a Faithfull and carefull hearer of the word, must not so much regard the state and condition of the Preacher, as diligently to marke the good things that he teacheth, and so to practise them in his life and behaiour.

*Fall of man through his owne pride.*

AS we see a child, who whilst he runneth vp and down to shew his new cloathes, hee stumbleth euen vpon his cloathes, and catcheth a Fall, and seeing himselfe downe, and his cloathes soyled and arayed in the dust, he cryeth lowder at his Fall, then hee crowed before at his new Coate: So God hath put many excellent graces vpon thee, thou crowest at the sight of them, as *Nebuchad. nezzar* did at the sight of his Pallace; and like a foole thou art in admiration of thy selfe, till thou stumblest euen vpon thine owne giftes; and when thou art downe, thou, which before didst crow like a foole, doest then crie like a child; especially because thou seest thy excellent graces, euen thy coate of diuers colours, stayned, and soyled with thy Fall. *Psa. 75. 6, 7.*

*The Famine of the soule.*

Like as when God sendeth a Famine, that wee hardly find wherewithall to sustaine our liues, then our condition is miserable: Euen so much more dangerous and greater is the Famine of the soule, when God taketh away from any people, the sincere Preachers of his word. *Amo. 3. 11, 12.*

*Fear*

*Fear of God.*

1 **A**S *Ioseph* did dreame, that the Sunne and Moone did bowe vnto him: So must the whole world Feare and stand in awe of Gods maiestie. *Gen. 37. 9.*

2 As *Iacob* told his vnckle *Laban*, that except the Feare of *Isaac* had beene with him, meaning the Feare of God, who was *Isaacs* Feare, he would haue sent him away emptie: Euen so it is with vs all, except Gods Feare remaine and continue with vs, though the Lord hath deserued neuer so much at our hands, yet we like vnthankfull *Labans*, would send him emptie away, and robbe him of the praise of all his blessings and graces bestowed vpon vs. *Gen. 31. 42. Pro. 1. 7 & 14. 27. Exod. 20. 20. Gen. 42. 18.*

*Gods Face is fearefull to the wicked.*

**A**S the Face of an earthly Iudge, (which can but kill the body) is most fearefull and terrible vnto that partie which is brought before him for his wicked fact: Euen so the Face and sentence of the eternall and heauenly Iudge of Iudges, will bee most terrible against the wicked, who after he hath killed, can cast both body and soule into hell fire; and from whose countenance, flyeth away both the heauens and the earth. *Math. 10. 28. Reue. 20. 11.*

*Friends vnprofitable.*

**A**S the stumpe of a tooth is vnprofitable to cate withal: So they in whom there is no faith nor credite to be reposed, are Friends vnfit and vnprofitable for a man in the day of trouble. *Prou. 25. 19.*

*A Friend forsaken.*

**A**S a vessell, how profitable so euer it hath beene to the owner, and how necessarie for his turne, yet when it is broken, it is throwne away and regarded no longer: Euen so such is the state of a man forsaken, of those, whose  
Friend

Friend he hath beene, so long as he was able to stand them instead. *Psal. 31. 12.*

*Such a Father, such a Sonne.*

**A**S Vipers broode destroyeth them that breed them: So generally the children of them that murdered the Prophets, and shewed crueltie to the saints of God, fulfill the measure of their fathers, and are vnmmercifully bent against all those that seeke their life and saluation. *Math. 3. 7 & 23. 33.*

*A dead Faith.*

**1** Like as he that falleth into a Riuer, if he neither moue hands, armes, nor legs, is quickly drowned, and sinketh downe dead to the bottom; but if he swim, escapeth aliue: So he that trusteth to a dead Faith, which because it hath no good effects, and bringeth forth no liuely fruites, as an holy loue to God & man, pietie, patience, pitie, mercie, compassion, and such like vertues, he must needes be drowned in vtter destruction, and sincke downe into the bottomlesse gulf and pit of hell: but he that moueth his hands & his feete, to do the deeds of a true & right Faith, which worketh by loue, and shall be a doer of the word, and not an hearer onely, he shall escape safe out of all dangers, and shall arriue at the happie haue of eternall happiness, and euerlasting life, through Christ Iesus. *Iam. 2. 14. &c. Gal. 5. 6. Iam. 1. 22.*

**2** Like as if a man say to one that is hungry, fill thy belly, and giueth him nothing, this shall not be true charitie: So likewise, if a man say he belecueth, & bringeth forth no workes of Faith, this shall not be true faith, but a certaine dead thing set out with the name of Faith, wherof no man hath to bragge, vnlesse he will openly incurre reprehension, seeing that the cause is vnderstood by the effects. *Iam. 2. 18.*



*Spiritual Fornication.*

AS they that forsake their husbands, and giue themselves ouer to straungers, doo so become common Whoores: Euen so such is the state of those which leaue God and the truth, which sometime they professed, and commit Idolatrie, and cleaue to superstitions. *Ezech. 23.*  
*1, 2, 3, 4, 5, 6, 7, 8.*

*Fasting, when needfull.*

1 AS men accused in times past with longe hanging beardes, with vncombred hayre, with blacke array, were wont humbly to abate themselves, to the end to procure the mercy of the Iudge. So likewise when we are accused for our sinnes before the iudgement of God, when either pestilence or famine, or war begin to range abroad, or if any calamitie otherwise seeme to hang ouer our countrie, then it behoueth vs both for his glorie, and for common edification, and also is profitable and healthfull for vs, that wee should in pitious array, humble our selues in Fasting and prayer, before his maiestie, and so craue to escape his seueritie. *1oel. 2. 25.*

2 As bridles are necessarie for wilde horses: So likewise is Fasting sometimes for a Christian, to tame the fleshe.

3 As some men naturally are continually out of measure, and inclined to one extremitie or other, which are both naught, and many there haue beene, which haue alwayes continued but too licentious: So also somethere haue beene so superstitious in Fasting and abstinence, that they haue made conscience to vse such things, as God hath left free, and at their libertie.

*Fained*

*Fained Friends.*

**E**VEN as a brooke in winter, is carried with great violence, and runneth with a mightie force, flowing ouer, with abundance of waters on euery side, when there is no want nor neede of waters; but in the heate of Summer is dried vp and emptie, when water is scant, and hard to be had, wherto thirstie passengers as they trauaile, running in hope of water to drinke, are vtterly deceiued: So, a fained and hollow hearted Friend, in the time of thy prosperitie, and rich estate, will promise thee many things, when thou hast neede of nothing: but if the winde shall turne, and blow the contrarie way, and thou shalt be turned and tossed with many sharpe brunts, and blustering blasts of troubles, aduersitie, penurie and pouertie, thy friends (as thou thought) will bee like a tree withered through want of sap, and like a ditch without water, dried and parched with the heate of the Sunne.

**2** As a shaddow doth follow that man which is lighted with the bright beames of the Sunne, but if the Sunne be hid, or couered with a cloud, the shadow vanisheth, & is cleane gone: So a fained and counterfained Friend, doth follow and plie that man, whome he perceiuet to bee rich, to be famous, honorable, & in the Princes fauour, at whose hands hee hopeth that something will be gotten: But if he shall fall into calamitie, bee despoyled of his riches, and shall tumble downe from the toppes of his honour, into the lowe vallie of disgrace, hee presently forsaketh him, and maketh no reckoning nor account of him.

*Prov. 17. 17.*

**3** As a Swallow whose companie may be had in Summer, but not in winter: So likewise Friends (as they go now a dayes) will swarme about thee, so long as thou art able and willing to feede their humors, and serue their turnes;

but that ended, they will leaue thee in the midst of a thousand surges and wants, of what troubles soeuer shall light vpon thee.

*Forgiuenesse of sinnes.*

1 **A**S the Serpent or the Toade, when they die, are not in so miserable a state as sinfull men, because there is the ende of their woe and miserie: So contrariwise, when men dieth out of the fauour of God, and without the benefit of Forgiuenesse of sinnes, there is the beginning of his woe and miserie.

2 Like as when *Benhadad* king of *Syria*, was discomfited, and ouercome by the king of *Israell*, by the counsell of his seruants, who told him that the kings of *Israell* were mercifull men, he sent them cloathed in sackcloath with ropes about their neckes to intreate for peace and fauour: Now when the King saw their submissio, he made couenant of peace with him: So likewise we by our sinnes, most iustly deserue hell, death, and condemnation, euery day, and therefore it standeth vs in hand, to come into the presence of God, & to humble our selues before him in sackcloth & ashes, crauing and intreating for nothing in the world so much, as for pardon of our sinnes, and that day by day, without ceasing, till the Lord giue his blessed answer to our consciences, that all our sinnes are put out of his remembrance. 1. *King.* 20. 32. *Psal.* 32. 1. *Esay.* 38. 17. & 44. 22. *Mich.* 7. 19.

3 Like as a man that for some misdemeanour hath beene cast into prison, and lyen there many yeares, winter and Summer in cold yrons, when he obtaines libertie, he will often bethinke himselfe of his old miserie, and take heede for euer, least hee fall into the same offence againe: So likewise he which hath seene his owne sinnes, and felt the smart of them, and withall by Gods goodnesse obtained

ned assurance touching the pardon and Forgiuenesse of them, will neuer willingly and wittingly commit the like sinnes any more, but in all things chaunge the course of his life.

*Faith must not wauer in prayer.*

**A**S the waue of the Sea is driuen sometimes into this coast, sometimes into that, according as the wind & the raging of the Sea is: So likewise a mā doubting, now thinketh this thing, shortly after his mind being chaunged, he thinketh an other thing, euen as he is driuen on with erroneous doctrine, and blind affections. Such a man prayeth in vaine, because hee is destitute of true Fayth. *Iam. 1. 6, 7.*

*Forgiuenesse of sinnes free, yet requireth thankfulness.*

**E**VEN as the King, his seruant owing him ten thousand Talants, yet when he fell downe and besought him, he forgauē him the whole debt freely, and of his meere liberalitie: So also God the Father dooth freely forgiue them all debts, that is sinnes, which flie vnto him for succour, with trust and confidence in Christ. *Math. 18. 23. & c. Luk. 7. 41, 42.*

**2** But euen as the king called againe vnto punishment, that seruant, being vnthankfull, and cruell toward his fellow seruants, and that which before he forgauē him when he humbly besought him, now hee requireth againe of him, being stubborne and cruell towards his fellowes: So God, after he hath receiued vs being sorrie for our sinne, into fauour, will haue vs imitate his example in liberalitie and goodnesse towards our neighbour. *Math. 18. 32, 33.*

*Faith without workes is vaine.*

**E**VEN as that speech is vaine, wherein it is said to the needie, warme your selues, and fill your bellies, when as helping hands are not also put to: So that Faith is vaine,

and deade, which is in the mouth, without the fruite of workes. *Iam. 2. 15, 16.*

2 As a Carkas wherein is no liuely spirit, deserueth not to be called a liuing creature : Euen so Faith that is dead, and without workes, deserueth not to bee called Faith. *Iam. 2. 17.*

3 Euen as the spirit which is inwardly in a liuing creature, quicke and lusty, doth bewray it selfe by moouing & feeling, and by the outward actions : So likewise a liuely Faith, doth shewe it selfe by good workes; otherwise it is like a tree without a roote, by which it is nourished, held vp, and adorned. *Iam. 2. 18, 26.*

4 As Almes and liberalitie to the poore, which is but in faire speeches, is cold and doth not helpe: So in like manner, the Faith which is but in words and outward profession of speech, although it be with neuer so great brags, is dead; so that wee must vnderstand, that a thing which is weake and dead in it selfe, can by no meanes haue power to giue life and to saue.

5 Like as if that liberalitie which is onely in words, be cold & dead, and doth not profit the poore, nor make him a liberall man which vseth it : Euen so that Faith which is onely in speech is dead, and therefore cannot saue or profit him which hath it. For if words onely could profite or cause it to bee Faith, then should words also profite the poore man or woman, which is destitute: But words onely can not make a faithfull man, nor onely words make a liberall man.

6 As a man is knowne to be dead, when hee doth not breath, cannot stir, see, heare, & such like; and contrariwise when he doth any of these, he is knowne to be aliue: Euen so is it with Faith, if it can or doo bring forth no good workes, then is it dead : on the contrarie part, the actions  
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and stirring thereof, doo shewe it to be alieue.

7 Euen as we see some painter so skilful, that he can cast such colours, in painting fire, that at the first blush, it might make a man iudge it to be fire indeed: But if a man hold his hand to it, to feele for some heate, and to make triall by the effects, a child will be able to iudge easily, that it is but a dead image, because the effectes are wanting: Euen so, there bee very many men, as cunning as any Painter, to make a shew of Faith, through great bragges and vaunts, that God is their God, and that they put all their whole trust in him; that they looke to be saued as well as the best; yea though but a few, yet they hope to be of the number of those.

8 As an vnfaithfull seruant, which doth his businesse deceitfully, and hypocritically, to his Lord and Maister, whose wages hee taketh, and in the meane time, fauoureth his enemy, and laboureth by all the meanes that hee may, to please him, and with his diligence to serue him: Euen so in like manner, hee which boasteth of Faith in Christ, and in the meane time liueth loosely and wickedly, hee dooth no otherwise, then to speake outwardly, those things with his mouth, from which, both the heart it selfe, and all the studies and actions of his whole life, doo disagree. *Ioh. 8. 40. 44.*

*For the loue of Christ wee must Forsake all.*

1 **A**s a faithfull wife hauing her husband in a straunge Countrey, who sending for her, dooth forthwith Forsake Father and Mother, Friend and acquaintance, goods and landes, not regarding either perill or pueritie, that maye happen vnto her, so that shee may be in the fellowshippe and companie of her husband, because shee loueth him, and hath her sure confidence  
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and trust in him, and is sure that she shall participate with him, whatsoeuer he hath: Euen so wee that are faithfull Christians, ought (vnlesse we would be reputed vnnatural braunches, vnkind louers, and insolent persons) to abandon and Forsake for the loue of Christ, who hath married vs vnto himselfe with the Ring of Faith) all worldly and fleshly pleasures, what and how many so euer they be, yea and our liues too. *Mat. 10. 37. Luk. 14. 26.*

2 As a weake woman will not refuse to forsake all, and to follow her louing husband, who is nothing else, but earth, ashes, flesh, bloud and corruption, hauing yet no certaintie of his life, nor no full assurance of his person nor presence: Euen so, much more wee ought to Forsake all, when our heavenly husband Iesus Christ for our saluation and commoditie, and because hee would make vs like vnto himselfe, doth call vs out of our owne countrie, and to follow him, which is the author of life, the preseruer from perils, the giuer of all good giftes, and the most faithfull loue of our soules.

3 Like as a husband that hath diuers mansion places, the which also by the common right of marriage, belong vnto his wife, who causeth her to dwel in what house it pleaseth him, and when he list, he causeth her to remoue and to chaunge habitation as he thinketh best, which shee willingly is contented with, beeing a dutifull wife, and delighting in the companie of her husband: So likewise Iesus Christ, who is the Lord of the vniuersall world, who also hath married vs to him by Faith, will haue this prerogatiue ouer vs, namely to place vs in which of his houses it pleaseth him best: So that it is our part for his loue to Forsake all, and to obey him, and willingly to dwell in what place he will haue vs, and there to remaine in lea-  
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ding a Christian life, till such time as he shall call vs thence vnto some other place.

*Superfluitie in Feastes and banquets.*

1 Like as if a Horse by eating too many Oates, should grow heauie, dull, and slacke to goe or draw, the owner would beware of giuing him too much, least hee should both loose his prouender, and weaken his horse: Euen so in meate and drinke, and long sittings at Feasts, if the plentie make vs heauie and slowe in our vocations, namely in the seruice of God, we haue iust cause to cut it off, and so to take away the abuse, which is especially hurtfull, and to be condemned. *1. Cor. 10. 31.*

2 As men vse to put water into their wine for feare of drunkennesse, and to put salt in their meate to season it: Euen so must our speeches and talke sauour of sobrietie & Christian reformation, at Feasts and other meetings. *Iob. 1. 4. 5. Math. 12. 36.*

*Fauourers and furtherers of wicked actions and sinne.*

EVEN as when some huge and great Fish, is drawne out of a ryuer, in a net, many small ones, which are about him, are taken and drawne out with him: Right so it is the Lords manner, not onely to tangle and to trap, within the infringible net of his indignation & heauie iudgements, the first Authors, and chiefe bruers and brochers of Idolatrie, treason, treacherie, or any kind of euill whatsoever: But all those also will hee censure, with the same weight and measure of punishment, which haue any pleasure in those forbidden euils, and are so farre from beeing offended and griued at the same, that they wish in their hearts, good successe, & continuance vnto the. *Eze. 29. 4, 5.*

*A fellow-like Feeling.*

Like as there is no one part in our carnall body, that is hurt, but that all the rest of the members Feele smart

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by the same: Euen so ought wee to haue compassion one vpon an other, when hee is in trouble, and suffereth any sorrow, and our neighbours businesse ought no lesse to be ours, then our owne. *Rom. 12. 10. 15, 16.*

*Free-will lost in Adam.*

1 **A**S he which killeth himselfe, doth it whilst he is aliuē, but being dead, cannot reuiue himselfe againe: So we had Free-will to doo good, before we lost it in *Adam*, but hauing lost it, we cannot recouer it.

2 As a man that is in close prison must needes thereabide, and cannot possibly get forth and walke where hee will; Yet can he moue himselfe freely, and walke within the prison: So likewise, though mans will be chained naturally by the bonds of sinne, and therefore cannot but sinne; and thereupon sinneth necessarily, yet doth it also sinne Freely.

3 As that prisoner that is not onely sicke and weake but euen starke dead: Which cannot stirre though the keeper vntie his boltes and chaines, nor heare though hee found a trumpet in his eare: and if the said keeper would haue him to moue and stir, he must giue him not only his hand to helpe him, but euen soule and life also: Euen so such a one is euery man by nature, not onely chained and fettered in his sinnes, but starke dead therein, as one that lyeth rotting in the graue, not hauing any abilitie or power to moue or stir: and therefore he cannot so much as desire or doo any thing that is truely good of himselfe, but God must first come and put a newe soule into him, euen the spirit of grace, to quicken & reuiue him, and then being thus reuiued, the will beginneth to will good things, at the very same time, when God by his spirit first infuseth grace. *Iere. 10. 25.*

4 As a Ship when the Sterne is broken, is driuen hither  
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and thither where the tempest will: Euen so by the diuell, we are driuen from one sinne to an other, neither hither to can doo any thing, but euen as the diuell will; and except God doth deliuer vs with his strong hand of his mercie, we shal remaine in the bonds and chaines of sinne vnto death. *Gene. 6.5. & 8.21. & 20.6. Prou. 16.1.9. & 20.24. & 21.1.*

5 Like as if a man should fall into a myrie deepe, and stonie place, and so should both be drowned, bee arrayed with myre, and also be hurt: So wee by originall sinne, are drowned in the darknesse of ignorance: wee are so defiled with lusts & concupiscence, and wee are wounded as touching the powers and faculties of the mind. *Iere. 31.18. Ezech. 36.26,27. Ioh. 6.44,45. Rom. 9.10.*

6 As the vnderstanding doth see nothing of it selfe, but that which is carnall: Euen so the will of man, doth hate and abhorre of it selfe, all things which are good, and loveth that which is euill, carnall, and nothing durable. *1.Cor. 2.14.*

7 Like as when a man taketh a knife and cutteth bread with it, the knife also doth cut, but not without the hand of him which holdeth the knife, for the knife is not Free of it selfe, either to cut or not to cut: yet for all that, when a man doth cut any thing with a knife, hee saith, this knife cutteth well or ill, although of it selfe it dooth cut nothing at all, but by the power and force of the cutter: So we likewise can do nothing of our selues that is good and right, except the spirit of God worketh it in vs: So that all godly Christians, wil confesse and say, we haue laboured, we haue preached, we haue praied, &c. knowing yet them selues to be nothing else but the instruments of the Lord which worketh. *Prou. 16.1.9. & 21.1. Iere. 10.25. & 13.23. & 24.7. Ezech. 36.26.*



Godlinesse the beginning and foundation  
of righteousness.



Like as before the comming of our Saviour Chist in the fleshe, when sacrifices were vsed, as God had then commaunded, it was appointed, that the same sacrifices should bee seasoned with salte, or else the Lord would not allow of them: So likewise, vnlesse we be seasoned with the the salt of true Godlinesse, we and all our doings, shall be vnsauerie to the taste of the Lord; yea whatsoeuer wee doo, this being wanting, though it seeme neuer so glorious before men, yet shall it be loathsome in his sight, as a thing defiled, and as a counterfeit righteousness. *Leuit. 2. 13. Mar. 9. 49, 50.*

2 As the buyer, while hee is in buying, disprayseth the thing which hee buyeth, and saith it is naught, it is not worth the price which yee aske, but when he hath bought it, so soone as he is gone, he boasteth of his peniworthes, and saith it is better then his money: Euen so Godlinesse, before a man haue it, he saith it is not woorth his labour, and thinks euery houre too much that he spendeth about it, but when he hath found it, he would not loose it againe for all the world: because it maketh him contented with that he hath. *Prou. 20. 14. 1. Tim. 6. 6.*

3 As a Syence or impe that is grafted into a tree, doth in such wise drawe away the sap and force thereof, that it bringeth forth fruite according to his owne kind, and not after the kind of the tree whereinto it is grafted: But with Iesus Christ it is contrarie, for they that are grafted in him, doo in deede gather strength from him; yet so, that

that they alter their nature, and bring forth fruit, not after the kind of *Adams* children, but of *Iesus Christ*, into whom they are grafted. *Ioh. 15. 5.*

*Good mens estate amongst the wicked.*

**A**s the good corne may not grow nor encrease, vnlesse the vnprofitable weedes be weeded away: So except vicious men, and vagabounds were punished, good men might not prosper, nor liue in peace.

*Grace.*

**1** As where *Sothernwood*, *Lyfimachus*, *Poley*, *Calamint*, *Dittam*, *Nigella*, *Pencidannum*, are laide or growe, there venomous beastes flie away: So where the Grace of God is, Sathan and euill motions depart. *Math. 12.*

**2** As we see the leaues fall from the trees in a boystrous wind: So the Graces of God, shall decay and drop away in the wicked, one after an other, as though they were in a consumption. *Luk. 8. 13.*

**3** As those that were out of the Arke, though they had witte, glorie, riches and learning, were drowned in the flood: So likewise no wit, nor learning, nor riches without Grace, can saue a man from perdition. *Gene. 7. 21.*

**4** As that which is not in the vessell, is not of the vessell, nor commeth thereof, yet it is drawne out of the vessell: So Grace is not of the Sacraments, nor commeth of them, but springeth of the eternal fountaine, of the which fountaine, the soule seeketh in the Sacraments.

**5** As a man doth runne to the vessell, when he seeketh the lycoure: So must hee which seeketh the lycoure of Grace, and hath it not, runne to the Sacraments.

**6** As when the West wind bloweth with her pleasant blastes, the foulennesse and sadnesse of winter is put away, and the whole face of nature, waxeth new and young againe; as the trees are beautified with boughes, and the

greene grasse is distinguished, with the sight of diuers flowers; and the Sunne it selfe, and the shewe of heauen, dooth delight the eyes with a pleasaunt aspect: Euen so soone as the Grace of the holy Ghost doth blow vpon the mind of man, foorthwith doth the deformitie and foulenesse of the former life passe away. And in the steede of vices, the whole life shineth with vertues of comelinesse. So that man may be counted to be borne againe, & luckily to waxe yong.

7 As fire is kindled and stirred vp by often blowing and putting too of wood: So the Grace of God must daily be stirred vp by the vse of the word, Sacraments, and prayer, and by meditating, struiuing, asking, seeking, and knocking. *Math. 25. 26. 2. Timo. 1. 6. Gene. 17. 1. Psal. 119. 57.*

8 Euen as they are liker to retaine and recouer their health, who are carefull in vsing a competent diet of meate and medicine, then they who doo carelesly distemper themselues in sicknesse, and in health, nor regarding what things are wholesome or hurtfull for them: So likewise those Christians, who are carefull and painefull in seeking & seruing God, are farre liker to attaine to Grace, then they who are otherwise.

9 As it was the peoples dutie to come to the visible Arke, and there to waite and looke for the Grace of God: So no man may hope for the Grace of God, except hee come to Christ visible man, and eate his visible flesh, and doo incorporate the same into himselfe by faith.

10 Like as a spring locke, which of it selfe can shut, but cannot vnlocke without a key: Euen so wee of our selues, may runne into sinne and wickednesse, but wee cannot returne and come out of the same, without the keye of Gods Grace.

*Government of the common-wealth.*

1 **A** She must not take the Lute in hand, which is vtterly ignorant in singing and playing: So ought none to take the Government of the common wealth in hand, vnlesse he were endued with wisdom and knowledge.

2 As the virgines of *Vesta*, had one time appointed vnto them wherein they should learne, an other, wherein they should exercise, and the third, wherein they should teach: So the like ought they to doo, that take any Government of the common-wealth in hand.

*God doth vs not all the good he will doo, at a clappe, fearing least we would vtterly abandon and loose it.*

**A** Sa Father of an household well aduised, who at the first dash dooth not much aduaunce his seruants, but doth for them by little and little, the better alwayes to put them in comfort and hope to receiue aduantage at last, to the end that by this meane, they may be holden in seruice, and not depart from his house: Euen so God, during the time that wee are in this world, giueth vs more hope, then he doth benefites (and yet it is plaine, that the graces that hee bestoweth vpon vs are infinite) for feare least that if he should make vs great and rich at once, and should giue vs out of hand, all the good that he keepeth in store for vs, it would make vs to abandon his seruice, as we see sometimes it happened to the Iewes by this occasion. *Iere. 22. 21.*

*Good turnes or benefites vnexpected.*

**A** S the Fig tree blossometh not, hauing yet fruite most sweete: So some men doo Good turnes and benefits, though they promise none.

*A Gainfull*

*A Gainefull man, but sumptuous.*

**A**S a fruitefull fielde which requireth great labour and charges, yet doth yeelde much profite to the owner, but none for it selfe: So a Gainefull man and thrifitie, but yet sumptuous, can leaue no store of wealth behinde him for his heire. Such one, may be said to bee pennie-wife, but pound-foolish.

*Good-will.*

**A**S a floud diuided into sundry litle brookes or streames, runneth both weake and finall: So Good-will, stretched towarde many, must at the length, bee feeble and faint.

*God is not the cause of sinne.*

**L**Ike as it happeneth sometimes, that the selfesame Wine being powred into a corrupt vessell, is lost and made palde, and looseth his verdure, which Wine, as it is brought by the husbandman, and put into the vessell, is both sweete and good. Neither is it hard to vnderstand, how one and the selfesame act, may as touching one, bee vicious: and in respect of an other, iust. For as when a murtherer and a hangman doo kill a man, the act as touching the matter or subiect, is all one, namely the death of a man; and yet the murtherer dooth it most vniustly, and the hangman by law and iustice: Euen so God is not the cause of sinne, for if we will speake properly, and that it may the more manifestly appeare, we must marke, that one selfe acte, as it is deriued and commeth from God, it is both good, iust, and holy. For punishment is by God imposed and laide vpon wicked men; and to punish sinnes, no man is ignorant, but that it pertaineth to Iustice. Wherefore God in withdrawing his grace from the vngodly, and ministring some occasions which might moue to good things, if they happened to right and

minds,



minds, and which hee knoweth the wicked will turne to euill, may after a sort, (though not properly) be said to be the cause of sinne. And vndoubtedly, that act, in that it passeth from vs, is sinne, but not as it commeth from God: For in that it commeth from God, it is most perfect Iustice.

*God is not the author of euill.*

**L**Ike as if a man cut with an euill or dull knife, he is the cause of cutting, but not of euill cutting or hackling of the knife, but the badnesse of the knife is the cause thereof. Or if a man strike of an Instrument that is out of tune, he is the cause that the strings sound, but that they sounde iarringly and out of tune, that is in themselues, and the man that striketh them, is not to be blamed for it: Euen so it is no good argument, neither followeth it, that because all things are done and come to passe by God his determinate will and providence, that therefore he should be the author of euill. For seeing one may be the author and cause of an action, and yet not of the euill in the action, it doth not therefore follow, that if God be the cause of the action, that by and by the euill in the thing must also proceede of him. Nay contrarily, this Doctrine is a sealed truth: That no euill commeth of God in any worke; but though in euery thing that is done, the Lord bee some worker, yet as he doth it, it is euer good. As by these places of Scripture may plainly appeare. *Dent. 32. 4. Iob. 3. 25. & 34. 10, 11, 12. 17. Psa. 5. 4. Iere. 10. 10. & 12. 1. Dan. 4. 34. Lam. 1. 13, 14. Rom. 9. 14. 1. Iob. 1. 6.*

2 As a man that rides vpon a lame Horse, and stirres him, the rider is the cause of the motion, but the Horse himselfe of the halting motion: So God is the author of euery action, but not of the euill of the action.

3 As the wheelles of a clocke, whereof some runne forward

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ward, and some backward, but all to make the clock strike: Euen so God and the diuell workes both to one ende, though God haue one good purpose, and the diuel & his ministers haue an euill purpose: Yet there is no euill in God. *Esay. 45. 7. Amo. 3. 6.*

*God is not the author of sinne.*

1 **A**S he that maketh tooles and Instruments of yron, or other mettle, maketh not rustinesse and canker, neither is to be blamed, if those things which he hath made, by reason of too much moysture, dust, or other corruption, shall afterward gather canker or rustinesse: Euen so, that heauenly workeman, our God, did not bring in sinne and iniquitie, neither can he iustly be blamed, if his creatures doo staine and blemish themselves with the foulenesse of sinne and wickednesse; for hee made them good. *Gene. 1. 10. 12.*

2 As the earth affoording sap, as wel to the euil trees, as to the good, cannot bee found fault withall, because the euill tree bringeth forth euill fruites: So much lesse can God be called either the author, or cause of our sinnes, although by his prouidence, he moueth all things, yea euen the vngodly. *Act. 17. 28. Psal. 5. 6. Pro. 6. 16.*

3 Like as that which is no fault in the maister of the house, is a great fault many times in any of his seruants, because it is the breaking of their maisters commaundement: Euen so doubtlesse, the selfesame worke is sinne in the seruants and creatures of God, which to God is no sinne, but an ordinarie worke, appointed for some special purpose, either for the manifestation of his power, as was the hardning of *Pharao*, or for the declaration of his mercie; as was the fall of *Dauid*, of *Peter*, of *Mary Magdalen*, and all other repentant sinners.

4 As the Sunne sending forth his beames and heat,

to the carrion, and so engendreth in some corruption, draweth to it selfe, neither corruption, neither yet any filthinesse: neither yet dooth the Sunne by his puritie and brightnesse, so purge the carrion, but that it remaineth stinking and corrupt: So doth God so worke by the wicked, that the iustice which is in him, doth not iustifie the, neither yet is hee defiled by their wickednesse and corruption.

*Godly men, wants nothing good for them.*

**A**S a naturall Sonne, may assuredly trust, that his Father will doo for him all things that may bee for his setting foorth, and preferment: Euen so we may vndoubtedly assure our selues, that hauing Almighty God to our Father, we shal lacke nothing, neither in this world, nor in the world to come, which may be profitable and expedient for vs, towards the enioying of the euerlasting inheritance, which our heavenly Father hath prepared for vs.

*God alone sufficient to his people.*

**A**S the Sunne hath no neede to be holpen of the companie of any other lights, to giue light to the world, and as one soule is enough to keepe life and to gouerne the body: Euen so is one God alone, sufficient to his people, yea to all the world, for all things abundantly, without the helpe of any other.

*God tempteth no man to sinne.*

**L**Ike as if a man haue a seruant, which is a theefe, & yet neuerthelesse he wold be esteemed for an honest man; and to trie and proue him, his maister leaueth his purse full of money before him: If his seruant take & steale it away, is he a theefe, and doth he not declare himselfe to be such a one? Yes vndoubtedly. And now who made him a theefe? The maister, or the mony, which was left, where he

might come by it: Surely neither of both, for the money is the good creature of God. And when the maister put it before his seruant, he did not compell him to take it, and to steale it. If this seruant had beene an honest man, hee would not haue touched it; or if he had taken it, he would haue brought it vnto his maister, and would not haue kept it: But seeing that the seruant was then already a theefe, and had his hart giuen to theft, when hee had the occasion to put in execution the wicked affection of his heart, he did it. And whereas he did it no sooner, that was because that he had not the occasion and meanes. For if occasion had beene sooner offered to him, and if hee had found whereto to reach out his hand, he would not haue kept it in; and when hee beganne to put foorth his hand, he hath not onely then begun to be a theefe, but hee hath onely begunne to declare himselfe what he was. As wee haue the example in *Judas*, who was a theefe a long time, but he neuer shewed it, vntill he had opportunitie: Even so, although that God hath giuen the occasion to man, for to proue & trie him, and for to make him to make knowne that which is in his heart: It followeth not therefore that God hath done the sinne, nor yet is the author of it, and that we must impute the fault to him, and not to him which hath committed it. *Iohn. 12. 6. Gene. 50. 20. Iob. 1. 11.*

*One God, and three persons.*

**A**S there is in man, the soule, the spirit, and the body, three distinct substances; which neuerthelesse doo make but one man, and not three: In the soule there is the mind, the vnderstanding, and the will: but these doo not make three soules, but one. In the Sunne there is the very substance of it, the heate, and the light; and yet these, there be not thereby made three Sunnes, but one: If the light and shining be taken from the Sunne, we should then see

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the body of it no more: And if the heate or warmth be taken from the Sunne, we should then not feele whether there were any Sunne in the skie or no: Euen so, if the word and spirit be taken from God, we should then come by no knowledge of him at all. Therefore, whereas the Son and the holy Ghost, are ioyned vnto the Father, it doth further nothing to the making of many Gods; but to the manifesting of one true God, in nature and essence; and three in personnes and properties, which was to bee spread throughout the world, by the preaching of the Gospell.

2 Like as the Sunne in the firmament hath three distinct and sundrie things, of the which euery one differeth from an other; as the Globe, the light and the heate: And although euery one of these keepe seuerally their properties, yet it is but one Sunne, and is not diuided into three Sunnes: So in the Deitie, the vnitie of essence is not taken away by the distinction of persons, and yet for all that, is there no confounding of persons; nor chaunging of one into an other. For as there is but one Sunne in, & through the whole world; no more is there but one God. And as the Sunne sheweth himselfe by his beames: Euen so God as Father, doth shew himselfe by his Sonne Iesus Christ, which is his word, and eternall wisdom: And as the Sunne by his heate, dooth make vs feele his force: Euen so God maketh vs feele his vertue by his holy spirit, which is his infinite power. *Deut. 6. 4. & 32. 39. Esay. 43. 10, 11, & 44. 6. & 45. 5. 18. 22. 1. Cor. 8. 6.*

3 As reason, will, and memorie, are not three, but one and the same soule: So the Father, the Sonne, and the holy Ghost, are three distinct in propertie, and one God.



*The holy Ghost compared to fire and water.*

1 **A**S the fire is pure and cleane, and can suffer no uncleannesse: So the holy Ghost dooth purge, cleanse, and lighten the consciences of Christians, setting them on fire, with the loue of God. *Math. 3. 11. Luk. 3. 16.*

2 As fire is an Element exceeding pure and cleane, and so necessarie for mans life, that we may in no wise want or forgo it: So also the water is very needfull for vs, being a very cleare, pure, and cleane nature, and very meete for to represent and signifie, the nature, office, and properties of the holy Ghost. Or as the water doth renew and comfort the earth, maketh it fertile, causing it to bring forth fruite, and also dooth wash away the filthinesse of the body: So the holy Ghost, dooth wash, purifie, refresh, and water the harts and consciences of the faithfull; mouing, stirring, perswading, ruling, lightning, and finally, comforting them, and making them to bring forth pleasaunt fruites, acceptable to God. *Esay. 55. 1. & 44. 3. Ezech. 36. 25. Iohn. 3. 5. & 7. 37.*

3 Like as water dooth put out fire, and quench thirst: So the holy Ghost doth quench the fire of the euill concupiscences of the flesh; and doth also quench the thirst of the poore troubled soules, satisfying them for euermore: Yea hee doth assuage, ease and comfort the griefes, and mourning of the godly, which commonly are in this world most afflicted, and whose sorrowes do passe all humane consolation, whereof he hath the proper name *Paraclet*, or the *Comforter*. *Ioh. 4. 13, 14. & 16. 7.*

4 Like as in this life, it cometh to passe in the Elect and chosen, as wee see it by experience in bladders, the which if they bee emptie, and throwne into the water, soorthwith they sinke: But if they bee blowne and filled with wind, they fleete and swimme aboue like a bubble,  
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and sinke not vnder the water : Euen so mens minds being as yet voide and destitute of the spirite of God, are drowned in their inordinate desires, sensualitie, pleasures, and other sundrie passions and worldly affections : But when they are replenished, and filled with the holy Ghost, they triumph ouer sinne, and are of it neuer overcome: So that by his meanes, wee haue abilitie to will those things that are right, and to do those things that are good.

5 As it is the nature of fire to warme the body that is benumbed and frozen with colde : So when a man is benumbed and frozen in sinne, yea when hee is euen starke dead in sinne, it is the propertie of the holy Ghost, to warme and quicken his heart, and to reuiue him. *Mat. 3.11. Ioh. 3.5.*

6 As it is the propertie of Water to clense and purifie the filth of the bodie : Euen so the holy Ghost, dooth spiritually wash away our sinnes, which are the filth of our nature.

7 As Oyle doth strengthen the members, and make them more nimble, and doth also restore and heale them being broken : So much more doth the holy Ghost make vs chearefull and quicke, readily and constantly to performe the duties of our calling.

7 As fire altereth things, sometimes by burning out, sometimes by inflaming: So the holy Ghost altereth man by regenerating, burneth out, by mortifying the old man; inflameth, by quickening and raising vp the new man.

*Great men full of cares.*

AS the toppes of trees placed on great mountaines, are mooued with the least blast of wind that bloweth: Euen so those men, which are set in high places of honour and

and dignitie, are troubled with the report of euery messenger, though neuer so base; whereas men of low degree and calling, for the most part liue quietly at ease, without any molestation.

*Grace wrought by degrees.*

**A**S a man looking stedfastly on a Diall, cannot perceiue the shadow mooued at all, yet viewing it a while, hee shall perceiue that it hath mooued: So in hearing of the word, but especially in the receiuing of the Lords supper, a man shall iudge euen his own faith, and other graces of God, to be little or nothing increased; neither can he perceiue the motion of Gods spirit in him at that present, yet by the fruites and effects thereof, hee shall after perceiue that Gods spirite hath by little and little wrought greater faith, and other graces in him.

*A Godly life.*

**A**S it cannot by any meanes come to passe, that hee which enjoyeth the beames of the Sunne, should be in darknesse: Euen so it is impossible, that he which hath his conuersation with God, should not be immortall.

*Holy Ghost worketh, where and in whom he will.*

**L**Ike as the wind bloweth in what quarter of heaven it listeth, and where it beginneth blowing, & where it endeth no man can tell, neither can any man deuise meanes to stop the course of it: Euen so with like libertie, and with the like open apparance, worketh the holy spirit of God, where and in whom hee will, and no power nor abilitie of man, is able to resist and withstand it. *Iohn. 3. 8.*

**2** As of drie Wheate, one lumpe cannot bee made without moysture, nor one loafe: So neither could wee that are many, become one in Christ Iesus, without water, which is from heauen, that is, without the holy Ghost.

*God will not to be mocked.*

**A** S a man having a seruant that is an idle fellow, who forefloweth his businesse, mindeth other matters, and goeth to his worke lasily, and like a Beare to the stake, would not bee pleased with his seruice, but rather would shift his hands of him, and send him packing: Euen so the Lord our God, cannot abide that wee should worshippe him with our bodies, when our soules are farre from him; that we should honour him with our tongues, when our hearts wander from him: Or that we should serue him in part, some peece of the Sabbath, and to serue sinne and Sathan the rest, for he will not be mocked, hee is euer ialous of his owne glorie. *Gal. 5. 7.*

*God a spirit, which cannot be represented by*

*any bodily shape.*

**L**ike as a bodyly Image, which representeth vnto vs the face of man, ought liuely to set before vs all his lineaments and proportions, that by the counterfaiting or engraving, we might conceiue whatsoeuer might bee seene in him, which the same representeth: Euen so the image of God, must through the same likenesse, set before our senses, a certain vnderstanding of the knowledge of God: For this we are sure of, that nothing may beare the image of God, but that which is a spirit, because in very deed, God is a spirit, and therefore this image of God in man, can haue no abiding place, but in the soule. *Gen. 1. 26, 27. & 2. 7. & 3. 1. Col. 3. 10. Eph. 4. 24.*

*All Good things come from heauen.*

**A**s the raine and dew falling from aboue, watering the ground, makes it fruitfull: So likewise the grace of the holy Ghost, comming from God the father, stirre vp our minds to all goodnesse. *1. Cor. 4. 7. 1. Iam. 1. 17.*

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*Gentlenesse*

*Gentlenesse rather to be used then rigorousnesse.*

**A**S some disease, which by no force can bee expelled, oftentimes is with the iuyce of hearbes asswaged: So some men you shall sooner ouercome, and winne by clemencie and Gentlenesse, then by rigorousnesse and extremitie.

*The Gospell to bee mingled with the law in preaching.*

**1** **A**S the strong purgine blacke *Hedebore*, giuen vncorreded with other things to allay the power of it, hurteth more, then profiteth: So the terrible iudgement of the word, when it is preached without some comforts intermingled, will doo more harme then good.

**2** As bitter Wormewood, and sweete Honie mingled together, are very profitable to take away the dimnesse of the bodily sight, and to make a man see worldly things clearly: So the bitter threatnings of the law, and sweete promises of the Gospell, laide together, are most fit to take away the dimnesse of spiritual eyes, and to make them see clearly heauenly things: So outward aduersitie, & prosperitie, mingled together.

**3** As Pepper-woort once sowne continueth, and can hardly be destroyed: So the word once receiued continueth, and can hardly be banished.

*Gospell.*

**1** **A**S the law, because it is the ministerie of death, it fidly serueth for the taming and maistering of the rebellious flesh: Euen so the Gospell, containing the bountifull promises of God in Christ, is as Oyle to powre into our wounds, and as the water of life, to quench our thirstie soules: And it fidly serueth for the strengthening of the spirite.

**2** As the Diamond, which beeing moystned in the warme bloud of a Goate, may bee brused, though otherwise

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wise it cannot bee hurt with any fire, be it neuer so hotte, nor broken with any violence, bee it neuer so strong: Or as the Horse which erst while was outragiously fierce, is by gentle handling, meekened and made handsome for the Saddle: Or as the Dogge, in like manner, whose nature is churlish and vntoward, which is agreeable to his name, is yet by gentleness brought to doo that, that is not incident to his nature: Euen so some men, whose harts cannot be mollified and softned by the terrours & iudgements of the law: are yet reclaimed, wonne, and made to relent, by the milde and gentle perswasions and promises of the Gospell.

3 As the Doue found no footing at the first sending: Euen so the Gospell of Christ, doth not alwaies find entertainment. *Gene. 3. 8. Math. 10. 14. 10. 3. 19. Act. 13. 51.*

4 As the seede sowne in the fiede, as wheate, bringeth forth graine and corne, according to his nature and kind: So the Gospell preached, bringeth forth out of a godly heart, that which both in it selfe, it teacheth, & that which it deliuereth: to wit, faith in Christ, amendement of life, the knowledge of God, loue towardes God and our neighbour, and such other fruites as are sowne and preached.

5 As the lightning that breaketh out of the clouds, shineth ouer all: Euen so doth the Gospell of Christ.

6 As men light not a candle to couer or whelme it vnder a bushell, but on a Candlesticke, to light all that are in the house: Euen so the light of Christes Gospell may not bee hid, nor made a seuerall thing, as though it pertained to some certaine holy personnes onely; nay, it is the light of the whole worlde, and pertaineth to all men, and therefore ought not to bee kept from any. *Math. 5. 14.*

7 Like as the Frogges of *Egypt*, rayfed out of the dust,

by the diuelish art of the Magicians, cried out against Gods veritie, calling againe by *Moses* and *Aaron*, the people of God, to the true libertie and worshipping of God: Right so doo the Popes Legates and Papistes, molest with their talke and speech, the preaching of the Gospell, the free deliuerance, the Christian libertie, and true seruice of God. *Exod. 8. 7.*

8 Euen as a murderer guiltie of death, contemning the fauour, which he heareth to be offered vnto him, of a most mercifull King, calleth and procureth to himselfe the more grieuous punishment: So in like case, if any hearing the Gospell of grace, imbraceth not the same, is to himselfe the authour of heauier punishment, and condemnation.

*Godly men.*

1 Like as in the strait Seas, the water ebs and flowes: Euen so is it in the Godly, as long as they liue in this world, according to their owne feeling, there is an accessse and recessse, a comming and going of the spirite. *Psal. 139. 5, 8. & 77. 2, 3, 7, 8.*

2 As the lights and starres of the firmament, doo giue light to all which are vnder heauen: So the vertues of Saints and Godly men, doo giue light to others to follow their example.

3 As the Palme tree is least at the bottome, and the higher it is, the greater and thicker the braunches are: but all other trees are contrarie: So the Godly are most conuerfant, and haue the best part, that is the soule in heauen, but the wicked are contrarie.

4 As a Panther hath fower claws and no more, on each foote behinde, but fise claws, and no lesse, on each foote before: So the Godly, though they be weake to the world-ward, yet they are strong to God-ward. *Mat. 11. 12.*

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5 Like as the filthie doo more and more wallow them selves in the myre, and array and defile themselves too vilely: So the Godly doo more and more applie themselves, dayly to cleannesse and holinesse of life. *Reue.*

11. 11. 6 As the Owle is howted and wondred at, among other birds: Euen so the Godly, are often made a gazing stocke, and a wonderment vnto the vngodly, because the course of Godlinesse is most straunge and foolish in their eyes. *Lam. 4. 3. 1. Cor. 4. 9.*

7 As all Birdes, though hating one an other, do wonder at the Owle: So likewise all the wicked, beeing enemies amongst themselves, doo set their seuerall powers against the Godly. *Psal. 22. Luk. 23. 12.* The reason is, because they hate nothing, neither any people so much, as the truth and the professors thereof. *Math. 5. 11. 12. & 12. 34.*

8 As Sheepe are simple, but yet bring profit to their owners, both when they are liuing, and when they are slaine: Euen so the Godly, are not onely harmelesse and innocent as Doues, and yet can discerne of true doctrine and false, but they are also very profitable, both in their life and death.

*The vse of Gods Gifts to men.*

A s a sheepe hath and beareth a fleece of Wooll, not for himselfe, but for the necessitie and benefite of men: Euen so the Gifts of God which he giueth vs, either spirituall or temporall, we are not to keepe them onely for our selves, but to supplie the necessities and wants of others. *Eccle. 11. 1, 2, 3.*

*Gods promises.*

L ike as if an earthly King should promise one a liuing, whilst he liued, it would be an occasion that he should

lessen his carefulnesse for earthly things : Euen so, how much more should Gods Promise, make vs carelesse for worldly things, which is King of all kings. *Hebr. 13.5,6,7. Iosua. 1.5. Psal. 112.6.*

2 Like as nutritiue & cordiall medicines, are not good for euery sicke person, especially when the bodie needeth rather a strong purgation, then a matter restorative : Oras incarnatiue medicines for the time allay the paine of the Patient, but after, the griefe becommeth more greuous : Euen so, the comfortable applying of Gods Promises, are not so profitable for euery one that is humbled, especially when their soules are rather to be cast downe, then as yet to be raised vp : so the sugred consolations, may for a time ouer-heale the conscience, & abate some present grief, but so, as afterwards the smart will be the sorer, and the griefe may grow the greater: wherof ensueth this effect, that comfort seemeth to cure for a while, but through want of wisdom, in the right discerning of the cause, we minister one medicine for an other; and so for want of skil, the latter fit griueth them sorer than the former.

*God the Authour of mens afflictions.*

1 **L**Ike as if a mā hauing receiued a greuous wound, should not care for the healing of it, should not hasten to the Surgion or Physition, nor should provide any remedie: but should sometime accuse his owne sloth and negligence, for that he did not auoid the arrow, sometime grinning, should byte the arrow it selfe; or finally, do some such like thing, when as he ought rather to applie some remedie to his wound, whereby it might be healed: Euen so, as often as we are in any afflictions, and in desperate cases, we must not looke vpon our selues, nor vpon our enemies, nor vpon the world, as though we might  
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from thence hope to haue ease of our paine and griefe : but let vs looke vp to God, who of his most notable & iust iudgement, sent and shot those arrowes at vs : Let vs cast our eyes vpon God, not to murmur against him, or to detract any thing from his perfect equitie, but rather humbly to craue his mercy, and to require a salue of him, who gaue vs the wound. *Psal. 32.4. Esay 1.5. & 9.13. Ier. 5.3. Iob. 1.21.*

*Gods graces.*

1 **A** S a man sayling in the maine sea, carrying his Jewels with him in the ship, if so be he make shipwracke, doth together with his ship, lose his Jewels : So likewise this sea is the world, our ship the conscience, the Jewels Gods Graces, thead abroad in our hearts : If so be therefore, that we once make shipwracke of a good conscience, we do vtterly indammage all the Graces of God in our hearts.

2 Like as skill or cunning in any Scyence or Trade, if it be exercised, is both continued and increased : Euen so Gods Graces in vs, if they bee stirred vp in vs, by continuall exercise, they are increased : but if they be neglected through carelesnesse, they doo vtterly decrease.

3 Euen as yron if it bee not vsed will rust : So the Graces of God in vs, if they be not put in practise, will rust, and decay vtterly. *Math. 25.24.*

4 Like as the graine of Mustard-seede, is small to see too at the beginning, but after it is cast into the ground, it encreaseth speedily, and spreades it selfe : Euen so, if a man haue but some little feeling of his wantes, some weake and fainte desire, some small obedience, hee must not let this sparke of Grace goe out : but these motions



motions of the spirit, must bee encreased by the vse of the hearing of the word preached, Sacraments and prayer, and they must dayly be stirred vp by meditating, endeavouring, struiuing, asking, seeking, and knocking. *Math. 23. 26. 2. Tim. 1. 6.*

*To Glorifie God.*

**L**Ike as the Apostle aduertiseth the Hebrues, where he saith: Brethren, exhorte one an other, while it is to day. *Hebr. 3. 13.* So also Christians ought to take occasion of Glorifying God, whilst it is offered vnto them: least as *Ioab* came to *Absolon*, when his barley fieldes was burned, so they resort vnto God when it is too late: Therefore the sooner they come vnto him, the better it will be for them. *2. Sam. 14. 30, 31.*

*God comforteth afflicted soules.*

**A**S God many times casteth downe and confoundeth all those, that vainely trust in things transitorie, bridle, and momentanie: Euen so on the other side, he doth raise vp, and recomfort such as be weake, pensiue, fainthearted, sorrowfull and mourning, and with spiritual instruction, doth cherish, furnish, & refresh their sicke soules and bruised consciences. *1. King. 14. 15. Esay. 42. 1. 13. Luk. 4. 18.*

*God comforteth his.*

**1** **A**S the Eagle cherisheth her young, and fluttereth ouer her Birds, and taketh them and carrieth them on her wings: Euen so doth God cherish and make of his people and Church. *Deut. 32. 11. Obed. 1. 4.*

**2** As naturall Fathers and Mothers are moued with pittie and compassion towards their Infants, when they are in any distresse: Euen so our heavenly Father, is moued with much greater compassion towards vs his children, when wee are in miserie, or suffer affliction. *Psal.*

*103. 13.*

1 As the Apple of a mans eye, is the tenderest thing about all his body, and therefore most duly and carefully preserved from any thing which may hurt it: Euen so God, doth protect, defend, and care for those that are his.  
*Deut. 32. 10.*

*God heareth our complaints.*

A S parents are ready to giue their children good things when they begge or craue them: Euen so much more God our Father, will not denie any thing to his children, when in a true faith they doo begge or craue it of him.  
*Math. 7. 9, 10, 11.*

*God.*

1 A S the Husbandman or Vine-dresser, cutteth off euerie braunch that bringeth not forth fruite, and letteth it wither, and maketh a fire of it: So God dooth cut off fruitelesse Christians, and throwe them into hell.  
*Iohn. 15. 1, 2, 3, 4, 5, 6.*

2 As the Vine-dresser doth purge the fruitfull braunches, that they may bring forth more fruite: So God by diuers meanes, doth purifie and cleanse his children, that they may be more fruitfull.

3 As they which trie a vessell, first put water into it, to see whether it will hold water, then they commit Wine vnto it: Euen so, first God giueth vs one grace, if wee vse that well, then he giueth an other, and after that an other.  
*Luk. 3. 18, Math. 25. 23.*

4 As the diuell is not dead in those which are his, but worketh still to their damnation: So is not God dead in them which be his, but worketh still to their saluation.

5 As from the Sunne which we doo behold, proceedeth to the world, both light, heate, and beames, whereby all things are quickned and nourished: So from God, who is an inuisible Sunne to his Church, there proceedeth

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both

both light, that is, a cleare knowledge of God; and heate, that is, the burning affections of hope, faith, and loue; and also the beames, which are the manifold consolations, wherewithal the soules of the faithful are quickned, nourished, and made merrie.

6 As a wise maister of a family, desiring to knowe the disposition of his seruants, hideth himselfe in a corner, or behinde a cloath, and there both beholdeth the vnrule-nesse and misdemeanour of some, and also perceiueth the vertues of others of them, the which they would neuer haue shewed in his presence: So God doth in a manner absent himselfe from the world, that both the faith of his seruants, and the outrage of sinne in the wicked ones, may be made manifest.

7 As a shaddow doth protect vs from the beames and heate of the Sunne: So God doth protect vs from daungers. *Psal. 91.1.*

8 As in high and defended Towers, wee are safe from the enemy: So God doth set vs in safetie. *Psal. 91.2.*

*The Good of our brethren must be regarded.*

1 **A**S the parts of a mans body, euery one hath his proper function, yet not so much for himselfe, as for the Good of the whole body: Euen so in like manner in the Church and common-wealth, euery man must haue his particular calling, not so much for himselfe, as for the common Good, and weale-publike.

2 As the Stagges, when they swimme ouer a great water to feede in some Meadowe, they swim on a rowe, and lay their heads one ouer an others backs, carrying the weight of one an others hornes, and when the first is wearie, an other taketh his roome, and so do it by course: Euen so must we doo, helping and doing Good one to an other,

other, till we haue passed the troublesome waues of this world, and are come to heauen.

*God the author of all callings.*

**A**s the Generall in the field, appointeth euery particular man his particular standing and office, in which he must liue and die: Even so it is God, that appointeth euery man his particular place and standing, and function, wherein hee must continue to the ende of his life, vntill God call him to some other.

*God forsaketh his children sometimes, and lea-  
neth them to themselues.*

**A**s a mother sets downe her young childe, and hides her selfe, suffering it to crye and breake the face, not because shee hates it, but that site may teach it to depend vpon her, and loue her: Even so God giueth grace to his children, and yet againe sometime hee doth in part withdrawe it from them, and then they faile in their duties sundrie waies: and this he doth to make them ashamed of themselues, and to cause them to put all their confidence out of themselues, in the merites of Christ.

**L**ike as the Corne fildes that is plowed and sowne with good Corne, but yet for a time, it neither giues rooting beneath, nor so much as a shewe of any blade appears aboue: Even so God grauntes his seruants the holy meane of saluation, namely preaching, prayer, Sacraments, and yet holds backe the efficacie of his Spirit for a time: *Can. 2. 25.*

**L**ike as the prisoner, who hath escaped the hand of his Gayler, hath an affection to runne a thousand myles euery hower: But hauing happily his Boltes on his legges, he cannot for his life but goe very softly, treading and chafing his fleshe, and so with much griefe fallith

again into the hands of his keeper: Euen so God giueth his children a strong affection to obey his will, but hee lettes them faile in the obedience it selfe. *Rom. 7. 22, 23, 24.*

4. As the trees in the winter season, that are beaten with wind and weather; bearing neither leafe nor fruite, but looke as though they were rotten and dead, because the sap doth not spread it selfe; but lies hid in the roote: Euen so the manner of Gods forsaking his elect is, when hee hides his graces for a time: not by taking them quite away, but by remoouing all sense and feeling of them. *Psal. 77. 7, 8, 9.*

*The Godhead of Christ.*

1. Like as when a man sleepeeth, the soule is not seuered from the body, but lieth as it were dead, and exerciseth not it selfe: Euen so the Godhead of Christ, lay still, and did not manifest his power in his manhood; but did as it were lie a sleepe for a time, that the manhood might suffer, and thus the manhood seemed to bee forsaken. *Math. 27. 46.*

2. Euen as the Altar in the olde Lawe, did sanctifie the sacrifice that was offered vpon it, and made the same propitiatorie: So also the Godhead of Christ (the Altar whereon hee offered his humanitie) sanctified the same, and made it propitiatorie and meritorious for all mankinde.

3. Like as in Christ incarnate, there be seuerall things, and not seuerall persons: So in the Godhead, there be seuerall persons, but not seuerall thinges. *Philip. 2. 8, 7. Hebr. 1. 3.*

4. As Honie and Oyle being mixed together, cannot be called either Honie or Oyle, because when things are mingled together, they cannot retaine a name of one of the



the simples : Euen so the Godhead of Christ, cannot be chaunged into his manhood ; or yet mingled with his manhood : Because the properties of the Godhead, cannot agree with the properties of the manhood ; nor the properties of the manhood, with the properties of the Godhead : For as the Godhead cannot thirst, no more can the body be in many places at once.

*God the refuge of the comfortlesse.*

1 **A**S the Rockes that are hard to be clambred vnto, are good refuges for the afflicted to flie vnto from the face of their pursuers : So God is the safetie of all such as in distresse, doo flie to him for succour. *Psal. 18. 2.*

2 Euen as the Birdes and foules of the ayre, that they may escape the nets and snares of the fowlers, are wont to flie vp on high : So we to auoyd the infinite snares of innumerable temptations, must flie to God, and lift vp our selues from the corruptions, lying vanities, and deceiptfull flights of the world.

*God vseth the ministerie of all.*

**A**S in a great house, there bee many vessels of sundrie sortes, to diuers vses, not onely of Gold and Siluer, but also of wood and earth, some for honour, some for dishonour : So likewise in the outward societie of the Church, there bee men of all sortes appointed for diuers ends, as apt and meete vessels for the Lord, and some otherwise, &c. *2 Tim. 2. 20, 21.*

*God no partiall Iudge.*

**A**S drie wood is apt to burne, & greene wood, though not so quickly, will bee consumed with fire: Euen so both strong and weake, high and low, rich and poore, one and an other goe to wracke, when God punisheth impietie and wickednesse. *Ezech. 20. 47.*

*As the Godhead of Christ cannot be diminished by any sin, so the Godhead of a Godly man is a mightie man, though he be neuer so poore.*

**L**ike as precious stones, though they bee cast into the mire, yet they loose not their bewtie, nature, and property: So likewise men indued with honestie, replenished with goodly vertues, and well acquainted with the true worshipping of the most high and gracious GOD, although they be silent as men in their graues, and are had in contempt of the world, yet haue they not lost their dignitie and the true honour proper to Christians, which consisteth not in the wealth and renoune of this world, but in holinesse, in righteousness, and in the faithfull imitation of Christ.

*God the life of the soule.*

**A**s the Soule is the life of the body: Euen so God is the life of the Soule: and his spirit is the soule of our soules, and the want of fellowship with him, brings nothing but the endlesse and vnspeakable horrors and pangs of death.

*The holy Ghost God.*

**A**s Christ is called the word of God, not a word of Letters or Syllables, but a substanciall word, that is, beeing for euer of the same substance with the Father: Euen so the holy Ghost is called the vertue of the most highest, not because hee is a created qualitie, but because he is the substanciall vertue of the Father and the sonne: and therefore God equall with them both.

*Guiltie before God.*

**A**s in the malladies and diseases of the body, that disease is most dangerous that hath possessed and seized

upon

vppon the body, and yet the bodie feeleth it not: So likewise in all Gods iudgements, to stand Guiltie before God, is most dangerous, because a man standeth Guiltie before God many yeares, and yet neuer feeleth it.

*The Graces of the holy Ghost, cannot finally be abolished.*

1 **A** Scoales vnder ashes; and as Sappe in the roote of the tree in the winter season, are hid and covered, and appeare not for a time at all in the braunches: Euen so the common gifts and Graces of the holy Ghost, may bee lost and extinguished, but the giftes proper to the Elect cannot; they may indeed be diminished and covered, and the feeling of them may be lost, but they cannot either finally or totally be abolished.

2 Like as a Mother that loues her childe most tenderly, sets it downe in the store, lets it stand and fall, and breake the face, and all this while shee hides her selfe, for because her purpose is to leaue her childe quire, or to make it hurt it selfe; but that when shee taketh it vp againe, it may loue her the better: Euen so the holy Ghost dealeth with men, to make them see their owne weakness and frailtie; he hides himselfe as it were in some corner of the heart for a season; that they may the more earnestly hunger after Grace, the want whereof they feelee.

*2 Chro. 32. 31.*

*Graces of God.*

1 **A**s the excellencie of naturall and outward blessings, being abused, is the meanes of the excessiuensse of sinne, not of it selfe, but by the corrupt disposition of our nature: So the spirituall Graces of God, bestowed vppon men liuing in the Church, doo often by the iust iudgement of God, worke the same effect, and that in far greater measure.

2 As

2 As it is impossible that among Heathen men, they who are of small wit, capacitie, knowledge, strength, and riches, should be wicked in so high a degree, as they who excell in the foresaid respects: So it is not possible that any, who hath not receiued some spirituall Graces of God, should come to so high a degree of sinne, as they in whom it hath pleased God, to worke that shadow of regeneration, which hath bin declared in the former Chapter.

3 As wee see it commeth to passe in naturall things, as namely in water, which after it hath bene a little warmed, becommeth more cold, then if it had neuer had any heate in it: Euen so men, who haue had some heate of Religion kindled in their hearts, by the spirit of God, if they contemne and abuse the said Graces of God, become more wicked and irreligious, then they who neuer knew what Religion ment.

4 As the encrease of light, doth make a decrease of darknesse, it being impossible, that two things of contrary natures should be together in one subiect, the one not expelling the other, either wholly, or in part: so the spirituall Graces of God, which are the matter of mans holynesse bestowed on vnregenerate men, do worke in them a decrease of sinfulnessse, making them lesse sinfull then otherwise they would be; and then vsually vnregenerate men are.

5 As all sweete and pleasant things are, sower and vnpleasant vnto the taste of sicke persons: So likewise will Gods Graces and gifts be vnto vs, if we vainely waste or abuse them.

*The Gifts of God.*

As men preferue the fire by blowing it: So by our diligence, wee must kindle and reuiue the Gifts of God bestowed on vs. *2.Timo.1.6.*

*Thought*

*Though there be degrees of Glorie, yet all shall  
haue sufficient.*

**L**Ike as if sundrie vessels, whereof some are bigger, and some lesse, if they be cast all into the Sea, some will receiue more water, and some lesse; and yet all shall be full, and no want in any: So likewise among the Saints of God in heauen, some shall haue more Glorie, some lesse, and yet all without exception, full of Glorie. *1. Cor. 13. 41. Dan. 12. 3.*

*Some loue Godlinesse, whilst nothing is required of them  
contrarie to their owne affections.*

**A**S *Aiax* would seeme deuout toward God, so long as he perceiued nothing to be required of him, which was contrarie to his affections; but when hee was commaunded to spare *Vlysses*: In other things (saith he) I will obey thee, but not in this thing: Euen so of this sort is the Religion of many at this day, who will be louers of Godlinesse, so that it dooth not disagree with their affections, which they will haue wholly to bee satisfied, yea though God be angrie therewithall.

*God chastiseth his of very loue and mercie.*

**L**Ike as a naturall Father, first teacheth his deare beloved childe, and afterward giueth him warning and admonition, and then correcteth him at last: Euen so, God our heauenly Father assayeth all manner of wayes with vs, which are well growne, and old in yeares, but young and tender in faith; first, hee teacheth vs his will, through the preaching of his word, and so giueth vs warning; now if so be that we will not obey him, then he bea-  
teth and ierketh vs a little with a rod, as sometime with pouertie, sometime with sicknesse and diseases, or with other afflictions, which should bee named and esteemed as

X x

nothing



nothing else, but childrens rodde, or the wandes of correction.

2 Now if a small rod or wand will not helpe, nor doo any good of the child, then his Father taketh a whip or a cudgell, as in case his Sonne waxeth stubburne, and will prodigally spend his mony and thrift wantonly, and riotously in euill companie, then commeth the Father, and pulleth him out by the hayre of his head, bindeth his hands and feete, and beateth him till his bones crack, and sendeth him into prison, or banisheth him out of the countrie: Euen so when we wax obstinate and stubburne, and care neither for words nor for stripes, then God sendeth vnto vs more heauie and vniuersall plagues, as pestilence, dearth, sedition, vpror, casualtie of fire, murther, warre, losse of victorie, that being taken of our enemies, and led away prisoners and captiues, &c. And all this he doth, to feare and to tame vs, and as it were with violence, to drine and to force vs vnto repentance and amendment of our liues.

3 Like as in truth, it is against a louing Fathers will and mind to strike his child, who would much rather doo him all the good that euer hee could, but through long suffering, and ouermuch cherishing, his child waxeth rude, and euill nurtured; therefore doth he punish him, but yet in the mids of all his anger, his fatherly heart breaketh out, in case that he putteth his Sonne away from him, for some gricuous fault, yet he sendeth him not away altogether comfortlesse, but giueth him some apparel, and some comfortable words, and so sendeth him from him, not to remaine for euermore in banishment, but when he is once a little humbled, meekned, and amended, then to receiue him home againe; and this hee dooth to turne and keepe from his Sonne, all such things as might hurt and destroy him;

him; not minding to cast away his childe, or vtterly to forsake him; Euen so certainly, when God sendeth miserie and affliction vpon vs, there lyeth hidden vnder that rod, a fatherly heart and affection: for the peculiar and natural propertie of God is, to bee louing and friendly, to heale, to helpe, and to doo good to his children; and therefore hee sendeth vs euill, that he may doo vs good; and yet in the mids of all affliction and punishment, he sendeth some mitigation, comfort and succour.

4 As a Mother feedeth and nourisheth her childe, and all the good shee can doo vnto it, that doth shee, euen of a tender and motherly hart; and yet, through the frowardnesse and vnrulinesse of the child, shee is somtime so moued and prouoked, that shee is angrie with it; chideth it, rebuketh it, and beateth it: Euen so such is the very nature and propertie of God, to suffer no manner of misfortune to happen vnto vs, but yet through our minifolde finnes, he is prouoked to punish and chasten vs.

5 As little as the Mother can forget, denie, forsake, or giue ouer her childe, though shee bee angrie with it, and displeased at it: Euen as little dooth God forsake or giue vs ouer in our neede and necessitie, miserie and affliction, though he seeme neuer so much to be displeased with vs.  
*Esey. 49. 15.*

6 As a Maister doth not correct and chastise his scholler or seruant, for any intent to hurt him, or for any malice and euill will towards him, but only that he should learne better afterward, be more diligent, and take better heede: Euen so likewise Christ receiueth no Scholler or Disciple, but such as will forsake himselfe, and take vp his crosse and follow him, &c. *Math. 16. 24. 27.*

7 Like as the Physition or Surgion, doth cut away and borne out the rotten and dead flesh, with his yron and instrument,

strument, that the whole body bee not infected and poysoned, and so perish: Euen so doth God sometime afflict and punish our bodies, sharply and grievously, that our soules may bee preserued and healed; and how deepe so euer God thrusteth his yron into our flesh and bodies, he doth it onely to remedie and to heale vs.

8 As the Physition in making of his Triacle, occupieth Serpents and Adders, and such like poyson, to driue out one poyson with another: Euen so God in afflicting and correcting of vs, occupieth and vscth the diuell and wicked people, but yet all to doo vs good withall.

9 As long as the Physition hath any hope of the recouerie of his patient, he assayeth all manner of meanes and medicines with him, as well sower & sharpe, as sweete and pleasant; but as soone as euer he beginneth to boubt of his recouerie, hee suffereth him to haue and to take all manner of things whatsoeuer the patient himselfe desireth: Euen so the heavenly Physition, as long as he taketh vs for Christians, and hath any hope to recouer or to heale vs, hee restraineth vs from our will, and will not alwayes suffer vs to haue what we most desire, but as soone as hee hath no more hope of vs, and giueth vs ouer, then he suffereth vs for a time, to haue and enioy, all our owne will and pleasure. *Iob. 5. 1. & 6. 18.*

10 Like as when the Horse-breaker giueth vnto a lusty fresh yong Horse, too much of the bridle, he is wilde and wanton, and goeth not well as hee should doo, and so by chaunce, in a slipperie and slyding place, he falleth headlongs ouer and ouer: Euen so, if our Creator and maker, should suffer vs ouer much, and giue vs too large libertie, wee should soone wax wilde and proud thereof, and so it might happen, that wee should vndoo and destroy our selues; therefore he giueth vs a sharpe bit in our mouthes, and

and helpeth vs to bridle, and to tame our flesh, that the noble and precious soule perish not.

11 Like as the Carter yerketh his Horse with the whip, and striketh them sharpely, when they will not drawe nor goe forward, and yet fauoureth and spareth them also, that he may enioy them the longer : Euen so God striketh and whippeth vs, when we do not right as we should do, and yet neuerthelesse spareth vs, and will not vtterly make an ende of vs.

12 Like as the poore shepheard, when his foolish sheep stray abroad in the wilde wilderness among the Wolues, driueth them from strange wayes, into the right way; and hunteth them into their sure sheep-fold; where they may be in safegard : Euen so we likewise, forsomuch as we mix our selues oft times among the worldlings, and haue fellowship with those that are enemies vnto our Christian and true Religion, therefore God commeth vnto vs, and driueth vs with sorrow & repentance from them, that we should not be destroyed, and perish together with them.

13 As the Heard-man will suffer such Calues and Cattell, as are appointed shortly to the slaughter, to runne, and spring about in the pasture at pleasure; and againe, such as are referued to labour, are kept and vsed vnder the yoke : Euen so Almighty God, doth suffer and permit vnto those vngodly persons, whose destruction is at hand, to haue all pleasure and lust vpon earth, and to accomplish and fulfill their pleasures and desires; but the godly, whom he will vse to his honour and glory, those keepeth he vnder the yoke, and restraineth them from the pleasant lustes of the world.

14 Like as if the Gardiner cut off the knobs and the withered and crooked boughes from the trees, in his garden, and loppeth them a litle, yet as long as the rootes remaine,

the trees are neuer the worse, but waxe neuerthelesse, and bring forth fruite : Euen so doth God loppe and hewe the crabby old *Adam*, with the crosse and afflictions ; not to the end to hurt or harme vs, but to keepe vs in awe, and to teach vs godly manners, and Christian behauiour : and therefore as long as the roote of Faith remaineth with vs, though we be spoyled and destitute of all riches, and of all maner of worldly & bodily comfort, yet shall we bring forth good fruits, to the honor & glory of gods holy name.

15 As the Free-mason heweth the hard stones, and heweth off, here one peece, & there another, till the stones be fit and meete for the place where he wil lay them: Euen so God, the heauenly Free-mason, buildeth a Christian Church, and he frameth and polisheth vs, which are the costly and precious stones, with the crosse and troubles, that all abhomination & wickednesse, which do not agree vnto this glorious building, might be remoued and taken out of the way. *1. Pet. 2. 5.*

16 As Phyfitions vse to heale men diseased, with filthie potions : Euen so God vseth to chastise, and trie his children, by the meanes of wicked things, as by Sathan, by wicked men, &c. which shall be damned.

17 As in Cities, the Gouvernours thereof keepe executioners and hangmen, not that they like or commend that office, but only doo suffer them to execute their office for the better preseruatiō of their Citie : So likewise God doth suffer Tyrants and vngodly men, to afflict and grieve his faithfull seruants, and all for their good.

18 As we make great account of gold, which is but a mettall that we will trie in the fire, to make it please vs the better : So after the same sort, it is not to be maruelled that God sometimes trieth of very loue, the faith of his Children, to the end, that when they are once wel purged from the



the dregges and filth of incredulitie, which remaineth in them, and are purified in the furnace of diuers afflictions, and so melted, as it were a new, their faith may be of like account before him.

*God may reward and deale with his creatures,  
as liketh him.*

**A**S the Clay is in the Potters hand, to order it at his pleasure: So are men also in the hand of their Creator, so that hee may reward them as liketh him best. *Esay. 45. 9. Rom. 9. 20, 21.*

*God is a Husbandman to his people.*

**A**S the Husbandman dungeth his land, Tilleth and dresseth it, that it may bring foorth good Corne: So Almighty God, tilleth and clenseth the hearts of his people, the which bee prone vnto euill, that they may bring forth good workes, and not tares. *Ioh. 15. 1, 2. 1. Cor. 3. 9.*

*God is present euerie where, but yet not with all alike.*

**A**S a sound or noyse is hard more of some, and lesse of other some, beeing of equall distance from it, as they bee of quicke or dull hearing: So albeit God be present with all things, yet he is in some more plentifully, in some lesse, not with partialitie, but according to the diuersities of their capacities.

*The holy Ghost is maker of the world.*

**A**S the Hen is borne of her Egges, and sitteth vppon them, and so hatcheth her young: Euen so the holy Ghost, was borne vpon the waters, sat vpon them, brought forth and hatched all creatures, which are called waters. *Gene. 1. 2. Psal. 104. 30.*

*God is all sufficient perfection.*

**E**VEN as the Sunne, although it enlightneth all the world, yet doth it not loose any of his light: So God  
now

now after that hee hath made all things, is not any whit hereby the lesse powerfull or perfect.

2 Euen as any King or tyrant, when he graunteth vnto one, that which hee hath taken away from an other, may be said to play the part, partly of an vniust, and partly of a liberall man: Euen so God, if vsing his power onely, hee had restored man, it had beene on the one part derogation to his Iustice; and on the other part, too much had beene graunted to mercy: Therefore it was needfull to find such a way to saue man, that these fower properties in God (without the which God could not (be) or bee called God) might stand together, and consist in the highest degrees: Namely, most high or perfect power, Perfect righteousnesse, Perfect mercie, and Perfect wisdom.

*God draweth out some goodnesse, euen out of the wicked.*

**L**Ike as if thou comdest into a Smiths or Ioyners shop, and seest many tooles, some crooked, some bowed and hooked; and some sawed in: Now in this case, thou wilt not condemne the Smith or Ioyner of vnskilfulnesse, and his tooles all to bee naught, but rather thou wilt acknowledge thy ignorance in the vse of them: So in like manner must we doo in beholding the creatures of God in this world: First acknowledge our owne ignorance, Secondly, reuerently esteeme of the Creator: and lastly, giue him all praise, that hee hath not placed vs in the number of those that seeme confused.

*Spiritual Generation.*

**A**S euery man by carnall Generation of Father and Mother, is carnally begotten, & borne into this mortall life: So is euery good Christian, spiritually borne by Christ vnto eternall life.

God

*God is changeable.*  
**E**n as the Sunne, which vnto eyes beingsound and without disease, was very pleasant and wholesome vnto the same eyes, when they are feeble, sore and weake, is very trouble some and hurtfull, and the Sunne euer all one, and the selfe same that it was before: So God that hath euer shewen himselfe benigne and bountifull, to those that are kind and tender harted towards his Saints, and mercifull to those that shewe mercie vnto the same men, when they fall into wickednesse, and grow to be full of beastly crueltie, the Lord sheweth himselfe to bee very wrathe and angrie, and yet still one and the same immutuell God, from euerlasting to euerlasting. *Psal. 18. 24, 25, 26, 27. Iam. 2. 13.*

**A**s a looking Glasse, dooth shewe whatsoeuer thou shalt set against it, if thou shew thy selfe pleasant and milde vnto it, it also sheweth it selfe milde & pleasant vnto thee; and if thou beest angrie, and full of wrath and indignation, thou shalt perceiue in like manner the countenance of the Glasse, to be as it were furious, and cruell to be holde, whereas notwithstanding, the Glasse is one and the same: So God, whereas hee is one, and the selfe same immutable and euerlasting God, who is a Glasse without spot or blemish, and compared to a gentle Lambe, sometimes to a fierce Lyon. *Esa. 53. 7. Iohn. 1. 29. Reu. 5. 5.*

*God by his spirit, purifieth vs.*  
**A**s there can bee no fire without warmth or light: So cannot God be by his spirite in vs, or with vs, but hee will also sanctifie and purifie vs from all vice and corruption, that he may consecrate vs vnto God. *Rom. 8. 9.*

*God rewardeth his faithfull seruants, &c.*

**A**s Maister, when his seruants obey him, and doo his will, commaundeth his steward or gouernor of

his house, to minister vnto them all things necessarie, and that nothing bee wanting; but if they offend him, and deale vnfaithfully with him, he giueth a contrarie charge: Euen so God, the true and right owner of all things, of whom the kingly Prophet *David* saith: The earth is the Lords, and all that therein is: the world, and they that dwell therein: If wee doo obey him, and serue him faithfully, and giue vnto him due honour, hee commaundeth the earth, his auncient steward, to minister vnto vs great store of necessaries, and to giue vnto vs, all good, rich, and pleasant things, in due time; but on the other side, if wee disobey him, rebell against him, and bee not afraid to doo those things which hee forbiddeth vs, and will commit wee care not what sinne; euen with greedinesse, ioy, and delight, then hee commaundeth his steward the earth, to denie foode vnto vs, and to afflict vs with penurie, and extreame want, of all those things whereof it was wont to yeeld vs great aboundance; and not to be so bold, as to relieue or comfort vs, vntill we be conuerted, and flie vnto him, confessing and acknowledging our sinnes, from the bottome of our heartes, and most heartely bewayling them, shall prostrate our selues before the throne of grace, crauing and crying for remission of sinnes, in the death & blood-shedding of our Saviour Christ crucified.

*Psal. 24. 1.*

2 Euen as a Columne or Piller, is sometime on thy right hand, and sometime on thy left hand; because thou dost chaunge thy standing, sitting or walking, for it is immouueable, and keepeth one place: So God is sometime fauorable and bountifull vnto thee, and sometime seemeth to be wrath and angrie with thee, because thou dost fall from vertue to vice; from obedience and humilitie, to pride & presumption; for in the Lord there is no chaunge,

no not so much as any shadow of chaunge. He is immutable, alway one and euermlasting. If thou wilt bend thy selfe to obedience, and to a vertuous and godly life, thou shalt euer haue him a strong rocke, wherupon thou maist boldly build a Castle and Tower of defence: He will bee vnto thee a mightie pillar, bearing vp heauen and earth, whereto thou maist leane, and not be deceiued; wherein thou maist trust, and not be disappointed: He will euer be at thy right hand, that thou shalt not fall: He will take thy part, and will mightily defend thee against all thine enemies, of thy body and of thy soule: But if thou wilt shake hands with vertue, and bid it adew and farwell, and forsaking the wayes of God, wilt liue as thou list, and follow thine owne corruption, and make no conscience of ought thou doest, defiling and blemishing thy selfe, with al manner sinne and iniquitie, then bee sure the Lord will appeare vnto thee, in his furie and indignation, from whose Iustice and iudgements, none shall euer be able to deliuer thee. *Mal. 3. 6. Lam. 1. 17. Psal. 103.*

*Glorie and renoume.*

**L**ike as the shadow followeth the body, as a companion inseparable: Euen so doth Glorie, renoume and fame, accompanie excellent vertues, worthy giftes, and noble qualities.

**As a Smoke,** which at the first is great and thicke, ascending vpward, is quickly scattered and out of sight: Euen so the Glorie of the proud men of this world, by little and litle, is obscured, and vanisheth cleane away.

**As that fire smoketh not much,** which flameth at the first blowing: So the Glorie that brightly shineth at the first, is not greatly enuied at; but that which is long in getting, is alwayes preuented by enuie.



*Not to beliene that there is a God.*  
**A**S there is no wound more mortall, then the same that plucketh forth mans heart or soule: So likewise is there no poyson or pestilence of greater force, suddenly in men to kill all faith, hope and charitie, with the feare of God, and consequently, to cast him headlong into the pit of hell, then to denie the principle and foundation of all Religion; namely, that there is a God. *Psal. 10. 4. & 14. 1. & 33. 1. 1. Tim. 3. 16.*

*Godly men see clearly the light of the word, but the wicked doo the contrarie.*

**A**S they that haue cleare and found eyes, doo easily induce the bright light of the Sunne, wherewith eyes that be sore and diseased, are greatly offended: So vertuous and Godly men, are illuminated, and wonderfully cleared in their vnderstanding, and the eyes of their minds, with the diuine and heauenly light of the word of God; wherewith the wicked and vngodly, are highly offended; in so much that they hate the light, and loue darknesse more then it; and so growing blinder and blinder euery day, at the length they fall and tumble down headlong into the insaciabie pit, of eternall destruction. *Iohn. 1. 12.*

*No heauen without the Grace of God.*

**A**S the Pilot of a Shippe, without the shine of Sunne or Moone, cannot take the Hauē of any land: So a man without the light of Grace, cannot attaine to the Hauē of Glorie, but howsoeuer hee perswadeth himselfe, that he casteth his Anchor in a place of safety, it falleth out in the end, that he casteth it vpon a Rocke, where there is no hope of saluation.

**2** As those that were out of the Arke, though they had wit, glorie, riches, and learning, were neuerthelesse drowned.

ned in the flood: So no wit nor learning, nor riches without the Grace of God, can saue a man from euerlasting perdition. *Gen. 7. 21.*

*Gods fauour the safest refuge.*

**A**Syong Chickens are in safetie from the Hauke and Puttocke; so long as they strae not from about the wings of their dammes, and when they do strae far from them, they are easily taken of euerie vermine: Euen so, they that depart and lead their liues, within the compasse and limits of his lawes and ordinances, are most safely kept by him, from the force, inchauntments, engines, and all the subtile deuises of Sathan, and his instruments: but if they forsake God, and not regarding his word, diuide themselues from him, by their finnes and iniquities, they must needes fall into the talons and iawes of that tyrannicall Hauke and hound of hell, from whence there is no deliuerie. *1. Pet. 5. 8.*

*The Glorie of God.*

**A**S the Glorie of God infinitely surmounteth the body, the soule, the honour, and all that belongeth vnto man: So it ought to bee in greater price and estimation with vs, & must continually be preferred aboue all things, and neuer bee brought into the ballance of comparison with them. *Exod. 32. 32. Rom. 9. 3.*

2 As the want of zeale towards the the Glorie of God in all our doings, and the preferring of earthly things before heavenly, temporall before spirituall, breedeth and nourisheth a corrupt manner of profession: So it defileth all our counsels and workes, and carrieth vs headlong to the loue of the world, which is contrarie to the pure, vehement, and euerlasting loue of God. *1. Cor. 10. 31.*

3 As the saluation of men ought to bee deare vnto vs: So the Glorie of God, which consisteth, in that his orders in his Church be kept, ought to be much more deare, that if at any time the controuersie could be betwene his Glorie and our saluation, our saluation ought to fall, that his Glorie may stand.

*God would all to be saued.*

**E**VEN as an earthly Father, is in such wise affected towards his children, that hee would haue euery one of them, to come to thriftinesse, and be honest and wortheie successours to him of his goods and substance; and yet notwithstanding, beeing made frustrate of his hope, findeth the stubbertinesse and disobedience of them, whereby they also at the length, doo cast themselues with great ignominie into destruction, and into some infamous kind of punishment: Of this Father it may be said, that he hath brought vp children kept to this so great mischief, (not that the will of his purpose, was not farre other) but that the children through their owne rebellion, haue brought this mischief vpon themselues: So God verily, would haue all men (made after his owne image) to bee saued; but if any of these beeing rebellious, will not embrace his word, and by faith be conuerted, but delighting themselues wholly in sensualitie, pleasures, and vanities, doo die in their wickednesse: these, God suffereth to perish, that they might sustaine the iust punishments, as wel of their owne offences against the law of God, as also of their contempt of obtaining saluation through Christ.

*1. Tim. 2. 3, 4.*

*No man hath seene God at any time.*

**A**S the children of Israel could not behold the shining face of Moses, when hee had talked with God on the mount, for the exceeding brightnesse therof, but couered with

with a Vaile, where through they did behold him: So no man hath seene God at any time, or can behold the face and presence of the Deitie and Godhead; but so farre as it is both veiled, and reuealed by the body and humaine fleshe of our Saujour Christ. *Exod. 34. 34. Iohn. 1. 18. 1.Tim. 6. 16.*

*One God in Trinitie.*

**E** Ven as a Margarite in euery part shining alike, which if it bee defiled or fouled on one part, looseth all his beautie: So the Trinitie, is but one God, and if one person be dishonoured, all three being but one God, are dishonoured.

**A**s one Sunne serueth to giue light to the whole world, and one soule is able to rule, & quicken the whole body, whereas notwithstanding, neither the Sunne created the world, nor the soule the body: So much more one God shall be able to rule and maintaine his owne worke, which with so great wisdom and power, he alone did create, vnlesse wee will make the worke greater then the Creator, or charge the incomprehensible of God with any imperfection.

*Why God denieth vs our petition.*

**A**s sicke folkes are denied many things which they require, because they bee often hurtfull vnto them: So God denieth vs many things which we aske of him, because they are not good for vs.

*Hearers of the word.*



**A**s desperate patients, which at no hand will practise the good Physicke giuen them, because they see their Phyfitions something sickly and crazie: Or as those men that being as blind as a beetle, yet doo most willingly refuse the true and faithfull

faithfull directions of their appointed guides, because (as they thinke) they haue a blemish in one of their eyes: Euen so, such are those Hearers of the word, who say they will not belieue the Preacher, say what he can & will, because hee doth not practise himselfe, that which he preacheth to other.

2 As al those excellent creatures of God (so high, so singular, so pure, so precious, so beautifull, and the same so shining) were first formed euery of them by the word of the Lord, from that vnfashioned, that darke and confused Chaos, are not therefore contemptible, but rather most highly to be esteemed, as apparant testimonies of the incomprehensible maiestie, goodnesse, wise dome, power, and prouidence of God: For example, Wine, which is so friendly to nature, such a strength to the weake, such a solace to the sorrowfull, and many wayes so medicinable for men, is not therefore to bee despised, because it is broched, from a warped, a wooden, or a wormeaten barre: Or as Milke which is such a strength vnto nature, so wholesome for diet, and euery wayes so wonderfull in working, is not therefore to bee misliked, because it is drawne from an hayrie, a fat, or fleshie bagge: Or as Roses, which are most seemely in sight, so sweete to smell vppon, and so meete for medicine, are not therefore to bee reiected, for that they grow vp among prickes, among brambles and briars: Or as an Electuarie, which comforteth nature, purgeth corruption, and restoreth to health, is not therefore to bee forsaken, because it is made of vile and bitter confessions, or brought out of a loathsome boxe: Or as Siluer and Gold, which are such singular treasures, so glittering in sight, and euery way most necessarie for mens vses, are not therefore to bee abhorred, because they are tryed forth of the lowest Element, which is the earth: Or as  
precious



precious stones, which are so seemely in shew, so rich in valew, and of such singular operation; are not therefore to be loathed, because they are commonly brought forth by filthie and venemous beasts: Or as silke, which is most precious, yet is for all that spunne by the vilest worme: Or as the body of man, which after a sort, may be called the final cause of all creatures; the most excellent in forme, the perfectest in substance, and which onely was ordained to eternall happinesse, and yet was the same both formed of earth, and fashioned euen of filthie clay; by all which Similies, we may truely conclude, that for so much as the aforesaid matters are not to bee vilely esteemed, notwithstanding they doo proceede from such vile and filthie beginning: Euen so much lesse may the word of the Lord be reiected of any Hearers of the same, beeing truely preached, though the life and maners of those Ministers thereof, be neuer so much to be misliked of men. *Gene. 1. 3. &c. Psal. 33. 8, 9. & 148. 5. Rom. 1. 20. Math. 23. 2, 3.*

3 As the Physition when he is sicke, cannot heale him selfe, nor hath not his iudgement so perfectly as he had before he was sicke, but seeketh helpe at an other Physitions hand: So the lernedst man liuing (though he be a preacher himselfe) as long as hee liueth, and beareth sinfull flesh about with him, shall haue many sinfull and forward lusts and affections raigning in him, which blindeth his sight, that he seeth not his owne sinnes; and therefore it is very needfull, that hee should often Heare the Sermons and counsels of others, although they be much his inferiors. *2. Pet. 1. 21, 13. 1. Tim. 4. 6. &c. Tit. 3. 1. &c. 2. Sam. 12. 1. &c.*

4 As a Sponge gathereth vp all liquor, whether it bee good or bad: Euen so some Hearers of Sermons, receiue all that is spoken good and euill.

5 As an houre Glasse, or Condiut, that which in an houre runneth in, the same in an other houre runneth out againe: So likewise some Hearers forget that in one houre, which they heard and learned in an other.

6 As a vessell that receiueth liquor, which being powdered out, the dregges remaine: Or as a Siue that retaineth and keepeth the good Corne, and casteth out the chaffe: Euen so some Hearers of the word preached, doo reiect and neglect the wholefome and profitable doctrine, and keepe in minde that which is not so necessarie and profitable.

7 Euen as a Dogge (beeing otherwayes but a filthie beast) hath a tongue very medicionable for many maladies: And as the Dragon (though he be very cold of body himselfe) yet for all that, there proceedeth a fire from his mouth for the heat of others: So likewise some preachers, notwithstanding they bee lewde in life, and key colde in godly conuersation, yet for all that, they may haue such a tongue, as may prescribe a very soueraigne salue for the sunsetting of their Hearers soules, and they may also haue such a mouth, as may kindle a fire, to consume the corruptions of their Hearers, and so also enflame them in newnesse of life, and therefore to be heard willingly.

8 As a famished man, who doth neuer refuse any wholesome foode prepared for him by his Host, though his Host himselfe will not taste thereof: And likewise a sicke patient, which neuer reiecteth an healthfull medicine, though his Physition doth minister the same with a Leprous hand: Or as a miserable begger, will not forsake a faire peece of Siluer or Gold, though it bee proffered him in a filthy fist: And like as vnto an imprisoned Rebelle, who will neuer reiect the Princes pardon, though it be brought him by a most leaud ribald: Or as a sorrowfull

full distressed Caitiffe, which willingly would heare any ioyfull newes, notwithstanding the messenger which brings the same, be a very vngracious varlet: So there can be no more daintie diet prouided for Christians, then the foode of their soules; there cannot be a more healthful medicine be made for Christian Hearers of the word, then that which amendeth their spiritual maladies: Nor there can bee a more golden gift giuen vnto them, then seuen times purified Gold of the sacred Scriptures, rightly diuided; neither can there be any more wel-commend pardon proclaimed to men, then that which containeth the free forgiveness of sinnes: And there cannot a more happie newes bee published abroad, then that which concernes the inheritance of euerlasting life: Notwithstanding, the Preacher himselfe be carelesse, be Leprous, be filthy, bee beastly or vile; yet the godly Hearer will not forsake this heavenly foode, or make light account of this wholsome medicine; lightly esteeme this Gold, or reiect this pardon; thinke scorne of this newes, but feede hungerly vpon it; applie it in time, lay it vp in his heart, yeelde all reuerence vnto it, and delight onely therein, as in the very ioy of his soule.

9 As a poore Prentise that is very desirous to learne his occupation throughly in euery point, (who notwithstanding his Maister doth dayly reuile him, call him Ass, and dolte, yea and sometimes doth surely swinge him) yet will he accept the same in good part, and by no meanes be driuen from learning the misterie of his Trade, because it bringeth in the end a pleasure with profit: So likewise euery Christian Hearer of the word, should be so addicted to the loue thereof, that neither respecting some outrageous affections, nor yet weying at all the disordered wordes which vnaduisedly passe from some Preachers mouth;

but (regarding rather the matter in hand) should wholly fixe their minds thereon; assuring themselves, that albeit the same seemeth sower at the first to flesh and bloud, yet in the end it wil bring quiet rest to their soules. *Mat. 11. 29. Hebr. 12. 11.*

10 As the Anuile or Stithie, the more it is hammered, the harder it is : So the most Hearers of the word nowa dayes, haue their harts so hardned in sinne, and their consciences so seared vp with an hot yron, that the hammer of Gods word cannot breake them in peeces, nor zealous preaching approach to the quicke, as it did before in the Apostles, &c. *Psal. 95. 8. Rom. 2. 5. Ephe. 4. 19. 1. Timo. 4. 2. Iere. 23. 29. Act. 2. 41. & 8. 12.*

11 As it is the beastly nature of some Horses to kicke at his keeper, which prouides him prouender : So is it the marke of a degenerate mind, for any man to murmure at the iust reprehension of his Pastour.

12 As a Glasse-windowe receiueth in the light so soone as it shineth, but withstandeth euerie tempest or shower that beates at the same : So should euerie Christian Hearer, bee readie to receiue the light of the truth, when hee heareth it preached, and bee likewise as carefull to withstand and reiect euerie errour or false Doctrine, that dooth slip from him, which will after moone a tempest in his conscience by the sence of Gods iudgement.

13 As a Riddle or Syue, letteth the cleare water issue forth quite, and keepeth onely the Chaffe or the mud that swimmeth aloft: Or as a daintie and delicate Dogge, which when one offereth him a good morsell of meate, will scornefully cast his head aside and catch a Flie : So in like manner the malicious Hearer, whatsoeuer good morsell of Doctrine or instruction shall be proffered him

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by the Preacher, the same shall surely fall to the ground, but if any vaine or vsauorie matter, shall slippe from him, whereby hee may sustaine any reproach, that shall bee sure to be caught and marked, and to bee cast in his teeth, &c.

14 As the Thistle, which if it bee stroked vpwardes, will not lightly molest a man, but beeing stroked downewards dooth pricke him: So surely many Hearers of the word preached, so long as their Ministers doo Preache pleasant things, they seeke not to stirre them at all, or bee displeased with them, both so soone as hee beginneth to rubbe them a little on the gall, and to touch them home to the quicke, then they kicke and storme at the same. *Esay. 30. 10. Ierem. 11. 21. Amo. 7. 12. Mich. 2. 11. 2. Tim. 4. 3.*

15 As meate, the more a man receiueth, the more it distempereth, if it bee not digested: So the more a man learneth, and the more he Heareth, the greater is his sinne, if he grow not by it.

16 As the Auditors of *Ezechiel*, did willingly come and sit before him, and Heare him, but they iested at his words, and would not doo as he taught them: Euen so, many will giue Preachers the Hearing, but with their mouthes they iest it out, and make no more reckoning of their Sermons, then they doo of a Fidler and his song, and not so much. *Ezech. 33. 30, 31, 32.*

17 As *Naash* the Ammonite said, who would make a couenant with the men of *Iabesh Gilead*, vpon condition that hee might put out all their right eyes, and bring all that shame vpon *Israel*: So likewise many Hearers of the word, will in effect say to the Lord, we are content to bee thy children, and to heare thy Preachers, & thou shalt bee



our Father, so that wee may haue what we will, say what we will, and doo what we will. *1. Sam. 11. 2.*

18 As where the word is not preached, there the people perishe : So where it is plentifully deliuered, and the people negligent in Hearing of it, and not obeying it, there is deepe damnation and vtter destruction shortly to be looked for. *Zepho. 3. 1.*

19 As stonie grounds mingled with some earth, are commonly hot, and therefore haue as it were some alacritie and hastinesse in them, and the Corne as soone as it is cast into this ground, it sprouteth out very speedily, but yet the stones will not suffer the Corne to bee rooted deeply beneath; and therefore when Summer commeth, the blade of the Corne withereth, with rootes and all: So likewise is it with those professours and Hearers of the word, who haue in their heartes some good motions by the holy Ghost, to that which is good; they haue a kinde of zeale to Gods word, they haue a liking to good things, and they are as forward, as any other for a time, and they doo belieue; but these good motions and graces, are not lasting, but like the flame & flashing of straw and stubble; neither are they sufficient to saluation.

20 As they that haue any bodily diseases, if they refuse the Physick ministred vnto the, reape no profit at all, albeit the Physition offer them medicines a thousand times: Euen so the Preacher of the word, shall doo no good by his preaching, vnlesse his Hearers and auditours, attentiuely marke, and carefully practise the same.

21 As the wicked and vngodly in old time, when they were reprehended by the Lords Prophets, for their sins and wickednesse, did either denie their fault committed, as *Kaine*, and *Jehezie*. *Gen. 4. 9. 2. King. 5. 25.* Or else they were angrie, and vsed reprochfull words, and sought reuengement:

uengement: As king *Herod* vnto *Iohn Baptist*. *Mark. 6. 17.*  
The Elders to *Steuens*. *Act. 7. 57.* Or else they craftily and co-  
uerly excused themselves as *Saule* did. *1. Sam. 15. 20.* Euen  
so do the wicked and vngodly Hearers of the word, when  
their sinnes and wickednesse are spoken against, and laide  
open by faithfull Preachers; whereas contrariwise, the  
godly doo acknowledge and confesse their faultes when  
they are reprehended, as *Dauid*, *2. Sam. 12. 13.* *Ezechia*,  
*Esa. 38. 3.* And as the men did that heard *Peters* Sermon,  
*Act. 2. 37.*

22 As children that are of such heauie sad moulde, as  
that they are neuer mooued with mirth, nor with the cry-  
ing of other children: Euen so such is the dulnesse of a  
number of people in Hearing of the word, who are no  
more mooued with the iudgements of God to feare, nor  
allured with the sweete promises of God to loue and like,  
then if they were so many stockes or stones. *Mat. 11. 16.*

23 As the fruitfulnessse of the earth, when the raine  
dooth fall vpon it, and when it yeeldeth to them that la-  
bour in it, fruites for them that dresse it, is a testimonie of  
Gods good blessing vpon it: Euen so, when men profit by  
the labours which is bestowed vpon them in the prea-  
ching of the word, it is a testimony of Gods good blessing  
vpon them. *Hebr. 6. 7. Rom. 1. 20. Act. 6. 7.*

24 As he that looketh his bodily face in a Glasse, and  
by and by departeth away about other businesse, and for-  
getteth his fashion and forme: Euen so such are the for-  
getfull Hearers of the word, which neuer practise that  
which is taught them. *1. am. 1. 23, 24, 25.*

25 As in the time of *Ezechiel*, those people that came  
to offer sacrifice, might not goe out of the same doore  
wherby they came in: So those that come to Heare Gods  
word,

word, should not come forth againe vnchaunged in their affections, which were euill. *Ezech. 46. 9.*

26 As the Cocke did crow three times before *Peter* repented: Euen so the Lord hath much to doo with vs, before wee profit effectually by the Hearing of his word. *Math. 26. 45.*

27 As the next way to purchase fauour with Princes, is to honour their person, and fulfill their commaundements: So likewise the chiefeft way to haue Gods fauour, is to honour his maiestie, and to doo his will reuealed vnto vs in his word preached. *Preach. 8. 2. 4.*

28 As where the dead carkasse is, thither do the Eagles resort: So when Gods word is truly taught, to that place should Christians repaire to Heare it. *Math. 12. 42.*

29 As when the dam feeds her young, euerie Bird gapeth, and strugleth, and stretcheth the necke to receiue the foode: So when wee come to Heare Sermons, euerie man must reach and stretch out his heart to receiue the word preached. *1. Pet. 2. 2.*

30 As the Eagle continually soareth till shee come to the highest: So also Christians must still increase in knowledge, through and by the Hearing of the word, till they come to perfection. *Hebr. 6. 1.*

31 As *Pharaohs* ill fauoured Kine, which deuoured the fat Kine, but yet remained as ill fauored and leane as they were before: So likewise many that haue Heard Sermon vpon Sermon, now the space of 36. yeares, are yet neuer the more reformed for all their Hearing, but as leane in knowledge and godlinesse, as they were before. *Genes. 41. 3, 4.*

32 As a Carpenter that should square all by his Rule, but stickes it at his backe, and workes all by ayme: So many

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ny haue heard much preaching, and remember many things, but yet make no profit or practise of it, so that it had beene better that they had neuer heard. *Ioh. 15. 22.*

33 As Bees passing ouer other things, take pleasure onely in flowers, and forsaking the rest, doo crop them: So likewise some Hearers of the word preached, doo onely desire to haue their eares fed with fine phrases, delicate flowers of eloquence, daintie Similies, prettie comparisons, and pleasant Histories; as for sound Doctrine, they contemne it, and hate to haue it a bridle for their lustes, a reproouer of their vanities, and a Glasse to see themselves in; they seeke rather after flatteries and fables, and they loath the truth, which should doo them good. *2. Tim. 4. 3. Ait. 17. 21.*

34 As God in some part, did rebuke the Sonnes of *Ely* for their wickednesse, but yet they would not obey; and the reason is there set downe, because the Lord would destroy them: Euen so in like manner, howsoeuer wee may not iudge of any mans person, yet this may be said, that if men will not learne, but remaine ignorant still, and refuse to Heare the word of God preached when they may, or if in Hearing they will not obey, it is a fearefull signe, that God will at length destroy them. *1. Sam. 2. 25.*

35 Like as when a Tumpet is sounded in a mans eare, and he lies still, not stirring at all, hee is certainly dead: So surely, when the trumpet of the Gospell is sounded in the eares of our hearts, if wee awake not out of our sinnes to newnesse of life, wee are no better then dead men before God.

36 As it is very requisite, that a Pastor set ouer a congregation, should be continually resident to Preach vnto them, and Chatechise them, at the least on euery Saboth, and not to leaue them to straungers, whose voice they

know not: Euen ſo euerie Chriſtian Hearer of the word, ought ordinarily and vſually to Heare ſuch a Paſtor, and not to goe from him on the Sabbath day, eſpecially, if he be deſirous to grow and increaſe in faith and knowledge.

37 Like as in times paſt, thoſe trees which did beare fruit, might not be cut downe: So thoſe Chriſtians which haue a care to leade a vertuous life, according to the preſcript rule of Gods word, are not in daunger of S. Iohns Axe; to wit, of the iudgement of God for ſinne. *Dent. 20. 19. Math. 3. 10.*

38 As of many men, comming into a Gold-smithes ſhop, one buyeth a chaine of Gold, an other a coſtly ring, ſome a rich Jewell, and ſome buy plate cunningly and curiouſly wrought, and ſome one among the reſt, ſtoupeth downe, and taketh vp a blacke cole, which he turneth and tumbleth in his hands, til it foule and make blacke his fingers: Euen ſo, verie many doo come to the Church, to Heare the word preached, and doo learne and beare away, exceeding good and heauenly leſſons, and doo gather great ſtrength to their faith, and much comfort to their ſoules, and peace to their conſciences; and ſome againe doo come without any good purpoſe, intending to take ſome occaſion to quarrell with the Preacher, and to marke if any thing fall from him vnwiſely, vndiſcreetly, or barbarouſly, wherewith they may ſport themſelues, and ſcorne him: ſuch as they, came with wicked purpoſes, and cauilling mindes, ſo they depart with hearts as hard as Adamants, ſeared conſciences, and brazan faces, ſo bloudleſſe, that they cannot bluſh, far worſe then when they came.

39 Like as when a man caſteth an handfull of Come vpon a very hard and ſmooth path, it is all one, as if it were caſt vpon a paucement: So alſo through the cuſtome and deceitful-



deceitfulnesse of sinning, the diuell hath made the hearts of some Hearers, vnmeete to receiue the heauenly seede of the word of God. *Math. 13. 4.*

40 As the men in the olde world, were disobedient to *Noe*, and contemned the preaching of righteousness: So many faithfull *Noes* Preach the word sincerely; but alas, it falleth into the hearts of many, but as good seede into euil ground, and therefore either bringeth forth little, or else no fruite at all; the contempt whereof was then, and so is now, the cause of many plagues. *Gene. 6. 10. 1. Pet. 3. 20. & 2. Pet. 2. 5. Math. 13. 3, 4.*

41 Euen as hunting Dogges, neuer leaue searching till they haue found out the wild beast in one place or other: So carefull Hearers of the word, must neuer leaue searching, till they haue found the word, and neuer leaue asking, till they vnderstand it.

42 As Honie which is naturally sweete, maketh those things sweete, wherewith it is mingled: Euen so such is the lively nature of Gods word, in the soule of a diligent Hearer of the same.

43 As the ignorant Plowman going in the field, trampleth and treadeth vpon precious hearbes, but when the skilfull Hearborist and Physition commeth there, who knoweth the vertue of them, they wounder at them, and gather them for their vse: Euen so it is with ignorant and carelesse Hearers, and readers of the word of God; but it is otherwise with diligent and carefull Hearers and readers thereof.

44 As there are many degrees before the Grapes come to be Wine, as that they bud, flower, come into clusters, ripen, &c. So are there before a Hearer be fit for God, as that he Heare the word preached and read, and that he lay it vp in his heart, and practise it in his life.

45. As a sicke body which saith to the Physition; prescribe me what you will, but I will take what I list, he shall perish for all his Physition: So in like manner, such Hearers of the word of God, as say to their Preacher, say what you will, we will neuer beleue you, but doo as wee list, and as we thinke good; such shall surely perish, and goe to the diuell, for all their Hearing, without speedie repentance. *Ioh. 3. 18. & 5. 24.*

*Hearing of the word, necessarie to all.*

1 **A** Sa yong childe after he is borne, standeth in need of nourishment, that life may be both preserued and increased: Euen so, hee that is begotten anew by the seede of the word of GOD, must yet bee fed by the same word, that hee may get strength, and spirituall encrease, till hee come to some good measure of perfection. *Eph. 4. 16.*

2 Like as none will refuse a present, or gift that is sent from a Prince, although the bringer thereof bee neuer so simple a body: Euen so likewise, none ought to refuse to Heare Gods word, although the Minister bee neuer so homely that preacheth it, because hee is sent of God.

3 As the Razor, though it be tempered with due proportion of Steele, yet if it passe not by the Grind-stone, or Whet-stone, is neuertheless oftentimes vnapt to cut; yea though it be made once neuer so sharpe, if it bee not often whetted, waxeth dull: Euen so, there is no man so ripe in forecast, readie in pollicie, sharpe in Iudgement, feruent in loue; earnest in trueth, zealous in Religion, who although hee hath profited well by Hearing of Sermons, is therefore so sufficiently instructed, that hee needeth to Heare no more; but rather in truth, standeth in need often, from time to time, to Heare of aduertisement,

ment, counsell, and direction, by the Preaching of the word.

4 As a tree, or a braunch of a tree, that hath no deepe rooting, but either is couered with a fewe Moules, or else lieth in the water, at the season of the yeare bringeth forth leaues and blossomes, and some fruite too, and that for one or two, or moe yeares: Euen so one that is an Hearer of the word, may receiue the word, and the word as seede, by this generall faith may be somewhat rooted in his hart, and settled for a season, and bring forth some fruits in his life; peraduenture very faire in his owne and other mens eyes; yet in deede, neither sound nor lasting, nor substantiall. *Luk. 8. 13. &c.*

5 As Corne and hearbes doo die and wither, if they haue not the first and latter raine, and moysture in due season: So likewise faith and godlinesse, must needs perish and decay in those, which haue not often the heavenly watering of Gods word, to refresh them withall. *Deut. 11. 14. & 28. 12, 24.*

6 As fire goeth out for lacke of wood: So is faith extinguished in vs, for lacke of the preaching of the word of God, and earnest and heartie prayer, whereby it is maintained.

7 Like as one man may not belieue for an other, and as one cannot be saued by the faith of another, whosoever he be, if he himselfe doo not belieue in proper person: Euen so, one man may not Heare the word Preached for an other, in such sort as it may profit him, if hee himselfe doo not Heare it in his owne person. *Rom. 10. 14. 17.*

8 As a man may the better both spie his spots, that hee may wash them, and also set his attire in the better order about him; if for that purpose hee diligently viewe himselfe in a Glasse: Euen so, hee that is carefull to auoide that

which he should not doo, and to execute that which hee ought to doo, hath very great helpe by Hearing the word preached, and by imprinting of it in his mind. *1am. 1. 23.*

8 As yron except it be vsed, doth become rustie: So the soule, except it be often exercised with Hearing and reading the word, it begetteth sinne.

*Humilitie.*

1 **A**S the leaues, wherewith the stemme of the Lillie is set from the roote to the top, by little and little, as they grow vp to the top, wax smaller and smaller: So the godly, as they grow higher in preferment, wax Humbler, and smaller in their owne sight.

2 As the Vallies ordinarily are more abundant, and bring forth more fruite then doo the mountaines, by reason that being more lowe, they receiue more commodiously all the dew and fatnesse, which falleth and descendeth from the high hills: Euen so it behoueth, that euery Christian bee more and more lowe and Humble in his owne eyes, if hee will that God endue and replenish him with his graces; the which can find no place in him that presumeth any whit of his owne vertues. *1. Sam. 15. 17. Esa. 66. 2. 1am. 4. 10.*

3 As they that goe or walke in a plaine way, are not in so great daunger to fall, as they which goe vpon the ridge of houses, or vpon the top of some high mountaine: Euen so, they that will be humble and haue no opinion of them selues, they goe a great-deale more safely and surely, then they which haue proud hearts and loftie lookes. For the way that leadeth to life is straight.

4 As sheepe by nature are meeke, innocent, & harmlesse: Euen so, such as be good Christians, ought to bee Humble and meeke, and rather to suffer wrong then doo any; & not to be cruell like Lyons, rauinous like Wolves,  
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wilie like Foxes; leacherous like Goates; filthie like swine; or to shew themselves in behauiour, like other sauage and wilde beastes.

5 Like as the Sunne being high at noone, causeth short and small shadowes, but being low in the Morning or Evening, it causeth the same to appeare both broade and large: So by how much the more a man is endued with vertue and Godlinesse, by so much the lesse, desireth the boasting, and aduancement of himselfe; whereas on the contrarie part, one endued with the smacke and smell of vertue, will straight cracke, bragge, yea and make thereof his boasts.

6 As Egges that be ful, doo sinke in the water, but those that are emptie, doo swimme aboue: So he that is adorned with true vertue and learning, will not so much brag or boast himselfe, as he that is otherwise.

7 As no man is so thankfull for health, as hee that hath bene in continuall sicknesse: Euen so, no man feeleth the mercie of God, that is not truely Humbled in his owne sight.

8 As it is honestie for a man when hee is bidden to a feast, to be remooued higher then he offereth to sit, rather then to bee remooued lower: Euen so Humilitie in our dealings, bringeth Honour and estimation. *Luk. 14. 9, 10.*

9 As proud persons stay themselves vpon their owne strength; that is, stay vpon a reede, and vpon the Ice of one nights freezing, and are like vnto smoake that mounteth vp on high, and so in going vp, is scattered and consumeth to nothing: Euen so the Humble man, is a Rocke, or a square body, which is alwayes stayed, on which side soeuer it be turned.

10 As Brasse or Copper dooth make a greater sound, and is heard further off then Gold, whereas notwithstanding



ding, Gold is farre more excellent then it: So eloquence ioyned with knowledge, foundeth lower and farther, then Humilitie coupled with charitie; and yet such Humilitie is farre better, and more excellent then it. *1. Cor. 3. 1. & 13. 1.*

11 As the high hilles after much Tillage are often barren, whereas the low Vallies by the streames of waters passing through them, are very fruitfull: Euen so the gifts of God, ioyned with a swelling hart, are fruitlesse, but ioyned with loue and the grace of Humilitie, they edifie.

12 As a tree, the more deeply it is rooted in the earth, the taller it groweth, and mounteth the higher: Euen so a man, the more humble and lowly that he is, the more and higher doth the Lord exalt him. *Math. 7. 17. Luke. 1. 32, 33. 1am. 4. 6.*

13 As a building is so much the firmer and stronger, as the foundation and ground-worke of the same is laide lower and deeper: Euen so the ground-worke of Christian Phylosophie, is vnfaigned Humilitie; and the deeper that the same is laide and settled in our hearts, the surer and more permanent, will the building of our religion be. *Luk. 14. 11. & 18. 14. Math. 23. 12.*

14 Euen as wee see sometimes two men about to goe into some sumptuous and stately Hall or house, through a very low and narrow doore, the one stouping and bending himselfe, dooth passe through and goe in without harme; the other stout, not stouping nor bending at all, but preasing in with great force, hurteth his head, and falleth backward: Euen so such a stately and princely place is the kingdome of heauen, the habitation of the Saints of God, whose way is very straight, as Christ affirmeth, and the doore thereof, is lowe and narrow: So that, that man which humbleth himselfe, and stoupeth low, doth enter  
into

into that most stately and princely house, of the King of heaven; but hee that is puffed vp with pride, and swelled with insolencie, cannot get in at that gate, he falleth to the ground, his pride doth throw him backward. *Math. 7. 13, 14. 11. 29. & 13. 34.*

15 As spices smell best, when they are smallest beaten: So are a Christians good works more acceptable to God, when they are lessened by Humilitie.

16 As pride and good conscience can neuer goe together: So Humiliation, is the beginning of all grace and religion; and such as haue knowledge in Religion and many other good gifts, without Humilitie, are but vnbridled, vnmortified, and vnreformed persons.

17 As the Vallies are more vsually fertile then the hils, for that the farnesse of the earth is more easily carried thither by raines and showers: So must it be with vs, if wee will be filled with the graces and blessings of our God, we must be Humble, low, and plaine as the vallies.

18 As that great Oratour *Demosithines*, somtimes spake of pronounciation, who beeing demaunded what was the first, second, and third, especiall point of Rhetoricke, answered alwayes. Action: So may wee likewise say of true Humilitie, that it is the principal part of Christianitie, and as it were all in all, yea the life and soule thereof, so that it be true, entire, and vnfeigned.

19 As the heauier the burthen is, the more it presseth downe: So likewise the moe, and the more hainous that our sinnes bee, the greater is, and ought to be our Humiliation.

20 As it is in the parts of holinesse, the more they are practised by the body in the life and action, the more they are confirmed and encreased inwardly in the soule: So the more that a man giueth himselfe to the vse of all the

outward exercises of Humiliation before men, the more doth he humble himselfe in the sight of God.

21 As trees growing on the top of hills, haue a rough barke, crooked knots, long bowes, and therefore vnmeete for any building, vntill they bee fallen, pilled, squared, drawne home, and can do nothing of al these themselues: So likewise we, as long as we be wandering in the mountaines and wilde woods of this world, being highly minded, and in great wealth or authoritie aboue others, as on an hill, we haue froward proud minds, and not meete for Gods house, vntill we be Humbled, and made lowly in our owne sights, and fall flat downe at Christs secte, and haue the rough barke of our old *Adam* pulled off, and our crooked affections cut away, bee inortified, and drawne home by the preaching of his word, and working of his holy spirit. *2. Cor. 3. 5. Ioh. 6. 44.*

*Hypocrites.*

1 **A**S the cotten head of the hearbes *Lysmachus*, *Fede-foote*, *Dandelion*, and *Fleabane*, which a blast of wind carrieth cleane away: So likewise the Religion and zealous profession of Hypocrites, when a little trouble or persecution ariseth, are then carried cleane away.

2 As the small hearbe *Biscort*, hath smooth and plaine leaues like vnto hearbe *Patience*, but in the earth hath a crooked roote: So many beare a smooth countenance, and a faire shewe outwardly, seeming to take all well, which inwardly, haue a crooked, and an euill heart in meaning.

3 As the small *Celendine*, springeth and flowreth, at the comming of the Swallowes and Summer birdes, withereth at their departing: So many men professing Religion, rise at the warme prosperitie of some, and fal away at their departure, into the stormie winter of aduersitie.

4 As the Holeworte, with the solide roote, and Holeworte with the hollow roote, neuer growe together, the one by the other, in the same garden: So Hypocrites and hollow-hearted Christians, wil euer be among the sound and sincere Christians in the same Church, though the faith of the one groweth not with the other, but dieth: but it is otherwise in the Church inuisible.

5 As the sound rooted Holeworte is alwayes the smaller, the hollow rooted Holeworte, the greater: So Hypocrites are commonly greatest in worldly matters and substance, and the greatest in worldly things, are commonly hollow-hearted.

6 As Silkwormes after they haue for a time brought out their silke, at the last, turne into Moathes or Butterflies, so some hauing done good in the Church for a time, fall afterward, and become vaine persons; and sometimes (with the Silke-wormes) consumers of that good which they haue wrought.

7 As the most Dodders, haue properties according to the hearbs whereon they growe, being hotter when they growe on hote hearbes, then vpon cold: So many are zealous or cold in Religion, according as their Maisters are, vpon whom they hang, and also coole with them.

8 As the hearbe Oleander, maketh a goodly and beautifull shewe, yet hath scarce one good propertie, but is deadly to the vsers of it: Euen so bee Hypocrites.

9 As the hearbe Horsflower, or Melampyrum, hath seed like to wheate, yet is hurtfull to Corne: So likewise are Hypocrites to godly Christians.

10 As the hearb called horned Clauer, after it hath once borne seed, perisheth, both braunch and roote: So shall Hypocrites do.

11 As the wild *Caroline* thistle, is of the receiuers, found hot of operation, yet by nature is colde : So many euill men, to others seeme hotte for a time in profession, yet haue cold hearts within them.

12 The Mulberie tree is counted the wisest of all trees, because it onely bringeth forth his leaues, after the colde frosts be past, so that it is not hindered as other trees bee; but in Christianitie, he is but a foole & an Hypocrite, that professeth not openly till daungers be past, and till he may doo it without losse or hinderance.

13 As the flower of Periwinkle, Milkworte, & *Lysimachus*, is pleasant to behold, yet without fauor: So Hypocrites make a faire show, yet vnfauory in the nostrils of the Lord.

14 As the small Tornosell, when it hath made a shewe for a time, with white Veluet leaues, and yealow flowers, it fadeth away, without bringing forth any fruit : So Hypocrites, when they haue made a faire shew for a time, fall away, without bringing forth any fruits of godlinesse.

15 As Mousetayle, & Adders-tongue, flower in Aprill, and are ripe in May, and shortly after, the whole heerbe perisheth in the pride of the yeare: So many people at the beginning of Religion, make a great shewe, but fall away long ere troubles come, euen in the midst of the Churches prosperitie.

16 As the seede of Mercurie is commonly lost before it be ripe: So many leese their Religion before it come to perfection.

17 As the stinking Coriander bringeth forth a sweete seede: So an Hypocrite, and wicked man, sometimes vtter good words.

18 As a wooden leg set to the body, is no member of the body: Euen so a Christian, who doth onely in shew & name, professe Christ, such a one is no true member of

Christs



Christs mysticall body, but an Hypocrite.

19 As there needeth no more but one pinne or pricke, to pearce a Bladder, and to make all the wind therein indosed, incontinently to come foorth: Euen so there needeth no more, but one very little temptation, to pul the vi- zard from Hypocrites, and to discouer them to euery man, who shall know after that they bee tried, that there was nothing but a colour, and an imagination of all the reputation of righteousnesse and vertue, which they had gotten amongst men. *Rom. 10. 3. 2. Cor. 3. 5. 1. Cor. 2. 14.*

20 As sea wormewood, if it be in it naturall & proper place, is of a very strong smell, salt, and of a most straunge and bitter taste; but if it bee remooued into gardens, or grounds naturally holpen with sweet waters, it doth maruellously alter, and yet Sea-wormewood still: So the wicked in their owne companie, &c. are most vngracious &c. but comming into the Church, where the sweet streames of Gods word runne, they seeme greatly chaunged for a time, and yet wicked men still. *1. Sam. 2. 12. &c.*

21 As the hearbe *Biscort*, though it haue straight and smooth leaues, yet is rightly called by that name, because the roote in the earth is crooked and writhen: So though many make outwardly a faire profession, yet the Lord condemneth them as wicked; because hee seeth their heart within to be wickedly set.

22 As the yellow Wolfes-bane, flowreth in Winter, and yet a venomous and naughtie hearbe for all that: So many make a faire shewe euen in aduersitie, yet euill men for all that.

23 Euen as some Birdes hatch other Egges, forgetting their owne; in like manner Hypocrites hatch other mens discredit vpon little or no ground; but forget their owne liues, that are ful of grosse sinnes and hypocrisies.

24 Like as a good & a faire cloake being large, so couereth a man, that many things may be carried vnder it, and conueied cleanly, which we would be loth and asham'd to haue seene : Euen so Hypocrites craft and deceit, hideth and couereth their vntruth, which to bee plainly seene and perceiued, they would be ashamed. *1. Pet. 2. 10. 2. Cor. 4. 2.*

25 As drunkards erre, goe astray, and are not able to guide and direct themselues in their way : Euen so shall it be with wicked Hypocriticall Priests, Prophets, and Ministers, for they shall faile in vision, and stumble in iudgement, as by experience may manifestly be seene by many. *Esay. 28. 7.*

26 Like as when wee see Tares to grow in the Corne fieldes, amongst the Wheate, till Haruest, which cannot without some hurt to the Wheate, bee rooted out afore: So wicked Hypocrites and other euill men, of whome there is hope that they may be conuerted, shall be alwaies in the outward account of the Church, till the end of the world. *Math. 13. 29, 30.*

27 Like as graues, vppon which lie faire stones, costly engrauen with Imagerie, & hauing inscriptions in brasle; and the Armes of them that lie in them, faire set forth, and blazed by Hearauldes cunning, hauing within them nothing but a rotten stinking carion : Euen so Hypocrites, which outwardly beare a glorious shew before men, and but inwardly before God, are most foule, filthie, and lothesome. *Math. 23. 27, 28.*

28 Euen as Mariners, which are carried with the course and force of winds, being in an Hauen, wil not disanchor, nor depart out of the Hauen, without a prosperous wind, blowing to their very good liking : So Hypocrites doo looke, that the people should shout and clap their hands, in token

in token of their great praises and commendations they seeke for, and hunt after vaine bruires and reports, without which, they are disposed to doo nothing well. *Math.*

*4. 2. 5.*

29 As a peece of Waxe, the nearer it approacheth and commeth to the fire, so much the more the heate of it appeareth in melting it: Euen so in like manner, the holinesse of God, may better be known in the repolt of Hypocrites, approaching vnto him by honorable offices in his Church, and profession of his word, and so he may bee the more glorified of the people in such iudgements, and also so much the lesse will hee suffer their corruptions, but will punish them more sharply. *Leuit. 10. 3. 2. Timo. 4. 10. 14, 15, 16.*

30 As a thicke Wood and goodly groue, giuing great shadow, very pleasant to behold, dooth delight the eyes of the beholders so greatly, with the varietie and thicknesse of flourishing trees, and pleasaunt plants, that it seemeth to be ordained only for pleasures sake; and yet within, is full of poysonfull Serpents, rauening Wolues, and other wilde, hurtfull, and cruell beastes: Euen so, an Hypocrite, when outwardly he seemeth holy, and to be well furnished with the ornaments of all sorts of vertues, dooth please well, and delight much the eyes of his beholders; but within him, there lurketh pride, couetousnesse, enuie, and all maner of wickednesse, like wild and cruell beasts, walking and wandring in the wood of his hart. For fained holinesse, is double iniquitie.

31 As a Swanne, whose feathers are all white, but her flesh blacke, white without, and blacke within: Euen so, he is not to bee counted religious but an Hypocrite, that doth couer & hide his foule faultes, and loathsome sinnes, with

with a faire and beautifull shew of vertue, sayning an holynyer, where none is.

32 As the Viper, although shee bee pestilent and poysonfull, yet notwithstanding, whiles shee is nummed with cold, she may safely be handled, not because shee hath no poyson in her, but because in her cold and numnesse, shee cannot vse it: Euen so pernicious and dissembling Hypocrites, do somtime want opportunitie and power, to practise and to put in execution, their wicked and detestable treacheries.

33 As the skin of a Foxe is of some value, and in request, but the fleshe is nothing woorth: So outward shewes of holinesse, are highly esteemed with Hypocrites; but cleannesse of the heart, and inward puritie, is of them no whit regarded.

34 Like as an Apple that is very beautiful without, but is rotten within: Or as a goodly tall Tree that flourisheth, and is full of leaues, but yet fruitlesse: Euen so such is an Hypocrite, who would seeme to be that he is not, and hateth to be that he seemeth. *2.Tim.3.5.*

35 As the Ostrige beeing a great and mightie foule, hath wings, but doth not flie, neither is lifted vp from the ground with them: So very many men in the world, doo seeme to be carried vp to heauen, vpon the wings of their ceremonies, but are in deed, in heart, mind and desire, fast nailed to the earth.

36 As the Kite being a most greedie & rauening foule, mounteth exceeding high, so that you would thinke she toucheth the gliding clouds, and as she flieth, doth spread her wings; and yet when shee is at the highest, shee hath her eyes fast set and fixed below in the earth, prying and spying to catch, (if shee can) some poore Chicken, or  
other

her pray within her talent; in deed she lieth high, but  
never looketh up towards heaven, but altogether downe  
towards the earth: Even so, thou shalt see a number of  
men, faining a certain sanctimonie, counterfeiting much  
holinesse, who, although they are thought with the con-  
templation of heavenly things, to be raiſed and taken  
vp into the cloudes, yet they mind nothing lesse then true  
godlinesse, neither any thing more, then earth and earth-  
ly things. Their studie is for worldly honour, their grea-  
test carking and care is, for rich and large reueries, for  
dignities, Princes fauors, and worldly wealth: Such men  
turne their backs to heaven, and flie from God, and so  
being disappointed of that light, which they seemed to  
see for, they are wrapped in palpable and most daunge-  
rous darknesse. *As Brasse is a metall of red colour, and hath a cer-  
tain likenesse of Gold, but is indeede Brasse, & not gold:*  
Even so, such are Hypocrites, which vnder the shape and  
colour of Religion and holinesse, do couer a Chaos, and  
confused heape of all wickednesse and abomination.  
Such men, when they seeme best, are then worst, for of all  
wickednesse, there is none more pernicious, then that of  
deceit, which when they are most bent to deceiue, they  
handle the matter so, that they seeme to bee honest, virtu-  
ous and godly men. *As he that hath a painted Oxe, and hunteth & fol-  
loweth for Partridges, is not an Oxe, but vnder the shape  
and likeness of that simple creature, lieth in waite for the  
better fine Birds, that he may take them, and kill them:* So  
likewise an Hypocrite, that with a counterfeited and fal-  
sed beelinesse, wil colour and couer impietie, wicked pur-  
poses, or whatsoeuer is against the word and will of God,  
is not a iust man, but vnder the colour and shape of god-  
linesse



linesse and honestie, seeking the prayse and glorie of the world, he casteth in his head, and worketh by degrees, the ruine, decay, and vndoing of his neighbours, that he may compasse their goods, lands, and possessions, & gaine some honour and dignitie among men. *2 Tim. 3. 5.*

39 Enen as the swiftest Haukes, going about to seaze vpon, and to take the Bird that flieth as it were in the top of the ayre, doth not by and by, when shee first seeth her, flie directly towards her, but rather at the first, with fetching of a compasse, doth seeme to forsake, and to despise her, and to draw and to flie from her, but at the second or third flight, she goeth toward her in the ayre, with a wonderfull force, and incredible swiftnesse, to take her in the ayre, and to rend her in peeces: Right so doo Hypocrites behaue themselves, for at the first to see too, they wil seeme to thee, not to regard, but to contemne the riches and promotions of the world, but then they coyne and counterfeite a simplicitie, fouling for a greater matter, then yet they see present, and reaching at some higher aduancement, and greater dignitie, then that present time and occasion dooth offer; but at the second or third flight, when euerie thing dooth answere their expectation, thou shalt perceiue, that with all speede and greedinesse, they will lay hold vpon those things, which thou thoughtest they had contemned. They doo not wish or desire any thing more, neither can any thing more highly please them, then the very selfesame things, which they once made the world belieue, they detested and could not abide them. These are double hearted men; they haue wicked lippes, and hands that worke iniquitie; they be those sinners that goe two manner of wayes, and euerlasting woe is their reward. *Math. 23. 17.*

40 As Painters, which haue a greater regarde to the colours

colours and shadowes of Images and Pictures, then vnto the substance of the same, and concerning the inward parts, they bestow all the wit, skil, and cunning they haue; in expresseing and painting out, a bare shaddow, and outside of the thing, and the more they deceiue the eyes of them that behold it, the more excellent men are they iudged: Euen so Hypocrites, doo some deedes, which to see too, are very good workes; but neuertheless, they keepe their hearts, minds, and wils, diuided and seperated farre from God: These things, to wit, their hearts, minds, wils and purposes, they steale from the Lord, and doo bestow them vpon the world; they regarde not God, they seeke onely to please men: in the action of vertue, they haue no respect vnto vertue it selfe, but onely and barely to the shewe and shape, or likenesse of vertue. *Rom. 2. 23. & 24. 1. Cor. 5. 7. 8. Ephe. 4. 22.*

41 As the Hearbe of the Sunne, so called, because it windeth it selfe about the Sunne, in the morning very early, it beholdeth the rysing thereof; and all the day, it euen followeth the course of the Sunne, euer turning the leaues towards the same; but the roote, it neuer changeth, stirreth, nor moueth, it hath that still, fast fixed within the earth: So likewise Hypocrites will seeme to followe the Sonne of righteousness, Christ Iesus; but it is onely in leaues, and outward shewes, for their rootes, that is, their hearts, are farre, and fast within the earth, where in deede their treasure is. *Math. 6. 21.*

42 Like as Apple-trees, which in the sweete and pleasant spring time; will bee well stored, and full of goodly blossomes, and will giue a franke offer, and a large promise of much fruit, but when the fruite is looked for, and should be gathered, there is none to be had; they were but bare leaues and idle blossomes: Euen so, such are Hypo-

crites, who will lift vp their hands, eyes and voices towards heauen and God; and with such godly greene leaues, will make a faire flourish & a beautifull shew, but their hearts & affections, are surely set vpon earthly, vaine, vile, and transitorie things; and are as farre from God, as heauen & earth are distant one from an other. *Esay. 29. 13. Math. 23. 8.*

43 As a Rushe or grasse, without moysture, withereth and drieth vp: Euen so the Hypocrites, because they haue not faith moystned with the grace of God, perish and vanish away. *Iob. 8. 11.*

44 As the Doer of Gods will doth abstaine from euill, because it is contrarie vnto the will of God; & doth good, because he is constrainned with the loue of him, which is onely good: So the Hypocrite contrarily, abstaineth from euill, for feare of punishment, and doth the thing which seemeth good, not constrained with the loue of God, but mouued of his owne will, by desire of praise, or hope of reward. *Math. 7. 21.*

45 As an Actor in a Comedie or Tragedy, which sometimes resembleth *Agamēnon*, sometimes *Achilles*, sometimes their enemie *Hector*, sometimes one mans person, sometimes an other: Euen so an Hypocrite wil counterfeit, and seeme sometimes to be an honest and iust man, sometimes a religious man, and so of al conditions of men, according to time, persons, and place.

46 As the Ostrich hath things like wings, & would make one belieue that she could flie, but cānot: So an Hypocrite will resemble & make a great shew of that which he is not.

47 As Stage-players, are not taken for them which they be, but doo put on; and represent a straunge person, and hide that vnder a personage, which they are not: So the Scripture by a Metaphor, calleth such Hypocrites, as by externall gestures and deeds, boast themselves for Saintes, when

when for al that, their minde is prophane and wicked; that is, when the outward man appeareth meeke as a sheepe, when the inward man, is rauening like a Wolfe. *Mat. 7. 15.*

28 As the King that exacted of his debtor tenne thousand Talents, did neuerthelesse, frankly forgiue the whole debt to him which had nothing to pay, but fled vnto the mercy of his Creditor: So the Lord saith vnto the proude Hypocrite: If thou wilt enter into life, keepe the commandements. *Mat. 19. 17.* to the end that the Hypocrite descending into himselfe, might confesse his filthines, & pouerty, & so craue pardon; which had he done, he had heard with the sinful woman; Thy sinnes are forgiven thee. *Luk. 7. 48.*

29 As it is easie to know a peece of Gold from a peece of Brasse, when they come both to the Anuile, and to bee stricken with the hammer; for Brasse will not bee handled; but when it cometh to the beating, it breaketh, & maketh a sharp dinne and yrkesome; & Gold soundeth sweetly, & is pliable, you may stretch it out, both in length & bredth, in thin and fine leaues as you list: So in like manner, when an Hypocrite cometh betweene the Anuile & the hammer of affliction, hee brasteth with impatience; he murmureth, cryeth out, and lamenteth in blasphemies against God, whereas a faithfull Christian praiseth God, giueth him thanks, and layeth out his heart, submitting himselfe willingly vnder the Lords hand that striketh him.

30 As the Viper hath a smooth skin, finely spotted with out, but most poysonfull within: Euen so an Hypocrite, hath sugered words & faire speech, but a deceitfull heart.

31 Like as the Viper, when shee goeth to the water to drinke, casteth out her poyson; and after she hath drunke, receiueth the same againe: So likewise an Hypocrite, when he presenteth himselfe to be partaker of the Lords Supper, will counterfeit much holynesse, and seeme to bee religious, and vpriight in life and conuersation, but afterwarde

he returneth to his vomite, and continueth in his wicked course.

52 As a Rush cannot grow without moystnesse, so can not the Hypocrite, because hee hath not faith, which is moystned with Gods spirit.

*Hereticks.*  
1 A Sone being bitten with a mad Dogge, shall not only runne mad himselfe, but also with his contagion shall infect others: So they which haue conceiued any pernicious Doctrine or Heresie, will not onely themselves be infected, but also with their infection, vterly marre and defile others.

2 As the wind doth not carrie away the sound & good Wheate, but the light chaffe, neither doth a storme ouerturne a tree fast and soundly rooted: Euen so, no more doth euery wind of Doctrine, carrie away true members of the Church, but the chaffe and rotten members, as Hereticks, ignorant persons, Hypocrites, phantastical heads, and new-fangled men, &c.

3 As vnconscionable Vintners, mingle their Wine with water: So Hereticks, corrupt the truth, and mingle their owne conceits with it.

*Hypocrisie.*  
1 AS it auaileth a man nothing at all, to the ease and reliefe of his pouertie, to haue false coyne in his purse, it must be good currant money, otherwise it doth further endaunger himselfe, and openeth a gap to his vtter destruction: Euen so, a faire tongue, with a foule heart, is false coyne, it will helpe no man; if he say, he hateth sinne, and yet loueth it in his heart, for in so doing, he condemne himselfe, how many, and how good prayers fouer he maketh.

2 Like as little children will feare and be greatly afraid



arbugges, and without feare, thrust their hands into a candle or fire: So likewise, many men will bee afraide to commit the lesse finnes, yet make no scruple at all, at great finnes, as the Papists do, who will not stick to blasphemie the name of God, and yet make a conscience of finnes, as the breach of any the Popes decrees, &c. *Math. 22. 23.*

*Hardnesse of heart.*

1 Like as wee feele our sicknesse by contrarie life and health: Euen so Hardnesse of heart, when it is felt, argues quicknesse of grace, and softnesse of heart; but contrariwise, when Hardnesse hath so possessed the heart, that it is neuer felt, this is dangerous in them, who haue their consciences seared with an hotte yron, who by reason of custome in sinne, are past all feeling, who likewise despise the means of softning their hearts. *Esay 68. 17. Zach. 7. 11. Eph. 4. 19.*

2 Like as if the clearenesse of the Sunne, doo happen to shine vpon the eyes of him that is blind, his eyes are not made clearer thereby, but rather more dimmer: Or if one doo shout, or speake loude in the eares of him that is deafe, his hearing is nothing thereby quickned, but rather more dulled: Euen so, if any man shal propound and speake the truth to him, whose heart is Hardened, hee is not made the better any thing at all by it, but afterwards conceiueth more Hatred against the truth. *2. Cor. 2. 16. Act. 19. 9. Euid. 9. 34.*

3 As it is dangerous to the state of his body, whose veine beeing stricken by the Physitian, sendeth forth no blood: Euen so dangerous is his condition for his soule, who hath his heart smitten by the word of God, but sheweth no tokens of repentance.

4 As in some kind of sicknesse, a man may die languishing: So likewise, where Hardnesse of heart raignes wholly and

and finally, a man may descend to the pit of hell, triumphing and reioycing.

5 As we are carefull to flie the infection of the bodily plague: So much more carefull should we bee, to flie the common blindnesse of mind, & Hardnesse of heart, which is the very plague of all plagues, a thousand folde worse then all the plagues of *Egypt*.

6 As there is nothing harder then the Adamant stone, especially that which is had in the *Indians*, which in firmnes, hardnesse, & value, exceedeth the rest, which yet is said to bee subdued and mollified with the warme blood of a Goate: So likewise the heart of man, beeing Hardned through the continuance and Custome of sinne, will not be mollified, bridled, nor tamed; neither with the blood of a Goate, nor yet with the blood of that immaculate Lambe Christ Iesus, which gaue himselfe a sacrifice for vs, vpon the Altar of the crosse, & there bestowed his blood, that he might mittegate and appease our wild minds, and prick to the quicke, our hard and senselesse hearts; and to open vnto vs the way to the attaining of eternall life, and euerlasting saluation. *Esey. 48. 4. Iere. 5. 3.*

7 As a stone preaseth to his centre: So an Hard hearted man, is preasing toward hell. *Exod. 15. 3.*

8 Like as loue beareth good will euen to the dead, and wisheth them aliue, and would (if it were possible) stay them from death which are condemned to die: Euen so Hatred, seeketh to fley the liuing, and deemeth them vnworthie of life, which haue offended neuer so lightly.

9 As the fire doth consume that substance, whereby it is nourished: Euen so Hatred, consumeth the hart where in it hath beene nussed.

10 As the Mouth doth gnaw the garment where it is bred:

breed: So Hatred gnaweth the heart, wherein it was conceived.

4 As a Bee stingeth, and pricking an other, doth loose his sting, and can neither make Honie, nor liue but a smal time after: So the heart pricking an other with the sting of Hatred, dooth loose many sweete vertues, and killeth it selfe.

*Mans Heart naturally corrupt from the wombe.*

1 **A** Sa Tree, whose roote is rotten and infected with venimous sap, bringeth forth none but corrupt and naughtie fruite: Euen so from mans Heart, which is corrupt, and naturally infected with the contagion of sinne, can proceede nothing that is good. For that which is born of the flesh, is flesh. *Gene. 6. 3. & 8. 21. Psal. 14. 1. 3. & 53. 1. 3. Rom. 3. 10. & 7. Mark. 7. 18. 21. 22.*

2 Like as a Wolfe cannot ingender but a yong Wolfe; and a Serpent a yong Serpent; and euen as wee doo not leaue off or cease to hate a yong Woolfe, although that he hath not yet eaten or worried any sheepe: Or a yong Serpent, notwithstanding that he hath not yet cast forth his venime, but doo iudge him worthie of death, because of the peruerse nature that is in them: So ought we to esteem and thinke, that God hath no lesse occasion to hate and condemne vs, euen from our mothers bellie, because of our perversitie, and naturall malice engendred with vs. And though the Lord should damne vs eternally, hee should doo vs no wrong, but onely that which our nature meritteth and deserueth. For although that the young Infant, hath not yet done any worke, which wee may iudge to be euill and wicked, sith that he hath not yet the vnderstanding, discretion, nor the power to doo it, yet it followeth not therefore, but that the perversitie and malice, which is naturall in man, hath already his roote in him, as



ship, and put it in danger of shipwrecke. Euen so we, in this our pilgrimage, must cast from vs the most precious things we enjoy, if it be our eye, or our hand, if they hinder vs in the race of godlinesse, and doe presse vs downe, so that we cannot goe on chearefully as we ought. *Mat. 18. 29, 30. & 18. 8.*

*Husband the head over his wife.*

**L**Ike as the head seeth and heareth for the whole bodie, ruleth and guideth the body, and giueth it strength of life: Or as Christ doth defend, teach, and preserve his Church, and is the Saviour, comfort, eye, heart, wisdom, and guide thereof: Euen so must the Husband be head vnto his wife in like maner, to shew her like kindnesse, and after the same fashion to guide her, and rule her with discretion, for her good, and preservation, and not with force and wilfulnesse to intreate her. *1. Cor. 11. 3. Eph. 5. 23, 24, 25. &c.*

**2** Euen as the Maister is to counsel his seruant, and likewise to heare the good counsell of his seruant, as *Naaman* heard his seruant. *2. King. 5. 13, 14.* So in like manner the Husbandes dutie is to counsell and admonish his wife, yet so, as that when he sayleth in dutie, hee is to heare her good counsell & admonition, either concerning heauenly matters, or worldly affaires, shew notwithstanding considering her estate and condition vnder him, and in humilitie, confessing her selfe to be the weaker vessell.

**3** As when a Lute or other musicall instrument, two strings concurring in one tune, the sound neuertheless is imputed to the strongest and highest: Euen so, in a well ordered Household, there must be communication and consent of counsell and will, betweene the Husband and the wife, yet such, as the counsell & commandement may rest in the Husband. *Gen. 3. 16. 1. Pet. 3. 1. Col. 3. 18. Eph. 5. 22.*



4 Like as the Church must depend vpon the wisdom, discretion, and will of Christ, & not follow what it listeth: So, must the wife also rule and applie her selfe to the discretion and wil of her Husband, because the gouernment and conduct of euery thing resteth in the head, and not in the body. *Ephe. 5. 24. 1. Cor. 14. 34. Numb. 30. 7.*

5 As it were a monstherous matter, and the meanes to ouerthrow the person, that the body should, in refusing all subiection & obedience to the head, take vpon it to guide it selfe, and to commaund the head: So likewise were it for the wife to rebell against the Husband.

*Hypocriticall heretickes.*

1 AS the *Card-thysle* or *Teasell*, hath Celles and Cabins like the Honie combe, and in them, first white flowers, but after their falling away, a bitter seede: So the wicked haue their Sinagoges, and a faire shew of words, but in the end bitter fruites.

2 As the heads or knoppes of *Card-thysle*, are hollow within, and for the most part hauing Wormes within: So the chiefe ring-leaders of the wicked, haue hollow hearts, and commonly the worrne of conscience gnawing them.

*Hiding offaultes.*

AS they are very hardly cured, which haue no sence nor feeling of their disease; for example, those that haue the Lethargie, and the Phrensie: Euen so none are more hardly brought to goodnesse, then they which doo Hide their faultes.

*The Husband and wifes dutie.*

1 AS the auncient Counsellors of King *Saloman*, gaue wife aduise and counsell vnto *Rehoboam* King of *Israel*, to the ende that hee might winne the loue and good liking of the people; speake kindly vnto them (said they) and they will serue thee for euer after; which counsell not being

being followed, great inconuenience and mischief after befell vnto him, &c. Euen so likewise, if the Husband bee desirous to procure the loue of his wife, and to winne her to God; or if the wife would also procure the loue of her Husband, and winne him to God; then they must drawe on one an other with sweete and gentle words, of loue, speaking kindly one to an other: because gentle wordes doo pacifie anger, as water quencth fire; but if they shall vse taunts, or wordes of reproach, and despight one against an other, much hurt may ensue thereof: For a little leauen, sowreth the whole lump. *1. King. 12. 7. &c.*  
*Prov. 15. 1.*

2 As the spitefull *Iewes*, which hated the Lord Iesus, would not vouchsafe to giue him his name, when they talked of him, or with him; but to shew their vtter dislike of him, they vsed to say: Is this he, or art thou hee that wilt doo such a thing? Is not this he? &c. Again whither will he goe, that we shall not find him? They would not say: Is not this Iesus Christ? Or the Sonne of God? This is a most despightfull kinde of speaking, and dooth bewray aboundance of malice, that was hidden in their hearts: Euen so it sometimes falleth out betwixt the Husband and the wife, betwixt the Father and the Sonne, betwixt the Maister and his Seruant, &c. That they could speake dutifully one to an other, but contempt and disdain, and anger, and malice will not suffer the one to asoord vnto the other their names and their titles, least they shoulde bee put in minde of those duties, which these names require; where out Sathan sucketh no small aduantage: Whereas many times, the verie name of a Husbände, or Wife, Father or Sonne, Maister or Seruant, &c. doth greatly so much helpe to perswade the

mind, and to winne the affection; yea the very mentioning of these names, doo oftentimes leaue a print of dutie behind in the conscience. *Iob. 7. 11. 15. 35.*

3 As the mistresse Bee, abideth alway in the Hiue, and will not suffer any Bees to bee idle; and those Bees that should worke and labour without, shee sendeth them to their worke, and whatsoeuer any of them bringeth home, shee marketh, receiueth, saueith and disposeth it, vntill the time come that it must bee occupied; and when the time cometh, that it must be occupied, then shee distributeth euery thing according as reason requireth; and those Bees that abide within, shee causeth them to weaue, and make the faire Honie combes after the best manner; and she taketh care that the young Bees bee well fed, and orderly brought vp; but when they come to that age, and to that point, that they bee able to worke, shee sendeth them out with one, the which they follow as their guide and Capitaine: Euen so a good House-wife, must abide within the house, and those her seruants which must worke abroad, shee sendeth them to their worke, & they that must worke within, shee sendeth them to it; and such prouision as is brought in, shee receiueth it, and that which must be spent of it, shee parteth and diuideth it, and that which remaineth of it, shee layeth it vp, and seeth it kept safe, vntill time of neede; and shee is carefull that, that which is appointed to be spent in a twelue month, bee not spent in a month.

4 As he that poureth water into rubbes full of chinks and holes, thinking to fill them, looseth his labour: Euen so the Husband that prouideth things necessary for house keeping, shall auaille little, except the wife carefully sort and keepe that which is prouided and brought home.

Heaven

*Heauen.*

1 **A** Sour cloathes when they waxe olde, wee chaunge them: Euen so Heauen and earth, and all that is in them, that be chaunged: *Psalm. 102. 25, 26. Hebr. 1. 10, 11.*

2 As smoake vanissheth and passeth away: So likewise Heauen and earth and all that in them is, shall vanish and passe away. *Esay. 51. 6.*

3 As we see many weake men for a prize, to enter into combate, or Iusts against a stronger then themselves, and though they bee ouercome, yet not to giue over till the last breath: So must we for Heauen, strue to excell in godlinesse, those that haue greater giftes then wee, and neuer giue over.

*Houses of the wicked.*

1 **A**S Cages doo ordinarily serue for keeping of Birdes:

Euen so the Houses of wicked and vngodly men, doo ordinarily serue for inuenting of deceits. *1 Peter. 3. 27.*

2 As for the most part, Cages are full of Birdes: So the dwelling places of the wicked, are replenished with all manner of guiles, whereby they become great and rich.

*Hell vanquished and overcome by Christ.*

**A** Sa Citie or Towne, that is sacked, rased, and beaten downe, euen to the ground, and which is ploughed, sowne ouer with salte and Harrowed, is able to recouer it selfe, or to harme the enemies that haue serued it so: Euen so Christ our Saviour, hath giuen such a conflict and overthrow vnto Sathan by his death, that he hath so bruised and broken his head, and hath gotten such a conquest and victorie ouer all the power of Hell, that now it is no more able to hurt the children of God; for whome, Hell onely is ouercome, and vnto them this victorie is gotten: Hell hauing still his full power ouer the vnfaithfull.

*The Lords Hostes is mightie.*

**L**Ike as Fishers with nets and hookes, catch fishe in great number: Euen so shall they, that God stirreth vp to execute his Iudgements against any people, catch and destroy great plentie of them. *Iere. 16. 16.*

**2** As floods ouerflow and destroy all: Euen so they by whome God plagueth any land, or people, doo spoyle all. *Ierem. 47. 2.*

*Horrer of sinne, bringeth remorse of conscience.*

**A**S the Theefe or wicked person, cannot bee brought vnfaignedly to confesse his fact, before it bee made knowne, and hee himselfe attached to appeare before a Iudge, to bee condemned for the same: So likewise the case standeth with euerie onc of vs, who by nature are no better then theeuers and murderers before the Lord, that we can by no meanes be brought in truth to confesse our sinnes, before the monstrositie, and vgly shape thereof, with the paine and penaltie due thereunto, bee set before our owne consciences, and wee as it were summoned before Gods Iudgement seate, to bee condemned for the same. *Iere. 2. 26, 27.*

*Vaine is the Helpe of man.*

**A**S Heath in the drie and desolate wildernesse, where no habitation is, is apt and good for nothing, and yet easie to bee consumed with fire: So also the man that putteth his trust in man, and maketh fleshe and bloud his strength and defence, and passeth not on the Lord, shall not see any good, but shal perish together with his Helpe. *Ierem. 17. 5, 6.*

*Holydaies.*

**L**Ike as the Children of Israel, when they had made a molten Calfe, and offered burnt offerings, & brought peace-offerings, did then ordaine a Holy-day, which they



they spent in eating, drinking, and pastime; which corruption they tooke from the *Egyptians*: Euen so likewise our Holy-daies, which came from popish Idolaters, and idolatrous Papists, are for the most part, spent and consumed in idle pastimes, in much vanitie, and belly cheare. *Exod. 32.5, 6. 1. King. 12.28. &c. 1. Cor. 10.7.*

*Holynesse.*

**A**S the greater riches that a man hath, the greater is his gaine, desire and encrease of riches: So the more Holynesse that any man hath, the more carefully ought, and the more fruitfully may hee labour in encreasing it. *Philip. 3.13.*

*Hearts of strong men.*

**A**S the Heart of a woman fainteth and yeeldeth in traualle: Euen so the Hearts of strong men, faint, when God will be their enemy, afflict and scourge their countrey. *Ier. 49.24.*

*The unrecoverable destruction of obstinate Hearers.*

**A**S an Earthen pot so broke to peeces, that a sharde of it cannot be found fit for any vse: So shall the destruction of such be, whose eares cannot abide the truth, but will needes haue their Preachers flatter them in their sinnes, and foster them in their errors. *Esay. 30.10, 14.*

*Humilitie ought to goe before dignitie.*

**A**S some Birdes before they flie out, and mount on high, stoupe downe with their heads, and touch the ground with their bills: So euery man, before he bee aduanced to any high dignitie, ought to shew great Humbleness of minde, and a casting downe of himselfe.

2 Like as Wheate, the weightier, sounder, and better it is, the lower place it desireth, and seeketh: Euen so the Humble man, the wiser, and more gracious that he is, the more pleasure and delight he hath in Christian Humilitie

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and

and lowlinesse. But the proud man being lighter then the wind, listeth vp, and extolleth himselfe aboue all things: Whereupon it commeth to passe, that hee peruerteth all the Lawes of God, and man, for that soueraigntie sake, which he falsely imagineth, to belong vnto himselfe. *Luk. 14. 10. 1. Cor. 4. 7.*

*Not proude, but Humble men, doo profite by reading  
and hearing of the word of God.*

**A**S the bough of a Tree, the fuller it is of fruite, the waightier it is, and the greater and more plentifull fruite it beareth, the lower hee stoupeth, and Humbleth himselfe the more; but the proude man, like a fruitelesse and barren bough, listeth his head on high, not seeking the profite and good of his soule, but the idle prayses of men, and the vaine-glorie of the world.

2 Euen as if any man would steadily looke vpon the bright Sphere of the Sunne, he should become blind, because the weake sight of the eyes, is not able to abide so great a brightnesse: So, whosoever trusting to his owne wit, shall cast the eyes of his mind, vpon the wonderfull and vnspeakeable brightnesse of the secrets of God; hee shall be ouerthrowne of the same, & the sight of the mind being blinded and put out, hee shall neuer attaine to that which he would, because the great and hidden mysteries of the most high God, cannot be comprehended by mans wit, being puffed vp with pride; or else there should be no difference betweene God and man, if man of himselfe, could attaine vnto the secrets of Gods eternall maiestie, sealed vp in his blessed word, and not to bee opened, but by the mightie power of his most holy spirit. *Dent. 29. 29. Psal. 25. 14. Esay. 66. 2.*

*The*

*The Lord Humbleth vs in this world, that he may  
may exalt vs in the world to come.*

**A** She that would haue a little flame of fire, to mount  
and rise vp on high, first keepeth it low, and holdeth it  
downe, with the force of a Fan, and the gathering toge-  
ther of much wind: Euen so God, presseth vs downe, and  
keepeth vs lowe, that hee may lift vs vp, and exalt vs on  
high; he throweth vs downe here in earth, that hee may  
exalt vs in heauen; and layeth many times disgrace vpon  
vs in this world among men, that we may bee gracious in  
the worlde to come, with himselfe, his Angels, and his  
Saints.

*We are Heires, not through workes, but through grace.*

**A** San earthly Father, doth giue vnto his children ac-  
cording to their deeds, that is, inheritance to them  
that are obedient, and disheriteth them that be disobedient:  
Euen so God our heauenly Father, promiseth inheri-  
tance to his children, but those which of childre are made  
obstinate and enemies, he suffereth not to enioy the inhe-  
ritance. *Rom. 4. 5, 6, 8.*

**2** As it is manifest that the children of an earthly Fa-  
ther, are neither children nor Heires through desert of  
their workes: So after the same sort, the children of God,  
are neither made children nor Heires, because of their  
workes, but through the grace of adoption, which is re-  
ceiued by faith alone; notwithstanding either of them  
both, giue vnto his children according to their deeds.  
*Rom. 8. 23.*

*Humanitie or gentlenesse.*

**L**ike as pride oppresseth loue, prouoketh disdain,  
kindleth malice, confoundeth Iustice, and at length  
subuerteth states: Euen so Humanitie stirrēth vp affection,  
augmenteth amitie, maintaineth loue, supporteth equitie,

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and

and most soundly preserueth Cities and countries.

*Quiet Hearts.*

**E**VEN as a quiet, calme, and pleasant water, wil shew vnto vs, if wee looke into it, the very image and likenesse of our selues, as it were a Glasse, but being mooued, stirred and troubled, it dooth not so: So likewise our owne Hearts, if they bee quiet, and not troubled with horrors, nor distempered with feares, will plainly shewe vs what we be, so that we may easily know our selues, and not bee deceiued: but being filled with feares, tossed with terrors, and ouerwhelmed with troubles, they cannot doo so.

*John. 14. 27. Psal. 55. 4, 5.*

*Heart of man.*

**1** **A**S a pot full of sweete liquor, if it be made hotte, and boyled vpon the fire, will driue away flies, that they will not come neere it; but if it bee colde, the flies will by and by goe into it, and it will receiue them, and they will corrupt and consume it: Euen so the Heart of man, if it be inflamed with a true and sincere loue of God, will not receiue into it, those daungerous temptations which are continually flying about it, but will remooue, and driue them farre off, and giue no place vnto them; but if by reason of slouthfull idlenesse in heauenly things, and for want of a godly courage, it grow colde in the loue of the Lord, the is it obuius, and wide open to all temptations, it barreth out none, it receiueth all; none are reiected, be they neuer so wicked; all are imbraced, entertayned and welcome; then is it a receptacle of all abominations; as Idolatrie, blasphemie, murther, Adulterie, and whatsoeuer is wicked, mischieuous, and damnable.

**2** Like as if thou shalt cast into a Censer, odoriferous and sweete Pomander balles, the whole house will be filled with a sweete sauour and pleasant perfume; but if thou shalt

shalt

shalt cast into it, Brimstone, or some such matter, all the house will be full of most horrible stinch: So in like manner, if thou shalt put into the Heart of some man, good and wholsome counsels, and shalt instruct him with godly aduertisements, and shalt open vnto him the fountain of the truth, thou shalt bring to passe, that there shall proceed out of his Heart, a great fauour of a most sweet smel; but if thou shalt fill him with euill and wicked counsels, and shalt perswade and draw him to impietie, hatred, treacherie, and al abominations, thou shalt be the cause of an intollerable stinch; there shall come out of his Heart, a most poysonfull fauour, wherewith not only his owne Heart, but the whole house wherein he is, and all the common wealth where he abiderth, shall be hurt, infected and poysoned.

3 Like as if one cast into an hotte burning Furnace, wood and stickes, that be seare & drie, and ready to burne, there wil arise and burne out, a most pure and cleare flame of fire; but if hee shall cast into the same Furnace, greene stickes, wet, and stinking Rushes, or some other such matter, they wil burne in deede, but the Chimney and whole house will be filled with smoake, and wil bee euen blacke, by reason of the thick darknesse, which proceedeth of the foule & stinking smoake: So the Heart of man, is a furnace continually burning, if thou wilt nourish it with cogitations, & heavenly meditations of the loue of God, there wil appeare and shine out of it, a pure flame & bright light of true & vnfaigned loue to God & man; but if thou wilt chearish and maintaine it, with thoughts & deuises of self-loue, the it wil be ful of vile smoak, stinch & darknesse. *Rom. 1. 21.*

4 As the Sunne riseth first, and then the beasts arise from their dens, the foules from their nests, and men from their beds: So whē the Hart sets forward to God, al the mēbers will follow after it; the tongue wil praise him, the foote wil



follow him, the care will attend him, the eye will watch him, the hand will serue him, nothing will stay after the Heart, but euery one goes like hand-maides after their mistresse. *Prou.23.26.*

5 Like as that woman that would haue her dough lea- uened, and layeth her dough in one place, and the lea- uen in an other, where one cannot touch the other, loseth her labour: Euen so he which would haue his Heart sanc- tified, comforted, and enlightned, and will not giue it to God, which should doo it, greatly deceiueth himselfe, be- cause the tempter then commeth, and takes them afun- der, & seazeth vpon the Heart, because he finds her alone.

6 Euen as *Dina* was deflowred, when she strayed from home: So is the Heart, when it strayeth from God. *Gen. 34.61.*

7 As *Abraham* when hee was bid to offer his Sonne, rose vp betime and left his wife at home, and neuer made *Sara* priuie, least shee should stop him, being more tender ouer her child like women, then the Father is: So we must giue our Heart to God, before the flesh heare of it. *Gen. 22.6.*

8 Like as if *Abagaile* had consulted with *Nabal*, whether she should haue supplied *Dauid* with victuals or no, when he sent; the myzer would neuer haue giuen his consent, who scolded so soone as he heard of it; therefore he went alone, and gaue that which he asked, and neuer tolde her husband what she would doo, least he should hinder her, which sought her welfare and his too: So we should steale our Heartes from the world, as the world stealeth them from vs, and transport them to God, when the flesh is a sleepe. *1.Sam.25.18.*

9 As no man sitteth vpon two seates together: No man hunteth two games together: No man iustleth with two  
Speares

Speares together: So he that hath two Hearts, if hee haue a true Heart of the one, hee will haue a false Heart of the other. *Iam. 1.8. Luk. 10.13. Eccle. 2.13. 1. Sam. 5.2. Act. 4.32.*

10 As there be two colours, red and blew, in one Rainbow: So there must be two affections, ioy and sorrow in one Heart.

11 As a bright and shining resemblance, or image, may be seene plainly in a cleare and pure looking Glasse: Euen so doth the face (as it were) of the euerlasting God, shine forth and clearly appeare in a pure Heart. *Math. 5.8.*

*Health to be sought for of God.*

12 As a good Physition or Surgion, wil first remooue the cause, ere hee begin to heale: Euen so he that enterpriseth his Health, must first of all goe vnto Iesus Christ, the Physition of the soule, that the cause may be remoued, then Phisicke hath vertue and power to heale, and not before. *Luk. 3.43.*

13 As the vertue attractiue, to drawe *Elisba* from his worke, was not in *Elias* cloake, but in the power of the word: Euen so the vertue of healing, is not in the Physitions, nor any thing they take in hand, but in the Lord of life. *1. King. 19.19, 20.*

*The Husbands dutie to his wife.*

14 As a Christall Glasse is a precious and profitable vessel, yet brittle, which a man doth more carefully take heede of the breaking of it, then of some earthen or tinne vessel, the one being more base, & the other more strong: So also the Husband, ought to haue such regard of the frailtie of his wife, that hee may beare with her, and entreate her with gentlenesse and discretion, that hee may vse her as a precious vessel, to his comfort & ioy. *1. Pet. 3.7.*

15 As in a great stormie wind, a man lappeth his cloake about him, and holdeth it fast for feare of loosing, but when

when the wind is downe, & the weather calme, he letteth it hang easly: So when Husbands will as it were perforce, wrest away their wiues infirmities, many of them will obstinately resist; yet contrariwise, by sweete words and louing exhortations, they might bee wonne voluntarily to forsake them. *1. Sam. 1. 8.*

3 As it is meere folly for a Husband to praise and commend his wife in company: So is it as dangerous to checke and reprove her before witnesse.

4 As God created the woman, not of the head, and so equall in authoritie with her Husband: So also he created her, not of *Adams* foote, that she should be troden downe and despised, but hee tooke her out of the ribbe, that shee might walke ioyntly with him, vnder the conduct and gouernment of her head. *Gene. 2. 21.*

5 As God hath testified his singular goodnesse vnto man, in creating him an helper to assist him: Euen so the Husband, ought to consider in how many sorts shee is to him a helper, to passe ouer this life in blessednes. *Gen. 2. 18.*

*High minded men.*

AS the Hauke is then lost, when trusting to her wings, shee ryseth and mounteth too high: Euen so do vaine and proude men, then fall from God, when with their owne wit, reason, and wisdom, onely, and alone, they will vnderstand the deepe mysteries of God, as though the counsels and wisdom of Gods eternall maiestie, might and could bee comprehended, with the reason and wit of man. *Rom. 11. 20.*

*High estate of life dangerous.*

AS a tree set vppon the top of a mountaine, is mightily shaken, and easly rent vp by the rootes, with euery blustering blast and storme of winde: Euen so man in this world, the more and Higher he is exalted, the more and greater

greater daungers is he subiect vnto. *Luk. 1. 52. 1am. 4. 6. Math. 7. 17. Luk. 6. 44.*

*Hope.*

1 **A**s a man passing through a very swift flood, doth not looke downe to the water, least it should make him giddie, and so be in daunger of falling, but he hath his eyes fixed on the banke or shoare that hee goeth ouer vnto: Euen so a Christian passing through the waues of the troubles of this world, listeth vp his eyes to heauen, beholding there with a spirituall regarde, the quiet banke that hee shall come too by Christ, not respecting the troubles and torments that hee is in; which troubles and torments the wicked doo respect; and that is it that casteth them into desperation.

2 As the whole vse of the Anchor is, to holde fast the Ship in one sure and certaine place, (notwithstanding all tempests and waues beating against it) because it entereth into the very depth and bottome of the Sea, there taking fast hold. Euen so the principall vse of Hope, is to enter into the heauen of heauens, where Christ sitteth at the right hand of God, and to hold fast our soules there with him, notwithstanding, all the waues and tempests of Sathan, sinne, and condemnation, doo beate dayly and continually against them.

*Ingratitude of base borne persons and others.*



**A**s the Iuie sticking to the boughs of trees, is so by the others helpe exalted; and yet as it were by a flattering and ouer-hard embracing, doth either kill, or much hinder the growing of the trees: So base borne persons, that bee promoted in ho-

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nour,

our, by the helpe and familiaritie of them that be noble, doo yet oftentimes oppresse them, by whose helpe they haue ascended, and haue beene aduanced.

*Imperfections, doo not make God to refuse vs.*

1 **A**S a Father casteth not away his children, because they are sicke, crooke-backt, blind, or maymed of hand or foote, or otherwise counterfeit and Imperfect, but handleth them more tenderly, and dealeth more softly with them, then with the others, respecting their debilitie and feeblenesse. Or as men cast not away Wine, though it haue lees or grounds; nor cast away Gold howsoeuer it be couered with dust: And as a husbandman refuseth not land, though it be ouer-grown with brambles and bryers, but will vse the greater diligence to stocke it, & to plough it, hoping by his labour, that it wil bring forth fruit plentifully: Euen so God likewise, will not refuse and put vs away, because hee seeth many Imperfections and infirmities in vs; nay, rather that is an occasion, that hee will take the greater pittie vpon vs. *Psal. 103. 13.*

2 As we looking aside through a Glasse, be it blew or yealow, or of any other colour, all the things wee see, seeme to vs to be of the colour of the glasse, through which we did behold them: So God also, beholding and looking vpon vs in his Sonne, we seeme to him to be of his colour, (notwithstanding our manifold Imperfections & wants) & we haue the appearance and brightnes of his innocencie and righteousnesse, which causeth, that in seeing, and touching vs, he thinketh, he seeth and toucheth his owne naturall Sonne: Euen as olde *Isaac* did in handling *Iacob*. *Gene. 27. 21, 22.*

*Infirmities, why God suffereth them in the best.*

**L**Ike as a Iudge dealeth with vs in some criminall process, who will giue an enlargement, but yet with condition,



condition, or as they say with a *quousque*; that is, till, the time that hee calleth it backe, and putteth him in his former estate, wherein he was before, if it happen that he fall into any new fault againe. The Iudges doo this to keepe them alwayes in feare and diligence, to doo their dutie, and to stop them from taking too great libertie: So likewise God doth with vs, when he will pardon our sins, and set vs at libertie, leauing vs notwithstanding a great sort of Infirmities and Imperfections, which may alwayes serue him, to charge vs, and for matter to cal vs to a reckoning, whē we would wind out of that bondage, and boast our selues abroade of the goodlinesse of our reason and loyaltie.

*Right Iustice is to bee iudged by the authoritie  
of Gods will.*

**A**S often as there is any malefactor and wicked person to be punished, they which be appointed to bee the Iudges, doo declare vnto the Prince his wicked fact, and so looke for a writte from him; and that beeing had, they doo see the paines prescribed therein, to bee executed vpon the malefactor. Now if the Iudges or Officers, doo any thing contrarie vnto that, it is taken for a great offence and rebuke done against the authoritie and iurisdiction of the Prince, and they escape not cleare withall: Euen so it is a much more Iust matter before God, that none bee put to death contrarie or besides his will and word, who is the onely Lord of life and death.

*Ignorance.*

**A**S men that dreame, and wake againe, who when they are a sleepe, thinke to haue found some great treasure, and haue a great ioy in it; but after their waking, they see that all is vanished like smoake; whereupon they vex and grieue themselves: So likewise men slumbering

in the night of Ignorance, thinke that they are righteous before God, but they are grieued when they find that this is a dreame, which passeth through their spirites, and vanissheth as soone as they be awake, and are deliuered from the darknesse of Ignorance, wherein they were a sleepe and buried.

2 As in the night by reason of the darknesse spread vpon the earth, all things are hid and couered; which causeth that we cannot discern and discouer the spots which we haue in our faces; but when the light beginneth to appeare, & that we take a Glasse to behold our selues therein, then they are discouered, and shew themselues: Euen so likewise, during the time that we are couered with darknesse of Ignorance, the vices that dwell in vs, are hidden there; and oftentimes wee thinke, being leprous and deformed, that wee are beautifull and perfect; but our eyes being open, and illuminate by the spirite and grace of our God, and taking the Glasse of the Law, therein to behold the state of our natur & our life, then we begin to know the great and grievous imperfections that are in vs; and we at once loose the opinion which wee had conceiued before of our own righteousness and vertues, and perceiue what daunger we were in before.

3 As men sometimes enquire for them, amongst whom they doo stand: So some are Ignorant in that which is so plaine, that all others know it, and they can hardly auoide the knowledge of it.

4 Like as the day and the night is all one to those that are blind: Euen so is superstition, Idolatrie, and the preaching of the Gospell, to those that are Ignorant of the meanes of their saluation.

5 As they that loue not the light, hide their dooings in the darke, so as it is a manifest token, that their owne consciences

sciences beareth the witnesse, that their doings be naught: So likewise they that loue and choose rather Ignorance, then the knowledge of Christ; it is a manifest token that they loath to see the filthinesse of their owne works. *Iohn. 3. 19, 20.*

6 As he that goeth in the darke catcheth a shrewd turne afore he woteth of it: So he that walketh in Ignorance, runneth headlong to destruction, when he least thinketh of it.

7 As *Lot* was so long loytering and trifeling in *Sodome*, that the Angel was faine to plucke him out with violence: Euen so certainly, vnlesse the Lord by the good meanes of his prouidence, should plucke vs out of Ignorance and darknesse, wherein we vse such trifling, and plunging, and delaying, that scarce one of a thousand would bee saued. *Gene. 19. 15, 16.*

8 As the light of Godly knowledge increaseth vertue: So the darknesse of Ignorance, is a hinderance to all goodnesse.

*Immoderate studie.*

As the field ouermuch duned, is burned, & withereth away: So Immoderate study and learning, doth vtterly dull and make blunt the students braine.

*Iniurie.*

Like as if any doo offer any Iniurie or bodily harme to a Doue, or a sheepe, or to any innocent creature, thogh it be vnto death, yet they will not make any resistance: So likewise, if any Iniurie or wrong bee done to the faithfull seruants of God, they will patiently suffer it, without any resistance, &c.

*Instructors of children.*

As the good ryders, doo first bring their horse to be obedient vnto the bridles: So they that Instruct children, must first exhort them to obedience and humilitie.

2 As *Hannah* made Coates for her Sonne *Samuel*, who serued in the house of God: So likewise parents and mai-  
sters, ought to array their seruants and children with the  
godly ornaments of wise dome and knowledge, which is  
from aboue. *1 Sam. 2. 19. Prov. 4. 9.*

3 Like as a man will sow his ground with the best seed,  
and plant his Orchard with the best fruite, because he loo-  
keth for the greater and more gainfull increase in the time  
of gathering: So in like manner, men louing their chil-  
dren as well as they doo other commodities, ought also to  
trainethem vp in the best things, which are found in the  
discipline, knowledge and faith of Christ; and so doing,  
they should not only escape many a secret grieve, and bit-  
ter mischiefe; but also blesse the Lord with great ioyful-  
nesse, when they finde this fruite of their education, in  
knowledge of these good things: Namely, their children  
to be a comfort, refreshing & honour to their gray haire,  
and their seruants necessarie helps before them, in all  
good causes and matters of honestie, truth, Iustice, and  
mercie. *Gal. 6. 7.*

*Inconstant men.*

1 AS the beast *Hiena*, and the beast of *Egypt* (now called  
the Mouse of *Indie*) be sometimes males, sometimes  
females: So many be so Inconstant, that now they bee  
friendes, now foes, now Papiists, now Protestants, now  
hotte, now colde, now wise, now foolish, &c. *Reuela. 3.*  
*15, 16.*

2 As the Reede is shaken too and froo, with euerie lit-  
tle small wind: Euen so such is the Inconstancie and mu-  
tabilitie of the common people, whome euerie small  
trifle dooth cause to alter their minde and Iudgement.  
*Math. 11. 7.*

*Inden.*

*Iudges.*

1 AS the beame with ballances, doth bow towards that part, wherein is the greater weight: So some Iudges fauour them most, whose gifts be greatest, and not whose cause is best. *Iob. 15. 34. Dent. 16. 19. & 27. 25. 1. Sam. 12. 3.*

2 As they which desire with heede, and more surely to see, doo shut the one eye: So a Iudge, to the intent that he may discern according vnto Iustice and equitie, ought not to bee partiall, or giuen to the respect of any person, but ought to haue one single eye, which is to bee set and placed vpon Iustice and equitie in euery matter, and not to regard either persons or rewardes. *1. Sam. 8. 3. Esai. 1. 23. & 33. 15. Psal. 15. 5.*

3 As a white or painted Wall, the brauery wherof, serueth for no profit, but for a meere shewe: Euen so such is the profit that commeth to the common-wealth by those Iudges, which sitting in place of Iustice, do wrong to men contrarie to the Lawes. *Act. 23. 3.*

4 As a Iudge must not wrong one for anothers sake: So must he not vniustly fauour one, because an other hath displeased him. *Dent. 1. 16, 17. Prou. 24. 23.*

5 As the Lyon though he be the King of beasts, yet at length is made a pray to small Birds; and then is that saying verified: Better is a liuing Dogge, then a dead Lyon: Euen so Iudges and Rulers, although they be great in authoritie, yet at the last, they are but a bayt for the small wormes. *Eccle. 9. 4.*

*Idleneffe.*

1 AS water, though it be neuer so cleare and faire, fresh and comfortable, yet if it stand still in a pit or hole, or be kept long in a vessell, whence it hath no issue, it will rot and sinell, and bee vnwholesome: Euen so it fareth with children, yea and with all the Sonnes of Adam, if they bee Idle,



Idle, haue nothing to doo, and no way to bestow their wit, they will rot, and prooue vnwholesome, and deuise mischief, all the day long. *Prou. 28. 19. 1. Timo. 5. 13. 2. Thes. 3. 10, 11.*

2 As labour and exercise of body in one man; industrie and diligence of mind in an other man, are sure forts and strong bulwarkes of Countries: Euen so Idleness and negligence, are the cause of all euil; for an Idle mans braine, becommeth quickly the shop of the diuell.

3 As in all naturall things, there is one thing or other, which is the spoyle of it, as the canker to the Rose, the worme to the Apple, and the Caterpillar to the leafe: So the common spoyle to all youth, is the contrarie to paines and trauaile, which is Idleness. *Ezech. 16. 49.*

4 As the trayterous seruant, while his maister is a sleepe and all things at rest, setteth open the doore for the theefe to enter in vpon him, and spoyle him at his pleasure: So Idleness, while we are not aware, lying soft vpon the pillowes of securitie, openeth the doore for the diuell to enter into vs, with full swing, to the destruction both of body and soule.

5 Like as while men slept (saith the Euangelist) the enemy came, and sowed Tares among the Wheate: So the fittest time, that the diuell can finde to worke vpon vs, is when wee are Idle, for that is the sleepe of the soule. *Iudge. 16. 1. &c.*

6 Euen as a firebrand, drawne from the fire, and lying still, waxeth cold, & by little & little dieth, and is extinct, but being mooued and put to the fire, burneth and flameth: Euen so, an Idle life, dooth by little and little extinguish vertue; but being well exercised, it doth kindle & encrease the same. *Iob. 5. 7. Math. 2. 1 &c. 1. Cor. 3. 8.*

7 As Idleness breedeth pouertie and beggerie, in very many

many which might liue well, and in good sort, with diligent and faithfull labour: So is the same very daungerous in those that be rich, and feele no smart nor want in this life, for whiles they giue themselves to foule Idlenesse, voluptuousnesse doth ouercome reason, and they are snared and taken in the deadly trappes of the deceitful flickerings of the world, and are poysoned with carnall pleasures, and fleshy delights, which doo beare them faire in hand for a little while, but at the length doo deceiue them, and leaue them in shame and confusion. *Gene. 3. 19. 2. Thessa. 3. 10.*

8 As the earth when it is not tilled, or trimmed, dooth breede and bring forth bryers, brambles, nettels, and all noysome and vnprofitable things: So Idlenesse in man, doth breede and broode in him, vngodly thoughts, and wicked cogitations of all sortes, and dooth allure, hale, draw, and euen drag him, to doo those things which are so odious in the sight of God, that he must either most earnestly repent that he hath done them, or else, hee must die eternally for doing of them.

9 As by the pumpe of a Ship, water doth often secretly get in and increaseth, so that through the negligence of the Maryner, the Sip is drowned: So by Idlenesse, wicked thoughts, & concupiscences, are multiplyed in our harts, till at length our soules are in great daunger.

10 As the Crab-fish (as *Plinie* saith) when he seeth the Oyster lye gaping against the Sunne beames, putteth a Pible into the mouth of the Oyster, and so getteth out the fish: So likewise when wee lye Idle in securitie, the diuell stealeth into vs.

10 Like as in a standing water, wormes are ingendred and bred: So likewise in an Idle body, are engendred Idle thoughts; and therefore wee must alwayes bee doing of

some good workes, that the diuell may finde vs alwayes well occupied and exercised.

1 As by experience we see, that those children which haue beene brought vp in learning and vertue, proue honest and profitable for the common-wealth: Euen so contrariwise, those children which haue past their time in slouth and Idlenesse, prooue dishonest and hurtfull to the Church and Common-wealth.

*Ignorant men.*

1 **A**S those people will neuer come to the Physition to be healed, which thinke not themselves to be sickes: So likewise there are no people more vnapt to be taught, and lightned of God vnto saluation, then those which thinke they vnderstand, and see of themselves, when in very deed they are altogether Ignorant, and for lacke of vnderstanding, be ouerwhelmed and snared in the darknesse wherein they were borne, and so wallow themselves therein continually, to their vtter destruction. *Psal. 95. 10. Esay. 59. 10.*

2 Like as that man, that is Ignorant of the principles and rules that appertaine vnto the Science or Arte that he professeth, can neuer come to the end, skill, or perfection, that his profession requireth: Euen so the ende of a Christian man, is eternall life, and his profession is to know and learne the principles and rules that most plainly and sincerely, leadeth him vnto this end of euerlasting felicitie. For he that is Ignorant of the meanes, is Ignorant of the end; and being Ignorant of the causes, must needs be Ignorant of the effect. *Iohn. 17. 3. Esay. 1. 3. & 5. 13. Prou. 1. 28, 29.*

3 As he that will bee a Physition, must learne the precepts that teacheth Physicke; and he that would be a Musition, must learne the rules of Musicke: The Oratour, the

rules

rules of Rhetoricke : The Ploughman, the rules of Husbandrie ; and so euery man the rules that belong to his profession, or else hee shall neuer profit in his Science or Arte, nor be accounted a Craftes-man, that knoweth not the principles of his craft : Euen so no more (before the maiestie of God) is hee to bee accounted a Christian, although he bee baptized, and braggeth neuer so much of the name of a Christian, that perfectly knoweth not the duties belonging to a Christian man. 2. *Thes.* 1. 6, 7, 8, 9.

*Rom.* 3. 12.

4 As no man will bee content to entertaine and giue wages to a seruant, that professeth <sup>1</sup> himselfe in wordes to be a Husbandman, and yet neither knoweth, nor can doo any part that belongeth to husbandrie: Euen so we may not thinke, that God wil allow or like of such men, as outwardly in words professe themselues to be Christians, by saying, they hope and beleue well, and yet are Ignorant, and not able to render a reason of any point of Christianitie. *Leuit.* 4. 2.

5 Like as the Physition cannot communicate his health, to, and with his sicke patient : Or as the liuing man cannot diuide or depart his life, with the dead body of an other man, but euery man enioyeth his owne health, and liueth with his own life: So, the knowledge that another man hath, profiteth not him that is Ignorant and vnlearned, but euery man must knowe and learne himselfe, the grounds and principles of Christianitie, if hee will bee saved.

6 Like as if a child bee borne and brought vp in a dungeon of a pryson, and grow to some yeares, neuer seeing light, if one tell him of trees and mountaines, and Birdes, and other ceatures, hee cannot tell what he meaneth : So likewise it is with vs, which are borne in blindnesse and

Ignorance, we know not what heavenly thinges meane, till we be told and shewed them, by the light of the Scriptures.

*Iustice of God in desertions.*

**L**ike as if a Magistrate, giue a man for a iust cause to bee changed, hee doth but Iustice: So likewise God, if he for our disobedience, giue vs vp to Sathan, he dooth but iustly. Now if the hangman doo misuse him grieuouly, there is no faulte in the Iudge or Magistrate, but in the malice of the hangman: So likewise no fault in God, if the diuell doo cruelly handle vs, becing giuen ouer vnto him.

*Infirmities of falling, diminisheth not the grace of Christ.*

**T**Hough God forgiveth and pardoneth not sinners, because they should sinne: Yet dooth not Infirmitie of falling, diminish the grace of Christ, where faith with repentance worketh. *Rom. 6. 15. 16. &c.*

*All must appeare before the Iudgement seate of Christ, but yet diuersly.*

**L**ike as some do come to the Assises or Sessions, there to receiue their Iudgement, and condemnation; other some also come to giue euidence against them, and to ayde and assist the Iudge in the execution of his office: Euen so after the same manner shall it bee at the last day: For the reprobate, vngodly, and mercilesse, shall appeare there, to receiue their deserued condemnation; but contrariwise, the faithfull shall then with the Angels, come to assist and waite vpon their Iudge Christ. *Math. 13. 21, 29. &c. Math. 19. 28. Luk. 22. 29. 1. Cor. 6. 2, 3.*

2 As at the barre of an earthly Iudge, the malefactor is brought out of prison and set before the Iudge, and there examined: Euen so in that great day, shal euery man with-

out



out exception, bee brought before the Lord to be tryed.

*Rom. 14. 10. 2. Cor. 5. 10.*

*Idolatrie.*

1 Like as if men take and account it for a despite and a great reproach, to be termed & named an Idol: Euen so, much more wil God our heauenly Father be offended, if any shall call Images the likenesses of God.

2 As the breach of wedlocke, and defiling of the marriage bed by filthie Adulterie, is a most wicked and detestable sinne: So likewise is Idolatrie, a most shamefull and execrable thing, when as the honour and glorie due to the liuing God, is prophaned and given to an other.

*Iere. 16. 11. Ezech. 6. 4. 2. King. 17. 4. 1. Cor. 10. 14.*

3 As it cannot bee otherwise, but whereas the ayre is corrupted, there must follow pestilence, and infection of the bloud: So where the mind is not purely perswaded of God, must follow this grosse and censible Idolatrie, that would honour God in an Idoll.

*The Lord and his people are inseparably  
Ioynd together.*

A S a man girdeth himself with his girdle: Euen so God tyeth his people to himselfe. *Iere. 13. 11.*

*Incorporation with Christ.*

1 A S the Imp or grasse is translated from his natieue tree, to growe in an other: So we, as many as bee true Christians, are translated from *Adam* to Christ, and from being Gentiles, to bee of one body with the posteritie of *Abraham*. *Rom. 6. 5. Rom. 11. 17.*

2 As men grasse, to that ende, that the Verdure of the stocke, may correct and amend the taste of the fruite, that it may bee the more pleasant to the eater: So Christians should haue their corruptions, corrected and amended

G g g 3 by

by Christ, and his spirit working in them, that they may the better taste to God.

3 As the Graffes liue not by his naturall Iuice, but by the Iuice or moysture, receiued from the roote of the stocke, whercinto hee is graffed: So wee that are true Christians, may liue by the power of Christs spirit working in vs, or rather Christ liueth in vs. *Gal. 2. 20.*

*Iustice of God.*

AS farre as the great mountaine exceed the rest of the earth: So farre dooth the Iustice of God exceed and excell the righteousnesse of any creature. *Psal. 36. 6.*

*The reward of Iniquitie.*

AS ploughing, reaping, and eating the fruite, doo successiue follow one an other: So hee that plougheth wickednesse, shall reape Iniquitie, and eate the fruite of lyes. *Esay. 28. 24. Pron. 22. 8.*

*Ingratitude of the Church.*

AS a Vine planted, which neither for choyse of good ground, neither for any other thing, which the hand of the Husbandman might doo to it, can iustly complaine of any want; and yet deceiueth the Husbandmans expectation, and maketh him to loose, both paine, labour, and cost: Euen so such is the vnkindnesse of people oftentimes, who would be counted for the people of God, and whome God hath diligently called to the knowledge of himselfe by the preaching of the word, and yet proceed in impietic and vngodlinesse. *Esay. 5. 1, 2.*

*Image of God.*

1 LIKE as when so oft as a man thinketh of some knowne man beeing absent, hee doth as it were draw in his minde the proportion of his body, which hee beholdeth, thinking of him that is absent out of the minde, as when a Painter draweth with his hand, the portraiture of that body,

body, whose Image hee painteth; to the intent that the painted Image may represent as much as may be, the shape of him that is absent: So likewise when the Scripture saith, that man was created in the Image and after the likenesse of God, we must diligently marke how faire hee is said to haue beene so made, and that there was in him, whereby hee did resemble the excellencie of his Creator, and did as it were represent God himselfe in a Glasse: *1. Cor. 11. 7. Ephe. 4. 14. 2. Cor. 3. 18.*

2 Like as a bodily Image, which representeth vnto vs the face of a man, ought liuely to set before vs all his lineaments and proportions, that by the counterfeiting or engraving, we might conceiue, whatsoeuer might be seene in him, which the same representeth: Euen so the Image of God, must through the same likenesse, set before our senses, a certain vnderstanding of the knowledge of God. *Gen. 1. 26, 27. & 2. 7. & 5. 1.*

*The Incommunicable properties of the Godhead.*

**A**S the soule of man is wholly in the head, and wholly in the feete, yea wholly in euery part; and yet the soule cannot bee said to vse reason in the feete, or in any other part, but onely in the head: Euen so, though all the persons of the Godhead, bee one and the same essence, yet doo they really differ each from other in regard of the peculiar manner of subsisting; and therefore mans nature may bee assumed of the second person, and not assumed either of the Father, or of the holy Ghost.

*Justice.*

**A**S the roote of a tree being vitterly rotten, the boughs cannot bnd and flourish, nor bring forth pleasaunt fruites in their due time: So Justice being violated, it cannot be, that peace can flourish, and bring forth so plentifull fruites as shee is wont to doo.

2 As the Image of *Nabuchadnezzar*, although it had an head of fine Gold, yet it fell, and was broken all to peeces, because it had feete of clay, which beeing touched with a stone, ouerthrew the whole inuention: So Iustice many times falleth to the ground, because, although the Princes which are rightly called the heads of their countries, be very excellent Iusticers, and many as it were of the purest and finest Gold of vertue, yet the ministers of Iustice are earthen, and doo bend their hearts and minds to nothing, but earth and clay, and sometimes with giftes and rewards, they are carried euery way, for gaine they will sell Iudgement, and so breake the necke of Iustice.

*Dan. 2. 32, 33.*

3 As there is no assurance of faire weather, vntill the skie be cleare from cloudes: So there can be in no Common-wealth, a grounded peace and prosperitie, where there is not informers to finde out offences, as well as Magistrates to punish offenders.

4 As a Physition cannot see euery secret grieffe, but vppon reuealement, may applie a curable medicine for a hidden disease: So many can discouer a mischief, which the magistrate seeth not, but the Magistrate alone must remedie the same.

*No sound Iudgement can be giuen of a man, vntill he be thoroughly tried.*

As a Wall all whited on the out-side, is not easily perceiued, whether it bee made of stone, or of clay, vnlesse it bee smitten, and tried with a mallet, or some other instrument: So a man garnished outwardly with good things to see too, is not by and by Iudged, and presently discerned, whether hee be a man of patience, of charitie, and other vertues, vnlesse he be first smitten and tried with

the mallet or beetle of obloquies, slaunders, afflictions, troubles, and temptations.

*Inuentions of men.*

**A**S hey, wood, and stubble, put to the fire, are brought to suddaine consuming: So the Inuentions of men, not stablished by the word of God, cannot beare the tryall of the holy Ghost, but they by and by fall away and perish. *1. Cor. 3. 12, 13.*

*Inconstant men.*

**E**VEN as the delicate Ballance of a Gold-smith is moued with euerie little weight, so that with one graine haide vpon it, it falleth downward: So with euerie thing, whether it be luckie or vnfortunate, we are wont to bee greatly moued, and doo suddainly chaunge our purposes: Sometime wee exceed in mirth, and by and by wee are ouerwhelmed with sorrow; we are euen now praying men to the skies; and presently wee hurle them downe from heauen, with our tongues, and thrust them into hell: We loue men, and hate them; we saue men, and kil them, all with one breath; now wee choose vertue, and by and by vice.

**A**S the *Camelion* chaungeth his colour, according to the thing whereupon he sitteth: So we likewise at euerie temptation doo chaunge our mindes, and are driuen from our purposes and determinations, and our wicked lusts, and vngracious thoughts of our harts, doo force and druevs, euen whither they will.

**A**S the *Camelion* will bee chaunged into any colour, save white: So an Inconstant man is most apt and prone, to all kind of vice, but to no vertue.

*The Ioy of the elect.*

**A**S the people reioyced exceedingly, when *Saloman* was crowned King: Euen so much more shall the



Ioy of the elect bee, when they shall see Christ the true *Salomon*, crowned with glorie in the kingdome of heauen.

*1. King. 1. 40.*

2 As the wise men, which came from the East to worship Christ, when they sawe the starre standing ouer the place where the Babe was, were exceeding glad: So likewise much more shall the Elect reioyce, when they shall see Christ, not lying in a Manger, but crowned with Immortall glorie in the kingdome of heauen. *Math. 2.*

*1. 9, 10.*

*The Ioyes of heauen endlesse.*

**L**Ike as if the whole world were a Sea, and that euerie thousand yeares expired, a Bird must carrie away or drinke vp one onely drop of it; in proesse of time it will come to passe, that this Sea though verie huge, shall bee dried vp; but yet many thousand millions of yeares must be passed before this can bee done: So likewise if a man should Enioy happinesse in heauen, onely for the space of time, in which the Sea is in drying vp, he would thinke his case most happie and blessed; but behold the Elect shall enioy the kingdome of heauen, not onely for that time, but when it is ended, they shal enioy it as long againe, and when all is done, they shall bee as farre from the ending of this their Ioy, as they were at the beginning.

*The generall day of Iudgement.*

1 **A**S the Husbandman diggeth vp all vnfruitfull trees, pareth off all rotten boughes, weedeth out Cockle and Tares, and casteth them into the fire: Euen so God will serue them, that he shall find emptie of good workes, and without Oyle in their Lamps. *Math. 25. 1, 2. &c.*

2 As the Husbandman appointeth his seruant to purge his floure, and with the Fan hee separateth the good seede from the chaffe: Euen so God shall send his Angels to his floure,

floure, that is into this world, & they shall carrie the good seede, to wit, the faithfull, into euerlasting barnes; but the chaffe and drosse, that is the vngodly, shall be throwne into a Furnace of fire, where shall be wayling and gnashing of teeth.

*Illumination by Christ.*

1 **A**S the lights of heauen which wee see placed in the firmament, for signes, and to distinguish times, daies, and yeares, doo giue light vnto them which are on earth: So Christ doth Illuminate his Church, and giueth watch-words by his precepts, whereby it may knowe how to flie from the anger to come.

2 As the eyes of our body are not alwayes Illuminated of the Sunne alike, but the higher and nearer they come to it, the more they perceiue the force of the brightnesse and heate thereof: Euen so our soules, the higher and nearer they approach to Christ, the more clearly they are Illuminated by him.

*Sound Iudgement necessarie.*

**A**S the eye is the sight of the body, to guide and leade it in the right way, and if it bee cleare, the body cannot goe amisse: Euen so the Iudgement is the eye of the mind, which being sound, true, and framed according to Gods word, then are our affections right, the actions and motions of our mind right, and good in Gods sight, as far as mans weaknesse can comprehend.

*Our Iourney to heauen.*

1 **A**S Trauellers that be vppon their Iourneys, doo not abide in those Hosteries or Innes where they are wel fed, lodged, or entertayned, and where they finde pleasant Gardens, walkes, or such other intifements; but after their baite, or in the Morning, doo passe on their way: Euen so we, albeit God in this life, giue vs goods, honours,

houses, and other carnall commodities: yet wee must remember that we are trauellers, and must not stay, but goe forward on our Iourney toward heauen; yea and in case we be afflicted, with sicknesse, pouertie, or any other calamitie, yet must we still thinke, that we are vpon our Iourney, and therefore taking comfort, say: Peraduenture we shall be better to morrow. *1. Cor. 7. 29. &c.*

As they who are to depart from a forraine land towards their owne countrie, doo prepare things necessarie for their Iourney: So must we likewise prouide that which is expedient for the happie performance of our Iourney, towards our heauenly Countrie.

*vnbeleeuing Iewes.*

**A**S that drieskin, which a Snake doth cast, to renew her age, hath in it, the shape, likenesse, and prints of eyes, and that thin rinde also, wherewith the eyes of the Snake are couered, and yet in deed hath no seeing eyes: So the wicked and vnbelecuing Iewes, did seeme to haue eyes, but in deed they were blinde, and Idle and emptie skins, and rindes without sight; they were men, but not of God; they had eyes of the flesh, but none of the spirit; they could see creatures, but they had not one eye, to beholde the Creator: And as for Christ, they had no more sight nor knowledge of him; then they had of the Sunne and Moone, when they were yet in the wombes of their mothers. *John. 9. 29.*

*The Infirmities of godly Fathers, are set downe in the Scripture, for our comfort and instruction.*

**E**VEN as they which first sayled in the Seas, gaue proper names to daungerous Rockes, and perillous places, where they hardly escaped with their liues, to the end that their posteritie by such markes might shunne shipwracke, and passe safely away; calling places diuersly, as the Sage

bed,

bed, the Lavender bed, with other like names best known to Saylers. Or as Carters vse to set vp some bush, or other like marke, in that place where their Waine or Cart stuck fast, for a warning to thē that come after: So likewise haue the godly Fathers, as the Patriarkes, Prophets, & Apostles, furthered vs by their falls and Infirmities, and by their experience, taught vs to eschew many incombrances, which they because they brake the Ice first themselues, could not foresee. 2. Sam. 11. 2. &c. Iohn. 13. 17. 25, 27. Gal. 1. 13. Luk. 13. 12. &c.

*Infidelitie.*

**L**Ike as the Moulde, which is blind to see things on earth, cannot see the starres in heauen: So hee which will not beleue God concerning things on earth, cannot beleue him, concerning heauenly things.

2 Euen as a subiect or tenant, disclooning his king and Lord, and relying himselfe vpon a new maister, euen one who is a deadly and professedemie to his first maister, doth incontinently depriue himselfe of all those farmes, lands, houses, preferments, and commodities whatsoever, the which he did enioy, whilst hee liued in alleagance to his Lord: So the case standeth with man, when as by Infidelitie he falleth from God; for then he looseth all manner of blessings, belonging either to his happinesse, or to his holinesse; yea it is impossible, that a man should either loue, feare, honour, or obey God; from whom he looketh for neither good nor euill, and therefore Infidelitie is to be accounted the roote of all euill, Hebr. 3. 12.

*Gods Iudgements not regarded of many.*

**A**S lightning breaketh the cloudes, and the suddaine light dooth not so much illuminate, as dull the sight of the eye: So many feeling the hand of God, are rather dulle then moued forwards to heauen.

**A**sskilfull Physitions in curing diseases vse certaine degrees, first they begin with gentler sorts of salues, and if they doo little good, then they lay sharper remedies vnto the wound; for if medicines doo not heale, the yron doth heale; those which the yron healeth not, the fire doth heale; but such as the fire doth not heale, those are incurable: So God doth sometime reprocue mans wickednesse, by his word; if that dooth not helpe, hee correcteth with sicknesse, infamie, and Imprisonment; if these profite not, hee inflameth the fire of his Iudgement in the mindes of men, and maketh them agast and amazed with the terror of euerlasting torments; if neither that can heale their cankor, he leaueth them quite as incurable, and giueth them ouer into a reprobate mind, so that they haue neither a right Iudgement to discerne things, nor any sorrow at all, by reason of the filth of wickednesse, wherin they wallow.

*Instrumentall cause of preaching.*

**A**S a builder must haue not onely an exquisite skill in building, and an abilitie to accomplish his skill, and faithfulnessse to performe it, and meete matter or stuffe to worke vppon, but apt Instruments also or tooles to trie foorth and fashion the building: So likewise a Preacher must not only haue the spirit of God to direct him in preaching, and vtterance to publish the same, and faithfulnessse for the performance thereof, and matter to practise vpon, but fit Instruments, also to proportionate the worke verie aptly in euery point; namely Logicke, and Rhetorick, with other artificiall helpes; which be (as it were) the Instrumentall, and causes of preaching.

*Rash Iudgement condemned.*

**A**S it is the point of great rashnesse, & a thing disallowed of all men, euen in worldly affaires, for one man to cōdemne another before he haue heard him: Euen so it is great



great folly for a man to giue his Iudgement vpon spirituall matters, before hee hath well weighed and aduised of them. *Act. 18. 21. & 21. 14. Rom. 1. 10. & 15. 32. 1. Cor. 4. 19. Psal. 115. 3. Prou. 18. 13.*

*Knowledge of God, how it is attained vnto.*



Our naturall eyes haue power to discern the things of this world by the Sunne, that we dayly see: Euen so the Knowledge of God, that wee hope to haue of him, must come by grace, through the light of him, that can lighten our vnderstandings, and open the

eyes of our minds; otherwise wee shall rest in continuall darknesse, if our inward eyes receiue not light by that supernall Sunne.

2 As there is great difference betwixt the viewing of a man in a darke or dimme Glasse, and the sight of him face to face, in a bright day: Euen so is there much more difference betwixt our present Knowledge of God, in this life, & that which shall be in the life to come. *1. Cor. 13. 12.*

3 Like as when a man goeth to buy or borrowe some Candles, and bringing them home, being within night, yet keepeth them vnlighted, receiue no comfort nor benefite by them: Euen so, if a man haue Knowledge in the word of God, and yet his heart and mind is not enflamed, and kindled with the loue of the truth, his Knowledge will not profit him to saluation.

*Knowledge of God.*

A She that diggeth for treasure, casteth the earth from him, and maketh a deepe pit, vntill hee finde that which he seeketh: Euen so he that seeketh the Knowledge of

of God, must cast away all earthly affections, and wholly priue into heauenly affaires: *Prov. 1. 4, 5.*

2 As great and rich Treasure is many times hid in an homely earthen vessell: So it pleaseth God to put the precious Knowledge of himselfe, and his truth, into poore, weake, and fraile men: *2. Cor. 4. 7.*

*Knowledge may be increased alwayes in the best.*

**L**Ike as he that vseth the hand and helpe of many Physitions, though he be alwayes vnder the cure of some, can neuer come to perfect health: Euen so, such as doo alwayes seeke, and euer learne, yet for all that, they neuer come to the Knowledge of the truth. *2. Timo. 3. 6, 7.*

*Knowledge and beleefe in grosse.*

1 **A**S a man may carrie fire about him in a flint stone without heate; and perfumes in a Pomander without smell, except the one be beaten, and the other chafed: Euen so such men as Know and beleefe in grosse, the mysteries of our faith, that there is a God, which rewardeth good and euill; that he is terrible in his counsels vpon the sonnes of men; that there is a hell for sinners, a heauen for good lyuers; a most dreadfull day of iudgement to come, a strait account to bee demaunded, and the like. All this they Know and beleefe in generall, as marchandise wrapped vp together in a bundell; but for that they vnfold not these things, nor rest vpon them in particular, for that they let them not downe into their hearts, nor doo ruminate on them with leysure & attention; for that they chew them not well in mind by deepe consideration, nor doo digest them in heart, by the heate of meditation, they remaine with them, as a sword in his scabard; and doo helpe them as little to reformation of life (for which they were reuealed) as a preseruatiue in their pocket neuer applied, can helpe their health. And thus they beare the generall

Knowledge

Knowledge of these mysteries locked vp in their breasts, as sealed bagges of treasure, that bee neuer told nor opened; and consequently, they haue neither feeling, sence, nor motion thereby.

2 Like as it may bee that one man may know an other man by sight, whom yet in deed he knoweth not thorowly, becaule he vnderstandeth not what affection hee beareth towards him: So men Know naturally, that there is a God, but what his will is, or what is not his will, they doo not know. *Rom. 3. 11. Iohn. 1. 18.*

*A godly King.*

1 **A** Sbreath is necessarie for the body of man: So also is a godly King to the people whome hee gouerneth. *Lam. 4. 20.*

2 As the roaring of a Lyon is fearefull: So the wrath of a King is terrible. *Prou. 19. 12.*

3 As a theefe taken in stealing with the deed dooing, is brought to open shame: Euen so Kings and Princes, and nations, putting confidence in Idols, and yet deceiued in finding no helpe in them, in time of their distresse, are put to manifest shame and confusion. *Iere. 2. 26. 27.*

*Meanes of Knowledge.*

**A** Slight endureth not alwayes, but darkenesse succeedeth: So the times and meanes to get Knowledge, endureth not alwayes; but wee are to vse them, whilst God doth giue them. *Iohn. 12. 35.*

*The Kingdome of heauen.*

1 **L**ike as Marchants can be well content when they see Pearles of great price, to bestow all their substance and wealth on them, hoping to be great gayners thereby: Euen so, much more godly Christians, ought not to spare any earthly treasure, or to forbear any cost, for the

attainment of that most precious pearle the Kingdome of heauen. *Math. 13. 45, 46.*

2 As hee that findeth a Treasure in an other mans ground, cannot iustly enioy the same, except at his great charge, he first straine himselfe to purchase the soyle: Euen so the Kingdome of heauen, the heauenly riches, cannot be had but of them, which (if neede so require) can bee content to forgoe all their worldly wealth for it. *Math. 13. 44.*

3 As wee doo naturally loue the body more then the soule, and the goods and commodities of this temproall life, more then the treasures of spirituall riches: So wee seeke first the things that concerne this present life, and as for those that belong to the Kingdome of heauen, wee seeke after them but seldome, sleightly, and as it were for a fashion. *Math. 6. 36.*

4 As all they that are possessed with righteousnesse, peace and ioy of the holy Ghost, which Saint *Paul* calleth the Kingdome of God, are certaine to enter into heauen: So it is in vaine to pretend to enter into the Kingdome of God, which is in heauen, vnlesse the Kingdome of heauen, which is the gate, bee first in vs; that is to say, if wee haue not the true knowledge of God, and of his Sonne Iesus Christ, a liuely faith, a feruent charitie, vnlesse we increase in sanctification of body, of soule, and of mind, vnlesse in our selues we doo feelee a good conscience conioyned with peace and ioy in the holy Ghost, and vnlesse we bee regenerate in newnesse of life. *Rom. 14. 17. Iohn. 3. 3. 1. Cor. 6. 9.*

5 As where there bee two gates to a Towne, it is not enough that we enter the first, vnlesse we also passe through the second: So is it not enough that we being members of the Church, vsing the holy ministerie, which is as the first gate

gate to the Kingdome of heauen, vnlesse we thence proceed to the second, in liuing as true and liuely members of the Church, declaring the effects of the holy Ministry by the testimonies of our faith, mortification of the old man, newnesse of life; in brieft, by dayly amendment of life.

6 As when winter is ouer, the nearer that the Sunne draweth vnto vs, the more doth the earth being warmed by the heate thereof, fructifie; and the longer that the daies are, the more worke may we doo: Euen so the nearer that the kingdome of heauen doth draw vnto vs, by the coming of Iesus Christ, especially by his ascension into heauen, the more should we be heate in the loue of God, and charity to our neighbours, to bring forth the more fruit of holinesse, and be the more addicted to all good workes.

7 Like as it is commonly said; that the Cat would fish eate, but she would not her feete weate: Or as *Balaam* wished, that hee might die the death of the righteous, and that his end might be like theirs; but yet he would not obey the will of God: *Numb. 23. 10. 19. &c.* So in like manner, many do wish and be desirous to enter into the Kingdome of heauen, but yet they will not doo the will of God; neither labour, nor take any paines, for the meanes; that is, the preaching of the word of God, whereby they may come by it. *Mat. 7. 21. & 19. 16. &c. Luk. 13. 24. Math. 11. 12. Luk. 16. 16. Ioh. 6. 27.*

*Knowledge.*

1 A S that man that hath receiued abundance of wealth at his maister hands, dooth notwithstanding steale from him, and robbe him of that which is his owne, is more worthie of death, then hee that had no meanes to helpe himselfe: Euen so is it with him, on whome the Lord hath bestowed Knowledge, and yet according to



the same, will not ioyne obedience; for obedience is the Lords, and hee that faileth herein, robbeth God of his honour.

2 As he which hath Knowledge, shal (if with the same he ioyne not obedience) haue greater punishments, then he which hath lesse Knowledge: So also he that hath lesse Knowledge or none at all, and will not labour for vnderstanding and spirituall wisedome, shall surely feelee those torments, wherewith the other was afflicted, on whome the Lord bestowed more Knowledge. *Luk. 12. 47, 48. Mat. 7. 21. Rom. 12. 2. Ephe. 5. 17.*

3 As Wine without the mixture of water, doth trouble the braine, &c. So Knowledge without loue, doth make a man proud.

*Knowledge and sight of our selues.*

1 **A**S salt is made of Sea water, but so long as it is in the Sea, it is not salt, it must be taken out of the Sea, and placed vpon the drie land, that being in salt pits, where the Sunne may shine, the ayre blow vpon it, the water may be thickned, and so conuerted into salt: Euen so this world is a Sea, so long as wee liue in the world, tossed with the ebbings and flowings of the worldes inconstancie, and ouerwhelmed in the bitter waters of the sinnes, and wicked practises of the same, we are as yet no salt; we must go out of the world, & enter into the land, to wit, into our selues; and take a iust viewe of our owne imbecilitie, and haue a due consideration of our owne miserable and wretched estate, that the Sonne of righteousness may thrust out his beames, and the wind of heauenly grace, may blow vpon vs, and so we may be turned into an admirable & wonderful salt; that being seasoned our selues, we may be meanes, and the Lords instruments, to season others.

2 As our eyes which do behold heauen and earth, and  
other

other innumerable creatures of God, doo not see themselves, but looking in a Glasse, by that meane, they perfectly see themselves: So we doo not see and consider our owne frailtie & bricke estate, but if we will set before our eyes, the glasse of the remembrance of death, and the true Knowledge of our selues, beholding diligently this cleare Glasse, we cannot choose but very plainly see our selues, and what we be. *Iam. 1. 22, 23, 25.*

*Kings.*

**A**S in a suddaine casualtie of fire, or in a Citie surpris'd, there is great feare: So prophane and superstitious Kings and their Counsellors, when the voice or doctrine of the Gospel is heard, doo tremble for feare, and do mortally hate the same, as the firebrand of sedition in a common-wealth, and as the loosenesse of discipline. *Psal. 2. 2.*

*Loue of the world.*



**A**S a Nurse that weaneth her childe, from the loue and liking of her milke, doth annoynt her Teate with Ailoes, Mustard, or some other such bitter thing: So our mercifull Father, to the end that he may retyte and weane vs from the Loue of worldly delights, vseth to send vs tribulation, and affliction, which of all other things hath most force to worke that effect, as we see in the example of the prodigall Sonne. *1. Cor. 11. 32. Luk. 15. 12. &c.*

*Gods Loue.*

**A**S a sure friend, is not knowne but in time of neede: So Gods goodnesse and Loue, is neuer so well perceived, as it is in helping of vs, when we cannot helpe our selues. *Psal. 41. 11.*

2 As *Adams* fall did serue to manifest Gods iustice and mercie, the one in punishing, the other in pardoning of sinne; which otherwise wee had neuer knowne: So the troubles of the Church, serue to manifest, first our defects, by reason of our sinnes; Secondly, our weaknesse and inabilityie to helpe our selues; and thirdly, the Louing kindnesse of the Lord our God, in sauing and defending, that so we might be truely thankfull, and returne al the prayse and glorie to God, and none to our selues. *Rom. 9. 22, 23.*

3 As a Father keepeth his Sonne and heire short, without any money, in his purse, or any thing else at his owne will, till the time come that hee shall inherite; and in great wisdom he doth it, for if his Sonne should haue the inheritance presently, he wold wast it, and spend it vainely: So God dealeth with his children; and for no other cause, both in singular wisdom and Loue; that they may say afterward: By this I know that thou Louest me, &c. *Psal.*

*41. 11.*

*Life variable and troublesome.*

1 As the Sea by tempest is sometimes troublesome, and then is quiet and calme by faire weather againe: So the Life of man, sometime is oppressed with sorrow, and extreame necessitie, and somtimes it floweth with ioy and wealth at will.

2 As a flower so soone as it bloweth and is ripe, is cut downe, or very shortly gathered: So likewise is the continuance of a mans Life. *Iob. 14. 2. Esay. 40. 6, 7.*

3 As the beautie of a flower sodenly fadeth, & is quickly gone: So likewise is all the glorie and graces of all flesh. *Psal. 103. 15. Iam. 1. 10, 11. 1. Pet. 1. 24.*

4 As now the Sunne is shadowed with cloudes, and by and by shineth forth bright: So likewise the Life of man is subiect to chaunge. *Iob. 8. 9.*

5 As Vapours appeare for a little while, and afterward vanisheth away quite out of sight: Euen so the Life of man is quickly vanished and gone. *Iam. 4. 14.*

6 As wind suddenly passeth away with a blast: So also suddenly passeth the Life of man. *Iob. 7. 6, 7.*

7 As there is no way so plaine, but it hath many turnings, and by-pathes, that vnlesse a man take good heed, he may wander and goe out of his way: Euen so the Life of man, hath many by-pathes to walke in; so that vnlesse he take great heede, hee wil easily wander out of the right way.

8 As there is no way but it hath a beginning, so it hath an ending: So likewise the Life of man, as it hath a beginning, so also it hath an ending.

*Louer of vertue.*

As some Louers doo much delight in the pale colour, of her whome they Loue: So the Louer of vertue and godlinesse, doth nothing abhorre the banishment of sincere Christians, neither the pouertie of sound professors, nor yet the condemnation of the faithfull Saints of God.

*Learning.*

1 As the Bird bringeth all kind of foode vnto her young ones neast, and is nothing the better her selfe therefore: So some doo onely Learne, that they may immediately teach, not seeking thereby to amend, and make better themselves.

2 As vessels that are to bee filled, are bowed, and made apt to receiue the liquor that is powred therein: So ought a Learner, to accommodate and applie himselfe, that nothing of that which is profitably spoken, doo scape him.

3 Like as in meates, one, and the selfe same dish is diversly set forth, according to the inuention of the dresser, and appetite of the eater: Euen so in Learning, one and the

the selfe same point is diuerfly handled, according to the discretion of the writer, and capacitie of the reader.

4 Like as choyse and good Wine looseth his verdure and strength, if it bee put into a vile and vnpure vessell: Right so, a good word or sentence, if it bee spoken of an euill man; or Learning if it chaunce to a wicked man, taketh none effect.

5 As the Diamond enchafed and set in Gold, giueth a farre brighter glosse, then if it were set in leade, yron, or other baser mettall: Euen so the loue of godlinesse and vertue, planted in a Learned mans breast, bringeth forth farre greater and more excellent fruit, then if an vnlearned man enioyed the same graces.

*Lying of God and his truth, most offensive.*

AS hee sinneth most grieuously, which deceiueth trauellling men, by shewing them a contrarie way: Euen so, much more hainously offendeth he, that in matters of Religion, doctrine, and godlinesse, doo bring men into errorrs through Lying, because he doth therby, as it were thrust them out of the kingdome of heauen. *Ezech. 13. 8. 10, 19. Iere. 23. 25, 26, 35. & 14. 14. Esay. 9. 15, 16. 1. Cor. 15. 15. Iam. 3. 14.*

*Lords Supper.*

1 LIKE as in the person of Christ, his manhood was seene on earth, and his Godhead being not at all seene, did notwithstanding great and wonderfull things, without any chaunging, or confounding of natures: Euen so in the Lords supper, we see the bread and Wine, Christs body we see not, which notwithstanding worketh in vs.

2 As the body of the Sunnes light aboue, is in it selfe whole, albeit it bee disperfed heere beneath: So likewise Christ in heauen aboue is whole, notwithstanding he fereth vs in his supper, each one to bee full partakers of his body



body and bloud, when hee giueth himſelfe vnto vs, and yet without any diminution at all of himſelfe, when he offereth himſelfe vnto vs which are weake, without being incloſed in vs, when he is receiued of vs, and without any diſhonour at all to his maieſtie, when he commeth into our ſmall cottage, and will haue our hearts to be his Temple and dwelling place.

3 Like as the forbidden fruit, which *Adam* and *Eue* did eate in the Garden of *Eden*, by *Sathans* prouocation, procured their death: Euen ſo that heavenly Manna which *Chriſt* hath appointed for our ſpirituall foode in his ſupper, dooth bring vnto the worthe receiuers thereof, eueraſting life. *Gene. 2. 17.*

4 As the ſicke man, the weaker hee knoweth himſelfe to bee, ſhould ſo much the more earneſtly deſire meate, both to receiue nourishment, and to reſreſh his ſtrength: Euen ſo, ſo farre off it ought to bee, that our weakneſſe ſhould keepe vs from the receiuing the Lords ſupper, that it ought rather to ſpurre vs forward to come vnto it, that by it, we might be ſtrengthened in faith and repentance.

5 As the word of God is all one, whether it fall vppon the euill or vpon the good, ſurely it is all one in the minds of the hearers: So the Sacrament of the Lords body and bloud is all one, whether it be receiued of the good or of the euill; and as the Goſpell in it ſelfe is the power of God to ſauing, & it doth alſo ſaue; but it is not al like to the vnbeleeuing, as it is to the beleeuing: So the Sacrament is of it ſelfe the body of *Chriſt*, but to the wicked which doo contemne it, and to them which do receiue it vnworthily, it is farre otherwiſe.

6 As a mother hauing brought forth her little one, dooth not forſake it, but nurſeth and bringeth it vp: So *Chriſt* hauing ordained Baptiſme to bee as a ſeale and

pledge of our spirituall new birth into his Church, did institute the holy supper, to the end that by participation in his body and bloud, we might the more bee strengthened in this assurance, that Christ is ours, together with all his benefites, and so feede our soules spirituallly to life everlasting.

7 As a litle waxe, powred vpon other waxe, is made all one with it: Euen so they that receiue the Sacrament of the Lords supper, worthily abide in Christ, and Christ in them.

8 As the Child when he commeth to age, is bound to honour his parents, not onely for his begetting and bringing into this life, but also because they haue fed and brought him vp, and still do continue the same duties vnto him: Euen so should it be with vs, whome God hath as it were begotten into his Church through our Baptisme, and to whome hee hath since in his holy supper ministred the foode of our soules, in the Communion of the body and bloud of Iesus Christ; for not onely our spirituall new birth by Baptisme, but also the spirituall foode which that good Father giueth vnto vs in his holy supper, doo binde vs to honour him; yea, and should thereto mightily induce vs, considering that for foode of our soules, hee hath deliuered his onely Sonne Iesus Christ to bee crucified for vs.

9 Like as if any man had a child so sicke, that nothing coulde serue for his foode and recoverie, but precious Pearles confectioned or preserued, this child should be much bound to loue and honour his parents, that for his reliefe, had not grudged at such cost and expences: Euen so wee shall deserue great reproofe of our heauenly Father, who feedeth vs in his holy supper, not with pearles, but with the very flesh and bloud of his Sonne Iesus Christ, in case

wee should make no account to please him by amendment of life; withall considering, that as there is no comparison betweene pearles & the body and bloud of Iesus Christ, so the spirituall life of our soules, is without comparison, much more excellent then the life of our bodies.

10 As meate and drinke ministred vnto the body, doo maintaine the life, motions, and senses of the body; So from the communion in the body and bloud of Iesus Christ, which is the foode of the soule, must proceed the spirituall and heauenly life, cogitations, affections, words, and deedes.

11 As it were a straunge case, if the body by eating and drinking should gather no sustenance, and consequently, want all motions, sense and bodily operation: So were it a monstrous matter, that the soule communicating in the body and bloud of Iesus Christ, should gather no spiritual foode, that might bring forth newnesse of life, and holynesse in words and deedes.

12 As the hololy supper is the table of Gods children, the faithfull, and members of the Church of Iesus Christ: So the communicating thereat, is a solemne protestation that we are the children of God; true belieuers, and members of the Church of Christ; and that so we seperate our selues from the prophane, worldly, and vicious people, and do purpose to liue holily righteously, and religiously, as it becometh the children of God, and faithfull members of the Church: Such therefore as communicating in the holy supper, doo not neuerthelesse amend their liues, but walking after the world & the flesh, are giuen to swearing, whordome, drunkennesse, gluttonie, couetousnesse, deceit, fraud, ambition, pride, enuie, hatred, backbiting, with other like vices, and corruptions, doo shew themselves counterfeits and hypocrites; doo eate and drinke  
K k k 2 their

their owne damnation, and doo horribly scandalize and offend the Church, whereof they should be members together with the doctrine that they doo professe.

13 As Loue is the fulfilling of the Law, and the marke of Gods children : So is there nothing that can more mightily induce vs thereto, then the vse of this holy Supper.

14 As the bread made of many kernels, is but one bread: So wee that communicate in the bread and Wine of the holy supper, are one body, vnder one head Iesus Christ.  
*1. Cor. 10. 17. & 12. 12.*

15 As bread hath this propertie through Gods blessing given it, to feede and strengthen our naturall bodies in this life : So likewise the body of Christ beeing represented effectually vnto vs in the Lords supper, by that bread, hath the selfe same propertie, touching our soules, to strengthen and to nourish them spiritually.

16 As Wine doth comfort and make mans heart glade: So our full ioy and spiritnall comfort is, to bee found in Christ alone.

17 As our diet is then full, whole, and perfect, as it were, when it consisteth of these two things, Bread and Wine, or Drinke : So we must know that the fulnesse and perfection of all spirituall nourishment is to bee found in Christ alone, and no where else, whilst that he is become, as well the drinke, as the meate of our soule, not onely in this double signe, helping our infirmities as it were, but also teaching vs to seeke the heauenly refection and nourishment of our soules, fully and wholly in Christ, and no where else.

18 As the Bread is made of many graines, and the Wine of sundrie and seuerall Grapes, and yet all make but one Bread and one Wine: So al the faithful should be  
instructed

instructed thereby, that though they bee seuerall and distinct persons one of them from an other, as the members in the body are, yet they al compacted together, make but one body. *Rom. 12. 4, 5. 1. Cor. 10. 16, 17.*

19 Like as when drie Waxe is put into that which is melted, it is presently mingled, and vnited with it: So we are vnited to Christ by faith, in worthily receiuing the mysteries of his body and bloud in the Sacrament.

20 Euen as wee are by the bloud of Christ cleansed, and by the holy Ghost in Baptisme, regenerated: So wee beeing cleansed, and regenerated, are spiritually fed, and nourished, by the benefite of the body and bloud of Christ; rightly vsing the Lords supper, according to his owne institution.

21 Euen as there is no liberall hearted Gentleman, that maketh a feast, but hee is desirous that his gestes should haue a lusting, greedie and hungrie stomacke: Euen so our heauenly Father is desirous, that all men; that are bidden to this heauenly feast, should bee partaker of the mysteries of his body and bloud, should haue hungering and thirsting stomackes; which hunger and thirst, must be of the soule, and not of the body.

*Loue of our neighbour.*

**A**S hee that Loueth the Lord, dooth altogether surely and thorowly depend vpon him in firme faith, and cleare conscience; and therefore dooth neither admit any other Gods, nor serue Idols, nor dishonour his name, nor prophane his Saboths: Euen so he that Loueth his neighbour as well as himselfe, will neither contemne his parents, nor hurt or harme his neighbours, nor defile his



wife with Adulterie, nor steale his goods, nor falsely witness of him, neither yet couet any iot of all that is his; but will hartily seeke his commoditie, as his owne. *Deut. 6. 6. Math. 22. 37. Mar. 12. 30. Luk. 10. 27.*

*God Loueth his children.*

**I** AS we will take any thing well at his hands, of whom we are perswaded that hee Loueth vs; for the assurance of his Loue swalloweth vp, and sweetely sendeth downe all the rest: if he teach vs, we take it; if he admonish vs, we are contented; if hee reprocueth vs, we put it vp; if he iest with vs, we are not grieued; yea, if he smite vs, wee are not offended, all is taken in good part, because they come from Loue, who neuer did hurt his beloued: So likewise God dealeth with his children, hee teacheth them when they are ignorant; hee correcteth them, when they goe astray; he admonisheth them, when they are unruly; he reprocueth them when they transgresse; he threatneth them, when they are stubborne; and hee smiteth them, when there is no remedie: But yet in his fauour and mercie, hee teacheth, correcteth, reprocueth, threatneth, and smiteth his children, that they might not be damned with the world. If hee woundeth vs, his fauour is Oyle to cure our wounds; if he sendeth floods, and Seas of troubles, the assurance of his fauour, is like *Noahs Arke* to beare vs vp from drowning: If his wrath shall burne like fire, his fauour is water to coole the heate, whereof *Dives* in hell could not get a drop: If he send sickness either of body or mind, the assurance of his fauor is a present remedie, like the brazen Serpent; if he send sorrow ouer night, his Louing fauour shall bring ioy in the Morning, and a ioyful tidings like; Sonne bee of good cheare, thy sinnes are forgiven thee: If he chide vs, his fauour that he beareth vnto vs, will

not

not suffer him to chide for euer: If his wrath be kindled against his children, his fauour puts out all againe; if he sets vs vp as markes to be shot at, hee sets his fauour before vs; with the assurance whereof, wee are defended as with a shield. *Psal. 5. 12. & 103. 13.*

2 As a Fathers anger, is rather Loue then anger, and his correction is to bee counted rather a Loue token, then a punishment: So in like manner is Gods anger towards his children which feare him, and keepe his couenants: and therefore his correction is a Loue token & no punishment. *2 Sam. 7. 14, 15. Psal. 118. 18.*

3 Euen as when Iesus wept ouer *Lazarus*, the Iewes said, *Behold how hee Loueth him*: Yea, though hee suffered death to cast him into his graue, the common bed of all flesh, yet behold how he Loued him: So in like maner may Gods children say, when the Lord correcteth or reprobroueth, or afflicteth them, yet marke how he Loueth vs, entreateth vs, and wooeth vs; and when we see this, wee must needs say: *Behold how he Loueth vs. Ioh. 11. 35.*

4 As *Sechem* deferred not to doo all that was required of him, for the obtayning of *Dinah*, because hee Loued her: So also when we stand in need of the Lords helpe, he deferreth not to helpe vs, because hee Loueth vs. *Gene. 34. 19.*

5 Like as when *Iosephs* brethren came to *Egypt* to buy Corne, *Ioseph* knew them, and spake roughly vnto them, and bare them in hand that they came as spies: So the Lord dealeth with his children many times, when they cometo him for such things as they want, hee knoweth them well, but maketh himselfe straunge vnto them, and speaketh roughly vnto them, by seeming to denie their request; yea sometimes by increasing their sorrow and affliction, as *Jacob* struiuing with the Angell for a blessing, received

ceiued a blow on his thigh more then he looked for. *Gen. 42.7. Gen. 32.24, 25.32.*

6 Euen as it was said of *Ioseph*, that he tooke *Simcon* from them, and bound him before their eyes; now all this while *Ioseph* knew his brethren, but they knewe not him; for if they had knowne it had beene their brother *Ioseph* which Loued him, no doubt they would haue borne any thing at his hands: So likewise if we knew our troubles to come from our Father which Loueth vs, wee would willingly beare any thing at his hands. *Gen. 42.8.*

7 Like as when *Beniamin* must goe, then *Iacob* thought he had beene robbed of all his children, but hee found *Ioseph*, *Simcon*, and *Beniamin*, and all againe at the last: So Gods children in the end find all, when they thinke they haue lost all.

8 As they went home, hue and crie came after them for *Iosephs* cup, which was in pollicie conueyed into their brother *Beniamins* sacke, search was made, they thought themselues cleare: But when it was found in *Beniamins* sacke, they were worse appaide then they were before; whereupon *Beniamin* must stay by the reckoning, and answer the matter, this passed all the rest: Euen so doth the Lord many times find out sinne by vs, when we thinke all is well, and then things goe worse and worse with vs, (as wee thinke) and yet still the feare is greater then the hurt, for God Loueth vs. *Gen. 44.1. &c.*

9 Like as *Iudah* hereupon drew neare to *Ioseph*, and said, Let me speake but one word in the eares of my Lord; and so tolde him a long storie of the whole matter, from the beginning to the ending; as though *Ioseph* all this while had knowne nothing of the matter: So wee oftentimes in the griefe of our hearts, powre forth many things and great complaints, which the Lord knoweth well enough.

to Euen as after many trials, it is said that *Ioseph* could no longer refraine before all that stood by, but cried, *Haue forth euery man from me*: Which being done, he wept and cried, so that all heard him, both of the *Egyptians* and *Pharaohs* house; and at last his Loue brake forth like the morning light, & ouerfloweth after long restraint, as a streame (whose course is stopped) ouerfloweth the bankes, and so he uttereth himselfe, asking if his Father were alive? But his brethren could not answer him, for they were astonished at his presence: Full little did they thinke that *Ioseph* had beene so heare them, they did not once dreame of any such matter, or of any such man: Euen so the hand of God is many times in tempering of afflictions to the godly in Loue, for their good, when they thinke full little vpon it. *Gene.*

*45.1. &c.* *How* *then* *will* *you* *know* *your* *brother* *is* *dead* *2.* *A* *1*  
 As *Ioseph* said to his brethren, *I am your brother, whom ye sold into Egypt, come neare I pray you vnto me, be not sad nor grieved with your selues that you sold me, for it was Gods dooing, for your preservation.* Afterward they and their Father, and all his house came vp, and had *Egypt* to inhabite: Euen so after the like manner, after many trials God dealeth with his children, hee uttereth himselfe vnto them, and puts them in good remembrance of their iniuries done to his Maiestic; hee freely forgiueth them, and giueth them the inheritance at the last; which is more then they deserue, and more then they desired, and more then they looked for, by which they are assured of Gods great Loue and fauour vnto them. Therefore let vs be content with patience, to beare what triall so euer our louing God and mercifull Father shall thinke good to lay vpon vs.

12 As *Iehoram* said to *Iehu*, when he marched in his furie; *Commeest thou peaceably*: As if hee should say, if thou commeest peaceably, march as furiously as thou wilt: So

let vs say to our God: O Lord comenest thou fauourably, and in Loue against vs? Then come as terribly as thou wilt. Shoothe thine arrowes, and spend them all vpon vs, beate vs to pouder, take all away, and in this life doo with vs what thou wilt, so thou doest assure vs of thy fauour.

*2. King. 9. 20, 21.*

13 As the birth of the child into the world, swalloweth vp all the pangs and paines of the Mother in forgetfulnesse, which went before the birth: So likewise we, if after our manifold afflictions and sorrowes for Christ his sake, we bring foorth the assurance of Gods fauour here, and of eternal life hereafter being dead, let forgetfulnesse deuour and consume all the rest.

*Law of God.*

1 **A**S some marke by the way side, may well direct vs, and shew vs which way to take: So the Law of God, may well leade vs, and not teach vs the way that wee must take and walke in; but it cannot giue vs strength and courage to goe through, if we be wearie; neither enable vs to come to the place whither we would goe.

2 As a Phyfition and Surgeon, comming to a sick man to heale him, openeth the veine, and taketh away bloud from him, not to the ende to make him to die, but as a remedie, appointed for the recouerie of his health and safetie: Euen so the Law pearceth our Impostume, and sometimes maketh a great hole in it; but neither to the ende to kill vs, nor to hurt vs, but to bring vs into a good order, to the end we may bee the more easily healed. *Rom. 10. 4. Gal. 3. 24.*

3 As a chaste Virgine, soiourning and dwelling with harlots in the stewes, who although shee be chaste her selfe, yet can shee not win those to chastitie, with whom shee is conuersant, but preuaileth nothing, and so is weaker: Euen so



to the Law, although of it selfe it bee good, holy, and iust, yet in carnall men it dooth nothing lesse then make them good, and so it is weake and feeble: And so likewise the Gospell, as it is written in Paper and Parchment, and is preached by mans voice, is weake in those that be void of Gods spirit; but it is the power of God to saluation, onely to those that beleeeue. *Rom. 7. 12. Rom. 8. 3. Rom. 1. 16.*

4 As a pleasure or good turne may bee said to be the cause of ingratitude, and prosperitie the cause of enuie, but yet improperly: Euen so the Law, because it bringeth transgression and wrong doing, and that not of it selfe, but by our fault; for it requireth obedience, but it findeth vs doing amisse, and so it is the cause of transgression, but improperly. *Rom. 7. 7, 8, 9. &c. Gal. 3. 19.*

5 As Christ rising from death, is free from the graue; Peter deliuered from the prison, was free from the prison: The sick of the Palfie from his bed; the yong man from his Coffen; the mayden from her couch: And yet the graue, the prison, the bed, the Coffen, the couch, did remaine still: Euen so the Law is abolished, when wee are not subiect vnto it; the Law is dead, when we are dead vnto it; and yet it remaineth still.

6 As hee that hath an inward disease or corruption in his body, although, because it appeareth not on the outside, he bee carelesse of the daunger, yet when the same is launced, and that hee perceiueth the inconuenience and perill ensuing thereby to his body, he will then bee desirous of the Chirurghion: Euen so the launcing of our sins, by the preaching of the Law, will cause vs (beeing otherwise carelesse) to seeke remedy in Christ.

7 Like as the summe of our faith is comprehended in the Creed of the Apostles: Euen so the Law of God, is the direction and rule of good workes.

8 Like as if a man were bound to pay a thousand pounds to his Creditor which he oweth him, although this creditor did demaund this debt of him, and he were not able to satisfie him, or pay him, yet the Creditor should not doo vniustly to aske him his thousand pounds; For when the King did aske of his seruant, the tennethousand Talents that he did owe vnto him, he did not vniustly, or wrongfully: Euen so all the whole Law of God, is nothing else but a commaundement, whereby we are commaunded and bidden to pay that vnto God, that we owe vnto him: For we are bound of dutie to loue God, with all our harts, with all our soules, and with all our strengthes, and our neighbour as our owne selfe; for we are debtors (saith the Apostle) but not vnto the flesh; shal we say then that God is vnrighteous, or that hee dooth vniustly, in asking that thing of vs, that we doo owe vnto him of bounden dutie? But rather that he doth most iustly, godly, and righteously, to demaund such things of vs. *Math. 18. 24. Deut. 6. 5. Rom. 8. 12, 13.*

9 Like as this consequence is nothing worth: Money doth not iustifie, or make a man righteous, therefore it is vnprofitable, the eyes doo not iustifie, therefore they must be plucked out: The hands make not a man righteous, therefore they must bee cut off: So likewise is this naught also: The Law doth not iustifie, therefore it is vnprofitable; for we must attribute vnto euery thing his proper effect & vse.

10 As the Rauē was sent forth before the Dove: So the Law was giuen before the Gospell. *Gene. 8. 6. &c. 1st. 1. 17. Luk. 16. 16.*

11 As the Rauē by nature is a foreteller of death: Euen so the Law before hand, inioyned the penaltie of death to Adams transgression. *Gene. 2. 17.*

12 As the colour of the Rauē is blacke, and full of melancholy

lincholy : Euen so it is the effect of Gods Law, to bring a blacke day vpon the reprobate. *Ioh. 2. 2. Math. 22. 13.*

13 As the Rauch brought no tidings of the waters abating from the earth : Euen so the Law telleth vs not that the wrath of God is appeased for our offences.

14 As there belongeth first kniues and launcers to open that wound which is full of corruption and rotnennesse, euen to the bottome, and then sharpe and bitter salue to draw out the corruption, & to eate out the dead flesh thereof, before there come any healing plaister neare it; the nature whereof, is to close vp and skin the vpper part of the wound, which afterwards breeds great inconuenience, & makes the wound far more daungerous : Euen so it fareth with al those which are wounded with the venomous dart of selfe-loue, which woud being choked with the corruption & dead flesh of couetousnesse, and pride, and yet will vse no other medicine for the curing thereof, the thar pleasant healing salue of the Gospell; which if they knew in truth how little the same did profit them, before such time as the sharp launcing knife of Gods Law, had opened the wound, and the bitter salues of his iudgements, and sharpe threatnings, eaten out the rotnennesse thereof, they would goe an other way to worke, & vse a more sounder diet for the obtaining of health, although it bee verie tedious and sharpe at the first. *Rom. 10. 4. Gal. 3. 24.*

15 As a Schoolemaister serueth not for his Sholler continually, but till such time as the Scholler may growe to some good ability to goe forward at his booke by his own studie: So the Lord feareth his people with the Lawe, not alwaies, but till such time as they haue sufficiently learned to know themselves, and therefore to flie from themselves to Christ Iesus, who freeth them from the curse and condemnation of the Law. *Gal. 3. 24.*

16 Euen as a Rule directeth the Artificer in his worke, and keepeth him from erring in any practise: Euen so the Lawe and commaundements of the Lord; are a rule to guide vs, and to shewe vs wherein we erre from the right way.

17 As a Line declareth the straightnesse or crookednesse of the tree: Euen so the Law and commaundements of God, laid to our actions, declare how much wee wander and goe astray.

18 As a band dooth knit and hold many things together; or as of many linkes is made one chaine: And as by the sinewes, our ioynts and parts of our natural bodies, are tied and bound together: Euen so by Lawe, the politike body of a common-weale, is vnited and knit together as one, for the preservation of peace, in the profession of one true euergliuing, and ouer-ruling Lord.

19 As among all other ordinarie accidents, that are incident to the prosperitie or aduersitie of mankind, there is nothing in earth that more fully proportioneth the ioyes in heauen, then Musicke, and Marriage; to heare the one, we leaue our meate and drinke, and to bee ioyned to the other, wee leaue Father and Mother: Euen so among all ordinarie instructions, incident to the earthly felicitie of mankind, there is nothing that more fully proportioneth our condemnation to be iust, then the Law; nor any thing that more fully proportioneth our saluation to be in Iesus Christ, then the Gospell: In the one we heare thundring, Earthquakes, lamentations, mournings and woe; in the other, nothing else but sweete voices, pleasant songs, and instruments of Musicke, all proportioning and perpetually pointing our marriage with Christ Iesus, in whom we are freed from the curse & threats of the Law, and al other inconueniences whatsoever.

20 As a Scholler is in subiection to his Schoolemaister, till he become learned, and then he is set at libertie: So in like manner, the Law hath performed the office thereunto appointed, when by it wee haue learned to know and see, and acknowledge our infirmities, corruption, sinfulness, vnrighteousnesse, and to flie vnto Christ, to be iustified by faith in him.

21 As Honie by nature is very sweete, but seemeth very bitter to some sicke and distempered bodies: So dooth the Law seeme burdensome, but this cometh not by nature, but through our weaknesse.

22 As the debtor not beeing able to paie his debt, was freely forgiven: Euen so the Law in the act of iustification is vnterly idle; as that which is neither the cause, nor a part of our righteousness, as it is wrought of vs. *Math. 23. 23, 24. &c.*

23 Like as if I owe a man a hundreth pound, and bee bound to pay him at a certaine day, if I doo then pay it, albeit mine hart be neuer so grudging and vnwilling thereto, yet haue I fulfilled the Law, and discharged my bond, so that there shall no processe or iudgement passe against me: But Gods Law requireth a thing to bee done with a cheerefull and a well willing heart and minde, and euen of pure loue; for if I doo it, either for feare or vnwillingly, that shal be imputed vnto me for sinne: If I do it for feare, I doo it not of loue, but rather hate both the thing that I doo, and also the Law that constraineth me to doo it; and if I doo it vnwillingly, then would I doo the contrarie, and so would that there were no such Law, neither yet any God, that should iudge me in so doing; and seeing that God iudgeth me after mine heart and will, then must he needes condemne me, for I would doo contrarie vnto his Lawe and will: yea and doo wish in mine heart  
contrarie



contrarie to that which I doo in mine outward deed.

24 Like as if I see a poore man which is not of abilitie to doo me any pleasure, and neuerthelesse doth all his diligence to seeke my fauour, and would with heart and mind giue me some acceptable present, if he were of power, being also sorrie that hee cannot performe his will and mind towards me: Now if there bee any sparke of humanitie or gentlenesse in me, I wil count his good will, as well as though he had in very deed performed his will, for his ability extendeth no further, if his power were better, better should I haue: Euen so, seeing we are not of power and abilitie to performe the Law of God, and yet beare a good heart towards God and his Law, bewayling our imbecillitie, that we can do him no further pleasure, then will God recount vs, not as his enemies, but as his deare children and beloued friends.

25 As after sleepe the body beeing awaked, it is fresh, lustie, strong, and courageous, to doo his worke: So likewise after the fearefull threatnings of the Law, when wee heare the glad tidings of the Gospell, that God will be our Lord and dwell with vs, the mind is comforted, strengthened, and mooued vp to doo his dutie.

26 As a man is iudged and known to be waking, when hee can doo the office of a man, as talke, worke, write, or such like: Euen so is man awaked out of the sleepe of sin, when he liues in charitie, feares God, and walks according to his Law in his vocation.

27 As we see in iudgements here amongst vs, there is a royall seate set where the Iudge sits, hee that is accused stands at the Barre, holds vp his hand, heares his Indictment read, witnesse is brought against him, and hee is condemned to death: So likewise we shal see Iesus Christ the righteous Iudge of the world, that will not be bribed

for in his seate of maiestie at the last day, and all the companie of Angels about him, and we shall stand at the barre as accused and indighted for breaking that righteous Law of his word; the diuel which intised vs so to do, shall beare witness, that to be true; yea and our owne conscience also, with the feare of that fearefull sentence (*Goe ye cursed into everlasting fire, &c.*) shall make vs to tremble. *Math.*

35. *31, 32, 42.*  
 28 Like as hee which cannot esteeme and discerne his sicknesse, or the grieuousnesse of his disease; the same must of necessitie haue a negligent care, of seeking forth a remedie, and a wholesome medicine for the same: Euen so, hee which learneth not to acknowledge his sinnes by the Law, the same doubtlesse, knoweth not how to embrace grace by the Gospel.

*Learning or vertue of transgression, but improperly.*

1 **A**s the Date tree is most hard to be climed, hauing yet fruit most pleasant: So likewise the entrie or way vnto Learning and vertue, is most vncasily, when as yet they haue fruit all pleasant and profitable. *Prm. 3. 13, 14, 15.*

2 Like as nature hath hid verie deepe in the ground stones precious, and of much value, but others of no vertue, are euerie where to bee found: So things of estimation, and price, as vertue and Learning, are knowne but vnto fewe, nor they will not bee obtained, without great labour and studie.

3 As hee which hungereth, or thirsteth, can doo nothing, vnlesse they quench his appetite and desire: So all things ought we to lay aside, vntill we doo obtaine Learning and wisdom.

4 As the best Wine soone looeth his taste or colour, if it be powred into a vessell filthie and impure: So is good

M m m

Learning

Learning more then lost, if it happen to a naughtie man, for he will vse it most peruerfly, to serue his gaine and appetite.

*To Liue well, is to die well.*

**L**Ike as *Balaam* wished, and had a great desire to die the death of the righteous; but he would not immitate them in godly conuersation: Euen so all men wish for a happie end of life, but fewe care to Liue vertuously, and honestly, which doubtlesse is the readie way to die well. *Numb. 23. 10. Act. 8. 19, 20. & 19. 13.*

*The Law our Schoolemaister to bring vs to Christ.*

**L**Ike as the Schoolemaister reproceth his Schollers, wherby he grieueth them, and maketh them heauie, and yet not to the end that this bondage should alwayes continue, but that it should cease when the children are well brought vp and instructed accordingly; and that afterwards without any constraint of the Schoolemaister, they should chearefully enioy their libertie, and their Fathers goods: Euen so they which are vexed and oppressed with the Law, doo know that these terrours and vexations shall not alwayes continue; but that therby they are prepared to come vnto Christ, which is to bee reuealed, and to receiue the libertie of the spirit, &c. *Gal. 3. 24.*

**2** As the duties of a Schoolemaister, bee especially three; First, to teach his Schollers; Secondly, to frame their manners; And thirdly, to punish offenders: Euen so the Lawe of God, first teacheth vs concerning God, that there is a God, and what manner of one hee is, and what manner a one mans nature is by creation, and what was that Image of God, or originall righteousness in man; namely, agreeableness to the Law of God: It teacheth also of sinne, and the penaltie of sinne, of the last iudgement, of the resurrection of the dead, and life euermlasting.

of outward discipline, or honest gouernment of manners, with many such other things: Secondly, it frameth our manners, in this outward and ciuill conuersation of life; and it is a rule of life, or good workes, in which those that are borne againe, must shew their obedience to God: And thirdly, it chastiseth vs, with the threatens of Gods wrath and endlesse damnation, and it punisheth vs with death, sicknesse, and other miseries, all which are Sermons of the Lawe, concerning Gods dreadfull wrath against sinne. *Gen. 1. 26, 27. & 217.*

3 As a looking Glasse dooth neither wash, nor make him faire that looketh therein, but giueth occasion, either to seeke for water, or else for some other thing, that may make him faire and cleane: Euen so the Lawe, sheweth vnto vs our sinnes, and maketh knowne vnto vs our miserable estate and wretchednesse; and how that there is nothing good in vs, and that wee are farre wide from all manner of righteousnesse; and so driueth vs of necessitie to seeke righteousnesse in Christ, as to the Physicion and fountaine of all saluation; who onely, hath by his death taken away sinne and death, and deliuered vs out of the prison of the Law.

4 Like as in the night, by reason of the darknesse spread vpon the earth, all things are hid and couered; which causeth that wee cannot discern and discover the spots which we haue in our faces: But when the light becommeth to appeare, and that wee take a Glasse to behold our selues therein; then they are discovered and shewe themselves: So likewise during the time that we are couered with the darknesse of ignorance, the sins and vices that dwell in vs, are hidden there, and yet oftentimes we thinke (being leprous and deformed) that we are beautifull and perfect; but our eyes being once opened & illuminated by

the spirit and grace of our God, and taking the Glasse of the Law, therein to behold the estate of our nature, and our life; then we beginne to know the great and grievous imperfections, and wants that are in vs; and so at once, we loose the opinion which we had conceived before of our own righteousnesse and vertues, and so are forced to flie to Christ for remedie, &c.

*Lawes like to copwebs.*

**A** S little Flies are fast tied and easily snared in the copwebs, but the Drones and great Flies breake and escape through them: So likewise poore and meane men, are fast wounden and holden in the penalties and daungers of Lawes; but Lordes and men in great authoritie, dayly breake Lawes, and are not corrected: So that the weakest goeth to the walles, and the worst may, holdeth the candle.

*Labour lost.*

**A** S a wife by long suite obtained, sometimes much molesteth her husband: So some men with great Labours and charges, purchase that thing, which afterward is their onely care and vexation.

*Appearance of Learning amongst inferiours.*

**A** S the Ship lying in the Hauen or ryuer, seemeth huge and great, but beeing in the maine Sea, it sheweth both slender and smal: So diuers, which be but simple and meane, in some places, appeare to be wise, excellent, and Learned, wheras amongst their betters, they appeare, base, simple, and plaine.

*Lamenting for trifles.*

**A** S if you forbid children one play or game, then they straight doo crie, and weepe, not regarding any other kind of pastime: So diuers kind of men, wil so Lament for  
a trifle,



a trifle, or small displeasure, that thereby they make all other commodities and pleasures altogether vnpleasant.

*Labour.*

**L**ike the Mariner, when he perceiveth a storme or tempest to be neare, he first calleth vpon God by earnest praier, that hee may safely attaine to the wished haven, and then striketh his sailes, and vseth all good meanes which he supposeth needfull for the same: Euen so we must so trust to the prouidence of God, that we also vse our owne industry in all good meanes and sort conuenient.

*The Loue of God, in giuing his sonne for vs.*

**L**ike as if a man giue a penny, hauing a great deale of money in his purse, is not so much, as when he giueth it, hauing but it onely; As when *Zereshab* gaue *Heliah* the handfull of meale, hauing no more for her selfe and her son: Euen so the wonderfull great Loue of God toward mankind, appeared in this, that hauing but one onely Sonne, and not many Sonnes, he would vouchsafe to giue him for a raunsome, for the redemption of vs most wretched and vile sinners. *1. King. 17. 12. Iere. 6. 26. Amo. 3. 10. Iob. 3*

*16. 1. Ioh. 4. 9.*

*Loue.*

**A**s a Candell wasteth it selfe, to giue light vnto others: Euen so a good Christian ought to spend his life, for the benefit of others.

**2** Like as in the building of a house, one stone is bound and fastned to another with morter: Euen so in the spiritual building of Christ, one Christian man is ioyned to another by Loue.

**3** As fire goeth out, if it be not mainteyned with wood: So likewise Loue groweth cold, which is not mixed with good workes.

**4** As the fire without wood turneth to ashes: So doth Loue without workes, take an end, and finish.

5 As hatred is the cause of contentions among men:  
So likewise Loue couereth faultes, either by reforming  
them, or by winking at them. *Pro. 10. 12.*

6 As the rodde of *Moses* turned into a Serpent, deuoured  
the serpents of all other rodde: Euen so the Loue of  
God must deuour the loue of all other things.

7 As that is the hottest fire which warmeth them that  
are furthest off: So that is the most feruent & perfect Loue,  
which forsaketh none, though they bee neuer so farre off,  
neither friend nor foe, that may be loued, but imbraceth  
all in him, who neuer dooth forsake, vlesse he be for-  
saken.

8 As enuie, hatred, or malice, mooueth vs to reproach  
and disdain our brother, when hee displeaseth or offendeth  
vs: So in like manner, Loue hideth and pardoneth  
the faultes, which he committeth against vs, though they  
be neuer so many. *1. Pet. 4. 8.*

9 As a King is honoured in his image: So God in man,  
is both loued and hated; he cannot hate man, who loueth  
God, neither can he Loue God, who hateth man.

10 As fire cannot bee hidden in flaxe without some  
flame, nor Muske in the bosome, without smell: Euen so,  
neither can Loue bee hidden in the breast, without suspi-  
cion.

11 As a cold stone by lying three or foure houres in the  
warne Sunne, gathereth heate: So the Loue of God shining  
vpon our soules, ought to kindle vs, both to loue him  
and all men, for his sake. *Ioh. 3. 16. 1. Ioh. 4. 16, 19, 20. Eph. 3. 17. 1. Cor. 13. 1. &c.*

*Lying.*

12 As hee sinneth most greuously that deceiveth  
blinde men, or trauellling men, by shewing them  
a contrary way: Euen so much more heynously offendeth  
the

dedihee, that in matters of religion, doctrine, and godli-  
nesse, do bring men into errours through Lying, because  
he doth therby as it were, thrust them out of the kingdom  
of heauen. *Eze. 13. 6, 8, 10. Iere. 23. 25, 26. 1. Tim. 4. 2, 3.*  
*Esa. 9. 15, 16.*

2 As the diuel is the Father of lyes: So Lying is an eui-  
dent token of his children. *Ioh. 8. 44.*

3 As vncomely as magnificall talke is for a poore foole:  
Svnmeete is Lying and vntrue talke for a Prince. *Prov.*  
*17. 7.*

*Learning.*

1 Like as in meates, the wholefomnesse is as much to  
be required as the pleasantnesse, so in reading or  
hearing Authors, we ought to desire as well the goodnesse  
as the eloquence.

2 Like as a field, although it be fertile, can bring forth  
no fruite, except it be first tilled: So the minde, although  
it be apt of it selfe, cannot without Learning, bring forth  
any goodnesse.

3 As men in nothing more differ from the Gods, then  
when they are fooles: So in nothing they do come neare  
them so much, as when they are wise and Learned.

*The Lawe pointeth out true blisse, but furthereth not  
the certaintie of it.*

Like as if a man should shewe a needie bodie a bagge of  
Gold, vpon the toppe of a high Tower, and yet not  
lend him a ladder wherewithall he might clime vp to the  
top and fetch downe the bagge: Euen so doth Gods Law  
only point men to the soueraigne good, without shew-  
ing vs how we may come by it, seeing that no man fulfil-  
leth the Lawe.

*The*

*The fruites of Libertie, are by good right, requi-  
red of Christians.*

**A**S he which doth commit sinne, is the seruant of sinne: Euen so he which is deliuered by Christ, will bee no more bond, but free, and therefore will not take vpon him the yoke of bondage. *Iohn. 8. 34. Rom. 6. 20. Iam. 2. 12.*

*How we must behaue our selues in Lending to Artificers and Labourers.*

**A**S charitie doth not require that we should giue of our goods freely, to them that are strong, lustie, and able to worke and labour: So necessitie vrging Artificers and Labourers, and they desiring to borrowe any thing of thee, then thou must obey the rule of Christ, and Lend without looking for a recompence in the like, or in any other kind of dutie. *2. Thess. 3. 10, 11. Luk. 6. 33, 36. Ejsay. 58. 7. Prov. 19. 17.*

*Gods Liberalitie.*

**A**S the fire ministreth light to a multitude, and yet is diminished, or consumed thereby: Or as in a candle of which many other candles be light, the light is not thereby in any wise diminished or hurt at all: Or as one suppers dooth not refresh or suffice many as well as few, but the voice of one Preacher teacheth as well a hundreth as one: Euen so God bestoweth innumerable benefites vpon vs, and yet his Liberalitie is not hindred therewith.

*Godly Life.*

**A**S when *Moses* had conuersed and beene with God for soe many dayes vpon the mountaine, at his coming downe his face shined and glistered with the heavenly glorie: So will it be with vs, by then we haue for twentie or thirtie yeares, beene conuersant in heauen, we shall become heavenly and spirituall, both in word and deed. *Exod. 34. 69.*

2 As by experience we see, that when a country man hath dwelled somerwentie or thirtie yeares in the Court, he forgetteth his country speech, and course of Life, and groweth to be as good a Courtier as if he had bene borne in the Court: Euen so our earthly talke and communication, our worldly course of life, and the corruptions of the flesh, that beare but too much sway in vs, doo but ouer manifestly shew, how little we are conuersant in heauen, and consequently doo testifie, that we account our selues Burgesles of earth, and not of heauen.

3 As the rough tazole or thistle dooth make the cloath smooth: So doth a straight and strict kind of Life, make the conscience more quiet.

*It is our dutie to communicate at the Lords supper.*

**A**s they who liuing in fornication, and will not matric, least thereby their fornication, which they are not minded to giue ouer, should be the more grievous, as being conuerted into Adulterie, are in a woefull state: Or as they, who hating their neighbours, when they say the Lords prayer: *Our Father, &c.* doo leaue out this petition; *Forgiue vs our trespasses, as wee forgiue them that trespass against vs;* and so refuse to aske forgiuenesse for their transgressions, and seeke to continue in hatred against their neighbours, are worthie double condemnation; one in respect of their hatred that they continue in; the other for their sinnes, for the which they aske no forgiuenesse: Euen so, they that forbear the holy supper, in respect of their bad consciences, doo pronounce sentence against themselves; namely, that they deserue double death: First for their sinnes, which they continue in wicked consciences: And secondly, they seprate themselves from the communion of Christ, in whom onely is the fulnesse of life.



## Lust and pleasure.

1 AS Pils that are outwardly faire guilt and rowled in Sugar, but within full of bitternesse: Euen so Lust and pleasure, is no sooner hatched, but repentance is at hand, holding her by the head, readie to supplant her; for pleasure and sorrow are two twinnes. *Esa. 38. 17. Gene. 3. 6.*

2 As a painted Sepulcher, faire without, but within full of mortal infection and stench: Euen so Lust and pleasure, is presently turned to sorrow and teares, and flieth and slideth away, leauing rather cause of repentance, then occasion of remembrance. *1. Tim. 5. 6. Esay. 22. 12, 13, 14.*

3 As he that companieth with Millers or Colliers, shal hardly escape free from blacking or meale: So likewise shall hee hardly escape Lust and pleasures, that haunteth with those that are giuen to follow their Lusts and pleasures.

4 As greene wood laid vpon the fire, albeit at the first it resisteth, yet in the end doth burne and is consumed: So is it with him, that frequenteth those that giue themselves to Lusts and pleasures, albeit at the beginning he resisteth the euill, and for a while falleth not therein, yet by continuall haunt, he finally falleth in with them.

5 As it is vnnaturall to kindle fire with water: So is it vnpossible for Lust and pleasure to breede in a penitent heart, that sorroweth for sinne. *Isa. 2. 12, 16.*

6 As Agis, the last King of the *Lacedemonians*, was in his youth giuen to all Lustes and pleasures, but being established ruler of the land, he quite gaue them ouer, & shewed such an example of temperance and sobrietie, that the vse of pleasures quaying among his subiects, they also addicted themselves to sobrietie: Euen so we Christians, albeit before the knowledge of the truth, wee wallowed in the Lustes of the flesh, yet being now rayfed to this honour and

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and estate to be made kings and priests, yea euen the children of God, ought now to be the more estraunged from all Lusts and pleasures, to the end, that after our example, all others may renounce the same, & immitate our sobrietie. *Rom. 13. 14. Hebr. 11. 25.*

7 Euen as a Snayle by little and little, creepeth vp from the roote of a tree vnto the top, as shee goeth consuming the leaues, and leaueth nothing behind her, but foule and filthie slymish steps: So likewise Lust and pleasure, if wee consent vnto them, wil creepe into our soules and bodies, and will deprive them of all ornaments of vertue, and will leaue nothing behind, but a foule guiltie conscience, and reproach to vs and our posteritie.

8 As Wine and drunkenesse make a man sencelesse, &c. So Lust and pleasure peruerteth the sense, and weakeneth the soule.

9 As Feuers or Agues, the heate or cold wherof, though they be internall, yet are they more extreame, and more painefull to be endured, then the coldest or hottest season of all the yeare: So likewise there is no fire whatsoeuer, whose heate is so forceable, as is the schorching flame of our owne Lusts and concupiscences.

*Liberalitie to the poore.*

AS householders, if they keepe their Corne in their Barnes all the yeare, the vermine will consume it, and so it will decrease; but if they sowe & scatter it in the field, then they receiue increase thereof: So likewise if we doo not scatter and bestow our welth and riches on the poore and needie, God will rather decrease them, then increase them. *Math. 6. 19. 2. Cor. 9. 9, 10. 1. Timo. 6. 17. Hebr. 6. 10. & 13. 16.*

*Married folkes, are one a helpe to the other.*



Like as in the parts of a mans body, there is a mutuall helpe and participation of the one towards the other : Euen so ought it to bee also among Married folkes, the one ought to bee an eye, eare, mouth, hand, and foote to the other: In trouble, the one must be the comfort of the other. In aduersitie, must the one bee the others refreshing; yea, and in all their life, must the one be the helpe and succour of the other. *Gene. 2.18.*

*Man.*

1 Like as God hath created all things in the world for Mans vse and service : Euen so he hath created Man alone for his glorie. *Act. 17.24, 25.*

2 Like as all things in the world serue Man, and are subiect to man: Euen so ought Man to be subiect to the Lord, and to serue him, and for this end man was created. *Act. 17.27, 28, 29.*

3 As things that be nought worth are stil throwne out, cast away, not fit for any good purpose, but to be reiected and troden vnder fecte: Euen so is Man a thing of nought. *Psal. 144.4.*

4 As the excellent and noble Hauke, called a Faulken, vpon the fist of the fouler, seeing a pray flying on high, dooth by and by spread his wings, and offer to breake the strings, wherewith shee is holden, and to bee gone after the pray; but if shee be hooded, she neither seeth the pray, nor is any whit moued : Euen so Man, whose nature farre excelleth all other liuing creatures, thinking vpon the things that are aboue in heauen with God, and with the

the eyes of his mind, beholding eternall blisse, and endlesse felicitie, he is inflamed and pricked, with a great and wonderfull desire, to attaine vnto the same; but if he bee hooded with ignorance, spiritual blindnesse, and a loue of this world, he will neuer bee touched with any heauenly motion, nor any whit moued with any right loue of God, nor once turne so much, as an eye of his mind, towards heauen nor God, *Psal. 42. 1, 2. Phil. 1. 21. 23.*

5 As the Crocodile is a creature of an incredible bignesse, and yet hath his beginning of a very small and little Egge, and is knowne onely to *Egypt*, and to those Countreies which are watered with the ryuer *Nile*, and in this thing is very admirable, that no liuing creature, that hath so small a beginning, as of an Egge, doth grow to such an exceeding bignesse: Euen so such a one is Man, when he forgetteth his originall, and the foule matter of his beginning, waxeth insolent and proud; and yet in this one thing hee is more admirable, that being moulded out of the earth and dust, hee will make his heart a nest for pride and all abomination, to build and to dwell in. *Gen. 2. 7. & 3. 19. & 18. 27. Iob. 4. 19. & 10. 9. 10. 13. Psal. 146. 4. & 78. 39. Esay. 40. 6, 7, 8.*

6 As the earth by his naturall course is borne downward, and is lowest of all Elements: So Man borne by the talent and motion of his flesh, is beyond horse and mule, and is by the Prophets warned to learne wisdom by the Swallow, by the Ant, by the Spider, by the Oxe, by the Ass, and almost by all the beasts in the field.

7 Like as if a begger, who hath not a ragge to couer him, wil notwithstanding brag that he is the greatest Man, and the richest in all the countreie, and in all assemblies, is not ashamed to take the highest place, euery Man wouldudge such a man worthie to be whipt: Or if there were a

theefe, who being conuicted of many great crimes, notwithstanding would be so shamelesse, and so stately, that he wold not hūble himself before his iudge, nor any other Man, he deserueth without any pitie, to be punished with all seueritie: Euen so in like maner, if Man (dissembling his beggerly estate, his vice and ignorance) will presume that he is wise, rich, vertuous, he doth by this meanes make him selfe vnworthy of Gods mercy, whereof he should participate, if by an humble confession of his miserie, he would seeke for it.

8 As a vessell cannot be knowne whether it be whole or broken, vntill it haue liquor in it: So can no Man be knowne what he is, before he be in authoritie.

*Man wholly corrupted.*

1 **A**S we say, not the essence of the Load-stone doth draw yron, but the properties thereof: So likewise the whole nature of Man is corrupt, not in respect of the essence of the soule or bodie, but in respect of the qualities. The soule is corrupt, not in respect of the essence which is spirituall, but in respect of the qualities, which be in the soule. *Psal. 24. 4, 5. Ephe. 4. 22, 23, 24.*

2 Like as if a Man being fallen into a pit, should rather be inquisitiue how he fell in, then how to come out: Or as a Man deserueth to be counted madde and vnwise, that hath his house on fire, & will stand thinking how it came, and not rather labour to quench it: Euen so hee may be counted a foolish Man, that is more carefull to know how he became wholly corrupted through originall sinne, then to know and learne, how rather to come out of it, and so escape the daunger of it.

*Maister*



*Maisters dutie towards their Seruants.*

**A**S the Centurian, who had many seruants vnder his authoritie, and they were all at his becke and commaundement, most readie to obey him in any thing that he set them about; and this good order hee brought them too, by reason that his said seruants were deare vnto him; that is, he made a speciall reckoning of them, and was as a father vnto them: So likewise all Maisters are in conscience bound to esteeme and account well of their seruants, and to vse their authoritie that they haue ouer them, mildly, and Christianly; and then, if their seruants do perceiue that they are deare vnto their Maisters, so may the Maisters in time worke them like waxe to their owne minde: except they be such as haue sold themselves to worke wickednesse. *Ephe. 6.9.*

2 As Maisters and Dames doo loue and cherish cattes and dogges, which haue bene brought vp any long while in their houses: Euen so much more they ought to loue and fauour their seruants that haue done them long and faithfull seruice.

3 As it is vnpossible that he that hath no skil in Musick, can make an other man a Musitian: Or as it is hard for a Scholler to learne, that thing well, that his Maister teacheth ill: Euen so it is vnpossible that a Maister that is naturally negligent, should make his seruant diligent.

*Marriage euer esteemed, for encrease of the*

*Common-wealth.*

**A**She is counted no good Gardiner, that being content with things present, dooth diligently proue his old trees, and hath no regard, either to impe or grasse yong fenes, because the selfe-same Orcharde (though it be neuer so well trimmed) must needs decaye in time, and all the Trees dye within fewe yeares: Euen so, he

he is not to be accounted halfe a diligent Citizen, that being content with the preſent multitude of Citizens, hath no regard to encrease the number by lawfull Matrimony.

*Mercie.*

**L**Ike as he that is without compaſſion in beholding another mans wounds, ſhall haue no bodie to pitie him, if at any time he be hurt himſelfe: Euen ſo, he that with pitie doth raiſe vp his neighbour being fallen, ſhall haue many to relieue and comfort him, if he himſelfe fall into any calamitie. *Iam. 2. 13. Mat. 5. 7. Rom. 12. 8. Prou. 3. 3, 4. & 14. 22, 31. & 16. 6. & 19. 17.*

*The Miſerie of worldlings.*

**1** **L**Ike as we ſee the Mules of Princes go all the day long, loaden with treaſure, and couered with faire cloathes, but at night shaken off into a ſorrie ſtable, much bruſed and gauled with the carriage of thoſe treaſures: Euen ſo, rich men that paſſe through this world, loaden with gold and ſiluer, and do gaull greatly their ſoules in carriage thereof, are diſpoyled of their burthen at the day of death, and are turned off with their wounded conſciences, to the loathſome ſtable of hell and damnation.

**2** As we be iuſtly moued to pitie, by beholding the momentany miſeries of men, and the diſtreſſed ſtate of their bodies, being conſumed with ſores and ſickneſſe, and euen at deaths doore: Euen ſo much more ought we to be grieved at the moſt fearfull ſtate of worldlings, for the eternall miſerie of their ſoules, not dying, but being already cleane dead in ſinne, and yet liuing in that ſtate, which leadeth to vnſpeakable torment, and the hotte burning furnace of the wrath of God.

*Mercies of God.*

**1** **A**S a riuer continueth running ſtill: Euen ſo the Mercies of God do daily light on the faithfull.

1 As the ryuer hath a swift course: So the Mercies of God helpe at a pinch. *Psalm 124*

2 As a ryuer is deepe: Euen so the Mercies of God are great, neither can the bottome of them be sought out of any man.

3 And as the ryuer hath this propertie (as hath also all other water) to binde, and therefore doth not the earth dissolve, because (as the Phylosopher saith) the water bindeth it in: Euen so the Mercies of God do bind vs vnto himself, or els we should dissolve and become Sathans sinke and puddle.

4 As a begger will neuer goe forth a begging, vntill such time as hee can haue prouision, or maintenance at home: So wee will neuer come to Christ for Mercie, so long as we see any goodnesse in our selues. *Psalm 34*

5 As a sparke of fire is in comparison able to drie vp all the water in the Sea: Euen so no more is all the wickednesse of man, vnto the Mercies and mercifulnesse of God.

6 As no man is so thankfull for health, as he that hath borne in continuall sicknesse: So no man feelth the Mercie of God, that is not truly humbled in his owne sight.

*Mans nature to be mortified.*

1 As the seede of right Artichoke, if the point of it bee not broken, bringeth forth the prickley Artichoke or Thistle: So the best Mans child, if his corrupt nature be not mortified, will bring forth nothing but vngodlinesse.

2 A Kneeholme growing of it selfe, bringeth forth fruit, but being planted, it bringeth forth none: But Mans nature, if it bee suffered to grow of it selfe is vnfruitfull, but being planted in Christ, becommeth fruitfull in good works.

3 The superfluous moysture of Elecampane beeing dried vp, it cometh fittest to his subvertue, and is hot in

the third degree; but though the superfluitie of euill bee mortified in vs, yet wee our selues will neuer come to our first perfection, except we be quickned by Gods spirit, &c.

*A Mind troubled.*

**1** Like as a great and deepe wound cannot bee touched with ones hand, thogh neuer so softly, but with some griefto the partie: Euen so a troubled & wayward Mind, hard to please, thinketh scorne of euery thing, and is offended with the least word spoken.

**2** As the sicke-man cannot away with the sight of his wife, blameth the Physition, is griued at his friend that comes to visite him, & yet being gone, is displeased againe at their departure: Euen so is the wauering way and trade of life, and the wandering and inconstant mutabilitie of the Mind, which seldome doth arriue at the quiet and desired port and hauen.

**3** Euen as they are queasie stomacked, and are disquieted with vomiting, doo leape from one Ship to an other, that they might find some ease thereby, vntill they perceiue themselves nothing the better, but yet doo the same still, that they did before, carrying their vomite (as we may say) still about with them, where euer they goe: So in like manner, they which euer anon, choose now one, and now an other trade of life, doo rather entangle themselves in cares & troubles of a discontented Mind, then be discharged and rid there from.

**4** As it sometime falleth out, that one receiueth an iniurie, is griued, and studieth to reuenge; an other beeing author of a wrong, reioyceth at other mens harmes, and seeks to keepe him stil vnder, whom he hath once oppressed: Euen so is the Minde it selfe, at warre with it selfe, and through contrarie & repugnant affections, is rent, and in a manner torne in peeces.

*Magistrates due to their subiects.*

**A**S that medicine is more to bee allowed, which healeth the parts of a mans body, then that which vtterly burneth away the same: So is that Magistrate more to be prayſed, which by correction cauſeth euill doers to amend, then hee which by death and execution vtterly taketh the ſame away.

**2** As God is about all men, the ſoule more excellent then the body, and the kingdom of heauen more precious then earthly treasures: So likewise doth the chiefe & principall end of the Magistrates charge and office, conſiſt in the eſtabliſhing and maintaining of the puritie of doctrine, in the holy miniſterie & ſeruiſe of God, the holy adminiſtration of the ſacraments, the inuocation of Gods name, the order of Eccleſiaſtical Diſcipline. *Rom. 13. 4. 1. Chro. 15. 1. & 22. 6. & 2. Chro. 14. 3. & 15. 8. & 17. 6. & 29. 1. & 30. 1, 2. & 31. 1, 2. & Dan. 3. 24. & Pſal. 2. 10.*

**3** As inferior Magiſtrates ought not to ſhrinke from equitie & Juſtice, notwithstanding the commaundements of their ſuperiors: So is it as great an ouerſight in the ſuperiour, for feare of diſpleaſing his inferiour, to make any wrongfull or vnlawfull decree. *Dan. 6. 9, 25. & Iere. 38. 5. Mat. 27. 25. 23.*

**4** Like as when fire hath taken a houſe, men uſe to pull it downe, and to caſt it to the earth, leaſt it ſhould fire alſo the neighbours houſes: So muſt the Magiſtrate plucke downe, and puniſh the tranſgreſſor, leaſt the heate of Gods wrath be kindled, and conſume all the people. *Numb. 35. 12, 33. Iſa. 7. 12. & Deut. 13. 10, 11, 17. & 21. 1. & Iona. 1. 15. 1. Cor. 10. 6. & 5. 4. & 1. Tim. 1. 20.*

**5** As it is great rigour to condemne to death, a man that by miſchance killeth one: So is it a mercy condemned by the



Lord himselfe, to pardon him that wilfully committeth murder. *Numb. 35. 11, 12. Numb. 35. 15, 17. Exod. 21. 12.*

6 Euen as too much crueltie and seueritie of a Prince, dooth make his subjects to feare him with hate: So also doth generall good will & gentlenesse make them to loue him, and to feare least he should bee taken from them, or incurre any mishap.

7 As Princes and Magistrates, haue their lawes, statutes and ordinances, wherewith to containe their subjects in their duties, in the time of peace: So should they take order for good government in the warres, to the end their iust warres, may iustly and hoily bee prosecuted. *Dent. 20. 1. &c.*

*Meane estate of life is safest.*

AS men being in deepe Caues, are neuer stricken with thunder or lightnings: So the base, low, and Meane estate or degree, is most at ease and in safetie.

*Ministers.*

1 AS a Mule that is gotten betwene a Horse and a shee Asse, is neither Horse nor Asse: So some Ministers, whiles they endeuor and studie to be as well of the Court, as of the Spiritualtie, and to bee as well ciuill Magistrates, as Preachers of the Gospell, are in deed neither of both.

2 As a Physition may perswade his sicke patient, to take medicine, and tell him the daunger, if he will not receiue it, but hee cannot compell him, and yet oftentimes the sicke partie is forced by his parents and friends to receiue it: Euen so it is the office of a Minister and Preacher, to perswade by all good meanes, his parishioners to abstaine from all notorious sinnes, but to compell them, he cannot; but the magistrate may and ought to doo it. *Dent. 21. 18, 19, 20, 21.*

3 Like as that woman which taketh a child to nurse, and

feede

feede for hire, although shee should pray for it one part of the day, and sing it an other part of the day, & should wash it and keepe it as cleane as possibly could be, the third part of the day, and yet should giue it no milke, nor feede it, but suffer it to die for hunger, neuertheless for all her singing, and saying, washing and praying, shee were a murderer: Or as if a watchman were hyred of the Citizens, to watch the Cittie, and should leaue his place, and goe into the Cittie, and helpe the Masons to build the Walles, or be occupied about some other affaires, which hee had no charge off, and in the meane time, the enemies should come and kill some within the Cittie, in thus doing, hee should bee guiltie of their death: Euen so that Minister, that taketh a Congregation to feede, who although he be diligent in reading his seruice, singing of Psalmes, ministering the Sacraments, or else occupied about some affaires of the common-wealth, and shall leaue vndone the most principall part of his calling, which is preaching, and Catechising, and so the people perish for want hereof, in thus dooing, he should bee a soule murderer, and guiltie of all those that thus perish. *Ezech. 34. 2. &c. & 33. 2, 3. &c. 18. 1. &c. Zach. 11. 17. Iohn. 10. 1. &c.*

4 Like as Cookes, who commonly are occupied in preparing of banquets, haue as much feeling and seeing of the meate, as any other; and yet there is none that eateth lesse of it then they; for their stomackes are cloyed with the smell and taste of it: So in like maner it may come to passe, that the Minister which dresseth and provideth the spiritual foode, may eate the least of it himselfe, and so labouring to saue others, he may be a reprobate. *Mat. 23. 23. Act. 10. 17. 2. Timo. 4. 10. Hebr. 6. 5.*

5 Like as if Ministers cannot aunswere one thing of a thousand, if God should enter into iudgement with them,

in respect of themselves: Euen so much lesse will they be able to aunswere the Lord, for euery soule that dieth, belonging to their charge, which will bee required at their hands, dying I meane the spirituall death, for lacke of spirituall foode. *Iob. 9. 3. Ezech. 3. 18.*

6 As there cannot bee a greater treasure or Iewell in a Christian common-weale, then an earnest, faithfull, and constant preaching Minister of the Lords word: Euen so can there not be a greater plague among any people, then when they haue one for their Pastour and Minister, that is either a Nonresident, a blinde guide, a dumbe Dog, or an hypocriticall hireling.

7 As a iust and righteous man regardeth, and is mercifull, euen to the very beast that doth him seruice: Euen so much more Ministers, ought to haue a great care of the soules and saluation of those people, committed to their charge. *Prou. 12. 10. Act. 20. 28. Col. 4. 17. 1. Pet. 5. 2. 3.*

8 As a Lawyer may not expound the Lawe, as he thinketh best himselfe, but he must expound Law by Law, and as the tenour of the writings doo require: Euen so a Minister of the word, may not expound Scripture after his owne humour, and as best liketh him, but hee must doo the same by Scripture, and as the tenour of the same will suffer him, and according to the meaning of the holy Ghost.

9 Like as a carefull Housholder, knoweth euery thing in his house, and what is necessarie for euerie one: Euen so a carefull Minister dooth watch ouer his flocke, that he may know euery man, his conuersation and manners, and so may Ministers comfort where it is needfull, and reprehend the blame worthis.

10 As there bee diuers sorts of Candles, some of Rushes, which giue a small light, and are soone forth; some

of Weeke; but will not burne, vnlesse they bee often  
snuffed; but the best sort are of Cotten; and burneth  
dearest: Euen so there bee diuers sortes of Ministers in  
England: As first reading Ministers, and these giue no  
light at all, and therefore to bee cast out: Secondly, such  
as bee turne-coates, and time-seruers, as King *Henries*  
Priestes, Queene *Maries* Chaplaines, who also doo  
more harme then good, without great compulsion; but  
the best sort are zealous and painefull Pastours, who are  
the true lightes and Candles. *Math. 5. 14. Iohn. 5. 35.*  
*Ier. 1. 20.*

11 As Birdes fall not into the snare, where no Fowler  
is: Euen so God reuealeth not his secrets to his people, but  
by his Ministers. *Amo. 3. 37.*

12 As a Candle that is lighted, ought not to bee put  
vnder a bushell, but set vpon a Candlesticke, that all they  
that come into the house may see light by it: Euen so the  
Ministers of the word, ought not to hide their gistes, but  
so plainly to set foorth the light of Gods most holyc  
word, that euerie man in the Church, may thereby bee  
guided and directed in his calling. *Psal. 18. 28. Mark. 4. 21.*  
*Math. 5. 15, 16.*

13 Like as *Aarons* rodde (beeing afore withered and  
dried) by diuine vertue became greene againe, budded  
and brought foorth good and wholesome fruit: Euen so  
likewise it is meete, that such as bee called to the Office of  
the Ministerie in the Church of God, should shewe  
foorth the fruites of vertue and good workes in them-  
selues, and by wholesome doctrine also instruct others  
vnder their charge, to doo the like; and to shewe foorth  
their sound and liuely faith, by good and Christian acti-  
ons. *Numb. 17. 8.*

14 As the paines of a woman in child-birth, is great  
and

and wonderfull: Euen so the paines, toyle, and griefe of body and minde, which true and faithfull Ministers of Christ take and suffer, to forme and fashion Christ in them, that pertaine to their charge is excessive great. *Gal.*

*4.19.*

15 As naturall Fathers doo make no spare of labour, trauaile, and toyle, to get and lay vp in store for their children: Euen so the true Ministers of the word, ought to take great care, paines, and to make no spare of themselves, but to bestow themselves, and all their gifts fully and wholly vpon their flocke, to winne them to God, who hath made them Fathers ouer his people. *2. Cor. 12.14, 15. 1. Thes. 2.11.*

16 As fishers do oftentimes catch with their nets, great store and plentie of fish in the Sea: Euen so when it pleaseth God to bestow his graces in abundance, then his Preachers by the preaching of his word, shall catch great store and varietie of mens soules, and so conuert them to God. *Ezech. 47.9, 10. Mark. 1.17.*

17 As the Apostles, when they had laboured all night in fishing, and caught nothing, yet in the day time they cast out againe, at the commaundement of Christ, and so inclosed a great number: Euen so godly Ministers, are neuer to dispaire, though they doo not see that they winne any by the word; yet God will blesse their labours, when he seeth it good. *Luk. 5.5, 6.*

18 As Hiram bestowed much labour vpon the materiall Temple: Euen so should Pastors and Preachers, take much paine with the people of God, which are his spirituall temple. *1. King. 7.13, 14. &c.*

19 As the Israelites, might not plough with an Oxe and an Asse: So onely those Ministers must instruct the people of God, who are able to teach them. *Deut. 22.10.*

20 Like as the runners looke cuer to the marke, and the Champions



Champions employ all their shifts and practises to smite their aduersarie, and start not aside with blinde braides, ne beate the aire with rash stroakes : Euen so euery man in his vocation (but specially the Ministers and teachers of the Church) ought to chuse out wisely the meanes that leade straight to the right end; and in exercising the same, to vse diligence and continuance, that they may in the eternal life, attain the promised reward of their diligence.

*1. Cor. 9. 24, 25.*

21 As hired seruants will not tend mens sheepe and cattell longer then there is money and profit comming to them for it : Euen so such Ministers which serue in the Church of God, if their end be their owne profit and promotion, then they surely giue ouer, and chaunge their copie when dayes of prosperitie faile, and when stormes and persecution for the word begin to growe. *Iohn. 10. 12, 13.*

22 As a carefull Housholder is not onely content with provision for the present time, but prouideth aforehand, and hath by him store of things needfull, both old and new, as well for his household, as for the entertainment of his friends : Euen so he that is a Minister in the Church of God, ought by long studie and meditation aforehand, to be thoroughly furnished and stored with all maner of doctrine and comforts, needfull for euery sort of men. *Math. 13. 52.*

23 As that is counted the life of men, wherein they most delight and reioyce : So that is a good Ministers life, to see his flock stand fast in the Lord. *1. Thes. 3. 8.*

24 Like as a Nurse dooth fauour, and with all mildnesse foster and cherish her children : Euen so ought a Minister with all kindnesse and lenitie to cherish his flock. *1. Thes. 2. 7.*

25 As a Souldier taketh wages of them, for whom hee fighteth, and goeth on warfare: Euen so a Minister of the Gospell, may lawfully receiue maintenance at the hands of them to whom hee preacheth the Gospell.

*1. Cor. 9. 7.*

26 As a Souldier pressed forth to the warres, entangleth not himselfe in other ciuill affaires: Euen so a Minister which is Gods Souldier, ought to keepe himselfe free, from all such things as might hinder him from his calling.

*2. Tim. 2. 4.*

27. As one candle cannot light an other if it selfe bee put out: So likewise a Minister and Preacher, shall not inflame others with the loue of God and godlinesse, himselfe being voyd and without the same loue and godlinesse. *Ioh. 31. 17. Luk. 22. 32.*

28 Like as the Trumpet soundeth out aloude to giue souldiers and seruitors warning to prepare and put themselves in a readinesse, for that which they are appointed for: Euen so much more should godly Ministers straine their voyces and crie aloude, both to Princes and people, to shew them the dangers that are imminent and at hand, for their sinnes. *Esey. 58. 1.*

29 As the Trumpetter that is set to watch for the coming of his enemies, is guiltie of the blood and death of the Citizens and people, if through his negligence, and for want of warning by his Trumpet, the enemy steale vpon them, and make slaughter and hauocke of them at vnwares: Euen so the Ministers of the word also, if the people perish in their sinnes, for want of continuall admonition and calling vpon to repent, their blood will be required at theyr hands. *Ezech. 33. 2. & 3. 17. 19.*

*19.*

30 As the wrestler obtaineth not the crowne nor garland,

garland, except hee strive for it according to the Lawes of wrestling: So likewise Ministers, are not to looke for any reward, except they doo their diligent endeavour, to doo their duties faithfully. *2. Tim. 2. 5.*

31 As work-men that labour faithfully and painefully in their calling, are worthe to haue their hire and wages well paide them: Euen so much more such Ministers, which labour carefully in the Church of God, for the salvation of soules, deserue to haue the reward allotted and appointed them for their paines. *Math. 10. 10.*

32 Like as a man that hath meate and drinke enough, but no stomacke to digest it; and so the more hee eateth, the more it turneth to his hurt: Euen so such Ministers as make no conscience of sinne, do by Gods iust iudgement prooue diuels, as the example of *Iudas* manifesteth: for the more knowledge a man hath, the more wicked he is if he want grace. *Mark. 14. 44. Iohn. 6. 70.*

33 As a lump of Wax, if it bee kept from heate, or from the fire, it keepe his owne forme still, but if it bee held to the fire, it melts and runne abroad: So Ministers, who by reason of their callings come neare God, if they be lumps of iniquitie, and liue in their sinnes, they shall find that the corruptions of their hearts, will melr abroad as wax at the fire. *Iere. 15. 19. Esay. 6. 5.*

34 Like as if a Nurse should take a mans child to bring vp, and yet neuer giue it milke, in so much that the child dieth for hunger; like for thus doing is a murthereffe: Euen so it is with him, that taketh vppon him the charge of Gods people, and neuer feede them with the milke of Gods word, or else so seldome, that their soules doo famish; he is the murderer of them, and hath betraied them into the hands of their enemies, and shall bee condemned for them, as a traytor vnto God, vnlesse he repent.

35 Like as a charitable and godly maister, sometimes giueth a good Almes, by the hand of a lewde and wicked seruant: Euen so God (if it seeme good to him) by the Ministry of an euil Minister, can draw the vngodly, to know, loue and feare him.

36 As the Snuffers and tongs, which were in Salomons Temple, wherewith they did snuffe the Lampes, were of most pure Golde: Euen so the Ministers of the Gospell, who are bound to reprove and checke the sinnes and iniquities of others, ought to keepe themselves blamelesse, and vnspotted of the world. *Exod. 37. 23. Esa. 58. 1. 1. Tim. 3. 2. 1. am. 1. 27.*

37 As he which hoordeth vp, & hideth his Corne, that it may not helpe and succour hungrie soules in the time of dearth, is grieuously cursed of men, women and children; and contrariwise, he that in a famine & great dearth, doth bring forth his Corne, and selleth it, is highly prayfed and praied for of the people: So likewise that Minister & Preacher, deserueth sharpe and rough reprehensions, which will not impart his knowledge and skill, to the hungrie and thirstie soules, of the children of God; and on the other-side, hee is worthily prayfed, which openeth vnto them the Garner of diuine doctrine, which teacheth and preacheth, & doth faithfully exercise the office of a watchman. *Prou. 11. 26. Ezech. 3. 17, 18. & 33. 2.*

38 As learned and skilfull Physitions, with the bitter potions, and sharpe medicines, which they minister vnto their patients, doo mixe some sweete and pleasant thing, to winne those that be sicke, the more willingly to receiue them: So Ministers and Preachers of the word of God, beeing learned and godly wise, ought (if need bee) to temper their bitter and rough reprehensions, with a sweete and comfortable doctrine, and so of sharpenesse  
and

and mildnesse, to make a foueraigne & wholesome medicine, to heale the spiritual griefs & diseases of their hearers.

39 As the Priest that serueth and wayteth at the Altar, is worthie to liue vpon the offerings; and the Souldier that ventereth, is worthie his wages; And the Husbandman that toyleth, is worthie the harvest; and the sheepeheard, that feedeth a flocke, is worthy to bee fed with the milke, and cloathed with the wooll: So questionlesse; that Minister that preacheth not, is worthy no offerings; the Souldier that fighteth not, is worthy no wages; the husbandman that loytereth, is worthy of weedes; & the sheepeheard that feedeth not, can with no good conscience require either the milke or the fleece; but his due reward and iust recompence is punishmēt, for by his default, the sheepe, the people of God, are hunger starued & destroyed of the Wolfe.

40 As the words of a Lord Chauncellor, are said to be great, because it comes from the King: So the words of a Minister are said to be great, because it comes from God; thence the preachers are said to be the mouth of God, and their words a two edged sword. *Exod. 4. 11, 12.*

41 As God said to *Ioshua*: Whosoever will not obey the words of thy mouth, shal die: Euen so, he that obeyeth not the words of Gods holy Ministers, shal surely die. *Ios. 1. 18.*

42 As the Gospell is to be preferred before the Law, for the worthinesse of it: So the Ministers are to be preferred before the Prophets for their worthinesse.

43 As they who dresse much meate for others, taste some themselves, and as nurses, who chew meate for yong children, suffer some to slip downe into their owne bellies: So the Ministers of the word, who studie day and night how they may be setting before the eyes of the people; the vgly and filthie shape of sinne, should themselves bee greatly enamoured with it; that they who labour to affright



others with the fearefull iudgements of God, should stand in some awe, and that they, who inflame others with the loue of God, should heate themselves, and in brieft, that all the doctrines, exhortations, threatnings, and promises, which they propound to the people in the name of God, should redound to their owne profite and edification.

43. As it is meete that the Steward of a great family should be wise and discrete, in such sort, that hee haue a respect to euerie mans age, abilitie, and disposition, and to giue and distribute to euerie one of them accordingly. So likewise it is very requisite, that Ministers who are the disposers of the blessed word of God, should haue a speciall kind of dexteritie, wisdom, and good discretion, whereby hee may skilfully and fruitfully diuide to euerie one their portion accordingly. *1. Cor. 4. 1, 2. 2. Tim. 2. 35.*

44 As a Father beareth a tender affection to his daughter: Euen so a godly Minister, hath a louing heart & tender affection to his people, which are members of the Church.  
*Lament. 2. 11. 1. Cor. 4. 14.*

45 As the mouth of the Oxe was not to bee muffled, that treadeth out the Corne. *Deut. 25.* So the Minister of the Gospell, must be provided for. *1. Cor. 9. 9, 10.*

46 As the Candle that is carried in a Lanthorne, shall light many Candles; and yet loose no part of his own light, bee the wind neuer so boysterous; but that Candle that is open to the weather, a little puffle of wind, or one drop of raine will put it out, that it can neither giue light to others, nor to it selfe: So in like manner, that Minister that taketh heede to learning, and continueth therein, and he to whome the word of God is a Lanthorne, and a light, shall helpe himselfe and others; when hee that ventu-  
reth

without it, shall put out his owne light, and the light of others also. *1. Time 2. 16. Psal. 112. 10.*

As it is to be seene and read in the Gospell, that not euerie one that saith vnto me Lord, Lord, shall inherite the kingdome of heauen; but they which doo the will of my Father (saith Christ) which is in heauen: Euen so is it often said, that a hood maketh not a Muncke, neither rounding or powling, neither yet a long Gowne, or a square Cap or Tippet, maketh a true Apostle or Minister; but he is counted to bee the assured Minister of Christ, which both is able and can by sound doctrine, exhort and comfort the gaine-sayers thereof; and also doth diligently goe before the people of God, by good example of life, and vertuous conuersation.

As it is the dutie of Iudges, which doo sit in judgement, as concerning matters of life and death, to shut the one eare to the accuser, and to reserue the other for him that is accused, after the example of great *Alexander*: So likewise it is the part of Ministers, to be ready to make answer to euerie question of the Law of God: for he that is ignorant in Gods Law, he may assure himselfe, that he can by no meanes be Gods Minister.

*Mind.*

As we vse not the troubled water, untill it bee cleared againe: So must we not vse our Mind, being moued and angrie, but suffer it first to be pacified.

As out of the vessell which is filled with liquor, the dregs is expelled: So out of a Mind replenished with vertue and godlinesse, all kind of vanities be voide.

*Member of Christ, falleth not finally.*

As a mans arme taken with the dead Palsie, hangs by and receiues no heate, life, or sence, from the rest of the Members, or from the head, yet for all this, it remains

still

still visited and coupled to the bodie; and may againe be recovered by plaisters and phisicke: So after a grieuous fall; the child of God that feels no inward peace & comfort, but is smitten in conscience with the trembling of a spirituall Palsie for his offence; neuertheless in deed remains before God a member of Christ, which shal be restored to his former estate, after true and vnfeined repentance.

*Memorie.*

**A**S the leaues of a booke which is sildom vsed, wil cleaue fast together: Euen so the Memorie waxeth dull, if it be not oft quickned.

*A Minde ruled by reason.*

**A**S the ship which hath a strong ankor, may safely stay in any hauen; So likewise a man which hath his Mind ruled by reason, will liue peaceably and quietly in any region of the world.

*The Minde of man.*

**1** **A**S Trees planted and set by the waters side, seeme faire and pleasant, adorned with store and variety of fresh and greene leaues: So likewise doth the Minde of man (being garnished with godly knowledge, & moyned with the water of Gods diuine spirit) flourish & shine with the bright beames of vertue, and spread abroad his boughes, both of faith toward God, and also yeeld forth the fruite of Christian workes toward his neighbour. *Isa. 61. 3. Esay 17. 8.*

**2** As the eye of the bodie, although it behold all other things, yet it cannot see either it selfe, or some other part of the bodie, euen those which are nearest vnto it; So it is with the Mind of man (the eye of the soule) it raigneth ouer the whole worlde, aboue the highest heauens, and beneath the bottom of the earth, and yet it is a stranger to

home, most ignorant of the owne estate.

As we see in running Riuers, that the force of the water is greatly diminished, when as the currant thereof is turned into seuerall litle streames; and that both the heate and light do loose much of their vertue, when as they are dispersed abroad into large and open places: So likewise it happeneth to our Mindes, when as they are applied vnto seuerall studies, which sometimes are contrary one to the other; so that we thinking (through an ambitious desire) to do many things, in the end effect and bring to passe nothing as we should do.

4 As Porke betokeneth vncleannesse, from which we must abstaine; and beasts did signifie that beastly affections should be killed: So the Minde and will must be reuued, that it may allow, chuse, and do such things as please God.

5 As the bodie being alwayes oppressed with labour, looseth his strength, and so perisheth: So likewise doth the Minde of man, oppressed with the cares and pleasures of this world, loose all her force, lust, and desire, that she had to the rest to come, of eternall life; and so dieth not onely the death of sinne, but hasteth what she can, to hate & abhorre all vertue.

6 As a ship having a sure Ankor, may lye safe in any place; So the Mind that is ruled by perfect reason, is quiet every where.

*Merite or desert, not to be looked for,  
for well doing.*

1 Like as if one say, the Prince hath bestowed a great Office vpon such an honest man, this betokeneth not wherefore, but vpon what maner of person the Prince bestowed it: Euen so in like maner, if we say that God will his glory, the kingdome of heauen, and euertlasting life, vnto them that walke vp rightly; this teacheth vs, what ma-

ner of men the Lord will giue the inheritance vnto, but not for what cause mouing him, he will giue it vnto them.  
*Eze. 36. 22. Math. 18. 27. & 25. 34. Luk. 17. 7, 9, 10. Gal. 3. 15. & 3. 18.*

2 As he which is wicked and dooth wickedly, hurteth himselfe, and not God : Or as hee that hath the health of his bodie, and doth by good dyet keepe and preserue it, dooth hee therefore deserue any reward at the Phisitions hands ? Verely no : for he doth it not for the Phisitions profit, but for his owne : Euen so likewise, he that by the gift of God hath obtained the health of his soule, and by his grace, doth the things that belong to the preseruacion of the same ; shall we say, that he dooth Merite or deserue any reward at Gods hand, because that he is made such by his grace and gift, and doth now through his helpe, aide, and assistance, keepe the same grace, for his onely profite and commoditie, either by earnest beliefe, or by vnfaigned loue, or by assured hope, or by well doing, and patience in aduersitie and trouble, &c.

3 Like as if any man that hath a state, or interest for terme of yeres, and a taking of profit in a peece of ground, by another mans liberall graunt, doo also claime to himselfe the tytle of proprietie ; dooth hee not by such vnthankfulnesse, deserue to loose the verie selfe possession which hee had ? Or like as if a bonde Slaue being made free of his Lorde, doo hide the basenesse of the estate of a Libertine, ( who is made free by maumission, and not by byrth ) and boaste himselfe to bee a Free man borne ; is hee not woorthie to bee brought backe into his former bondage ? Euen so, although good woorkes proceede from the grace of God, yet they doo please him, and are not vnprofitable to the dooers of them, but rather they receiue for reward





that ground, which he hath once taken to Farme, although it be neuer so full of faultes, as if it be drie, if it bring forth weedes, though the ground cannot beare much weat, yet through good husbandry, he winneth fruit thereof: Euen so in like maner, he that hath a froward or irreligious wife, must haue care and diligence, to instruct and order her minde, and courteously apply himselfe, to weede out by little and little, the noysome weedes of sinne out of her minde, with wholesome precepts out of Gods word, that in time, he may feele the pleasaunt fruite thereof, to both their comforts. For, (as it is commonly said) A good lack, maketh a good Gill.

3 Like as a man hauing one hand, or one foote, if by any meanes hee get himselfe an other, may thereby the more easily lay holde on what hee listeth, or goe whither hee will: Euen so hee that hath marryed a Christian wife, shall more easily enioy the healthfull pleasures, and profitable commodities of this present life. For in trouble, the one is a comfort to the other; in aduersitie, the one is a refreshing vnto the other: yea and in all their life, the one is a helpe and succour to the other.

*Ministers that haue moe linings then one, are  
neuer true teachers.*

1 Like as a Dogge, which as long as hee holdeth a bone in his mouth and klaweth it, so long he holdeth his peace, and cannot barke: Euen so, as long as Ministers haue this bone of pleasaunt riches, and superfluitie of living, they will neyther deale faithfully nor truly with the word of God, nor yet carefully discharge their calling.

*Magistratus*

*Magistracie, and Ministerie, not to be sued for.*

**1** Like as it is meete that the diseased seeke to the Physitian for counsell, then that the Physitian should goe about to seeke for the sick: Euen so he that knoweth himselfe, fit either for Magistracie, or Ministerie, any dignitie or Office, should rather abide till hee be called thereunto, then seeke for it himselfe. *Exod. 18. 21.*

**2** Like as a gouernour of a Ship, is not chosen for his riches, but for his knowledge: So should the chiefe Magistrate in euerie Cittie, be chosen rather for his wisdom, and godly zeale, then for his wealth and great possessions.

**3** Like as a battered or crazed Ship, by drinking in of water, not onely drowneth her selfe, but all those that are in her: So a ruler by vsing viciousnesse, destroyeth not him selfe alone, but all others besides that are vnder his gouernment.

**4** Like as a good Musition, hauing any key or string of his Instrument out of tune, dooth not immediately cut it off, and cast it away, but either with straining it higher, or slackening it downe lower, by little and little causeth it to agree: So should Rulers rather reforme transgressours by small corrections, then seeke to cast them away for euerie trespassse.

*The Ministerie of the word.*

**A**ll men knowe, that the good estate of the body, dooth chiefly consist herein, that the meate wherewith it is nourished bee well dressed, and made fit for the receiuer, not raw, offensive, or mingled with any hurtfull thing: So without question, the health of the soule doth chiefly depend on the Ministerie of the word, that it offer to the Church nothing, but that which is both in it selfe

good and sound, and also made fit for the present estate of the hearers.

2 Like as most men are curious about the dressing of their bodily meate, which is soone turned to filth, and so cast away, as a most loathsome thing, yea which together with the belly, for the which it is prepared, shall be abolished: *1. Cor. 6. 13.* So surely much more it is to be wished (& the contrary greatly to be wondered at) that men would be likewise as carefull in prouiding for themselues, wife and cunning Cookes, able to prepare a right, the sacred word of the euerliuing God, wherewith their soules are, or ought to bee fed to eternall life. But alas men spend their whole care time, and substance, about the one: To wit, the filling of their bellies, and the feeding of their bodies, and are altogether carelesse of the other, thinking no cost sufficient for the one, and euerie pennie that is bestowed on the other, cleane lost.

*Mind diseased and sicke.*

1 **A**S the sicke body cannot away with neither heate nor cold: So a sicke Mind, is neither pleased, with wealth nor woe.

2 As vnto them that are sicke all things are troublous, they loath their meates, blame Physitions, and be angrie with their friends; but health being restored, they delight in things againe: Euen so vnto a sicke Mind, each life is loathsom, but to a sound Mind, no trade of life is misliked.

3 They which be sicke in body, will giue themselves to rest, they will keepe good diet, and send for the Physition with speede. But they that bee diseased in Mind, doo abhorre all rest and remedy.

4 Like as if the fountaine bee muddie and corrupted, nothing that is pure can proceed from the same: So if the Mind bee infected with euill affections, it will corrupt

that proceedeth from the same.

5 As children, and they whose stomacks are queasie, cannot abide bitter and vnpleasant potions, though they be wholesome; but rather like sweete things best, though most hurtfull: Euen so wicked men, fooles, & they whose soules Sathan hath bewitched, like better of them that sing *Placebo*, speake (*Placentia*) sowing pillowes vnder their elbowes, and doo flatter them; then they that tell them the truth, and find fault with their finnes.

6 As a good stomacke turneth al that it eates into good nutriment, and a bad stomacke turneth all that it eates into raw humors: Euen so a good Mind, conuerteth all that it heareth, and all that it seeth, and all that it feeleth, vnto some profit; but a bad Mind, maketh a temptation of euerie thing. *Rom. 14. 14. Tit. 1. 15.*

7 As a field, although it bee fertile, without Tillage cannot bee fruitfull: So the Minde of man, without the word of God, and heavenly instruction, must needes bee barren, and can bring forth no effects of faith, nor fruites of godlinesse.

8 Like as if one drinke or eate, sleepe or labour too much, it hurteth the corporall health, which cannot bee preferred, but by a mediocritie in all things: So likewise may we say of the Mind, which surely is not in health, if it bee either too haucie, proud, or presumptuous, or too base, lowe, and submissiue.

9 As the ayre is cleared, with the brightnes, & shine of the Sunne, and when the Sun is downe and set, the ayre is covered with darknesse: Euen so the Mind of man, when it is purged & cleared with heavenly wisdom, sought and drawn out of the word of God, doth shine most excellently, & sendeth forth a pure & perfect light of Christianitie, which may easily bee discerned, to proceed & come from God



God himselfe; but being without that true light, it is ouerwhelmed with an horrible, and fearefull darknesse, and giueth out nothing, but filthy mysts, and stinking vapors, which doo spring & rise out of the corruption, and rotten nature of man, and euen from hell, and Sathan himselfe.

*Murder.*

**L**ike as if a subiect deface the armes of his Prince, it is counted an iniurie so great, that it shall bee reuenged and punished as Murder, for that this in like sort tendeth to the confusion of all order: Euen so he that defaceth the image of God by Murder, which is Imprinted in men, such an outrageous villaine, deserueth double punishment.

As it is good for mans body, betimes to cut off a rotten member, least the sound part be drawne to it: So likewise it is profitable for the safetie of humane societie, to take out of the way, Murderers, noysome and hurtfull Citizens, least the corruption of one, by litle and litle creepe into the whole body of the societie.

3 Like as if such tyrannie should bee vsed against any naturall woman, as violently to pull her infant from her breasts, cut the throate of it in her owne bosome, & compell her to receiue the bloud of her owne deare child into her owne mouth; all nations would hold the fact so abominable, that the like had neuer beene done in the course of nature: Euen so, no lesse wickednesse commit they, that Murder and shed the bloud of Gods children, vpon the face of their common Mother, the earth.

*Mercie of God to be appealed vnto.*

**L**ike as that woman did, who when shee stood arrayed at the Barre before *Alexander* the great, and was (according to her demerits) condemned, shee then said I appeale from thee o King: *Alexander* wondering at her

saide, thou art a mad woman; doest thou not knowe that euery appellation is from a lower Iudge to a higher, but who is aboue me? Then saide she, I know thee to be aboue thy Lawes, and that thou maist giue pardon, and therefore I appeale from Iustice to Mercie, and for my faultes I craue pardon: So likewise must we doo, when wee looke into the perfect law of Gods word, and see him readie to condemne vs for our sinnes, and our conscience witnesse that we haue deserued death, wee must appeale from Iustice, and our deservings, vnto his pardon & forgiuenesse; and both call and trust to bee partakers of that saluation which he hath purchased & offered to the whole world; for his Mercies doo passe all our miseries, as farre as God is greater then man, and his pardon can forgiue all that call on him in true faith. *1. King. 20. 30. 31. 32. &c. Math. 18. 26, 27. Luk. 7. 37. &c. & 15. 21. & 18. 13. 2. Chro. 33. 12, 13.*

*Insufficient Ministers.*

**L**ike as if a man should faine himselfe to bee a Physitian, and had no skill at all in Physicke, and yet should take a summe of money to heale a sicke man, and after should runne away, or if hee tarried with the sicke man, and neither did him any good, nor could doo him any, were not this a pish Physitian a theefe: Euen so that Minister, that taketh vpon him to bee a Minister, and taketh wages of a people to doo those duties that belong vnto a Minister to doo, that is, faithfully to Preach vnto them the word of God, and diligently to Catchise them; but yet either doth it not, or cannot doo it, such one is in deed a theefe, and a Church robber, &c. *Ioh. 10. 1. &c.*

As in a Common wealth, hee is not to be borne with, that would iustifie false and counterfeit money or coine: So likewise is he to bee reprocued, condemned,

and rebuked not a litle, which will iustifie an ignorant, a lewd, and a counterfait Minister, because he doth approue such coine for good, as neuer came out of the Lords consistorie, which no good or faithfull Christian euer did.

*1. Cor. 9. 14, 16. 1. Tim. 3. 13. Tit. 1. 7, 8, 9.*

3 Like as none that is a good subiect to his Prince, not onely will not traffique with counterfait coine, but moreover will doo his endeuour to haue it defaced, and openly nayled vpon the poste: Euen so euery true seruauant of Christ, will not onely be farre off from dealing with any such wicked and counterfeyt Minister: but moreover, will doo his best in all godly manner, that such a one may bee forced to take some other calling vppon him, &c.

4 As a blind man groping for the wall, when he knoweth not how to come by a guide, is in great distresse: So likewise such ignorant people as are destitute of faithfull Ministers, and not knowing by whome to be guided by sound instruction, are in a most fearefull state. *Esa. 59. 19. & 56. 10, 11, 16. Act. 8. 31. Matth. 15. 14.*

5 As Vineger is to the teethe, and smoake to the eyes: So is a wicked, idle, and insufficient Minister to the people, dulling their senses, and blinding them with ignorance. *Zach. 11. 17. Matth. 5. 13. Ioh. 10. 13.*

6 Like as it is impossible for an euill man, drowned in all kinde of vices, to enter into the heavenly Paradise: Euen so it is for the lecherous, couetous, arrogant and stout stomacked, and insufficient or vnpreaching Pastor or Minister, to make his people and parishioners, chaste, humble, and meeke, and fit and able to embrace the kingdom of God. *Psal. 50. 16, 17. Prov. 29. 18. Ier. 23. 1, 2, & 6. & 48. 10. Rom. 2. 1 & 6. Luk. 22. 32. & 12. 42. & 6.*

*Milton*

Mysterie of the Gospell.

As the vertues of water Betony, Penniwort, sea Chickweed, Blew bells, wilde Elder, dames Violets, Golden-flower of Perowe, redde Lillies, bastard Hiacinthes, Talpia, are yet vnknowne; what maruell then, if heauenly things, and many Mysteries of the word be hid.

Ministers must be able to confute the enemies of Gods truth; Like as they which builded again the material and stone wall of the earthly Ierusalem, had not only the Trowell in one hand to build withall; but moreouer the sword in the other, to beate back their enemies which assaid to hinder the worke that was in doing: So in like maner, those men who the Lord hath appointed to build vpon this spirituall Ierusalem of his, the Church of God, it behoueth them, not only to hold fast the word of truth to edifie withall, but moreouer they must bee of abilitie, through the plentiful knowledge of the word, to confute and confound all their gaine-standers. *Nehe. 4. 17, 18. 1. Joh. 17. 17. 2. Cor. 6. 7. Ephe. 1. 13. Colloss. 1. 5. 2. Tim. 2. 15. 1. Tim. 1. 18. 2. Tim. 3. 16, 17. 2. Tim. 2. 25.*

As the Proclamation is the Princes who first set it forth, though it be afterward published againe of the Cryer: So the word is Gods, who first vttered the same, though it be rehearsed a new of any learned writer.

And as he that calleth the Kings Proclamation, repeated by the Cryer, the Cryers proclamation, had need of a fauourable Interpreter to saue him from rebuke: Euen so, if any shall auouch the word and authorities of Gods Spirit, repeated of learned men, to be their authorities, had need of a verie partiall hearer, to quite him from blame.

Like as if a man were sent on a message fro his Prince;

and by the way, should heare his message repeated of one of his fellowes or more, if when hee commeth to doo his message, he should say: thus saith my companion; or thus saith my Lord the King, & my companion together; what might we thinke of such one in so saying? In like manner they which take so much paines to alleadge the words of the Lord, or the summe and meaning of them vnder the name of learned writers, or ioyned God and men together, as cospeakers, to make the matter sufficient, as though otherwise it were not enough; for they are vnwise to thinke that men will regarde what man saith in such matters.

5 Like as if any Noble man of wisdom and credite, should be called to witnesse the truth in any doubtful matter, which hee well vnderstood, and hauing declared the whole truth, the partie that requireth the same should answer thus; I would the rather belieue this that you haue said to be true, if so be that I might heare some of your seruants to witnesse the same: In this doing, might not this Noble man, well thinke that he were greatly abused, that could not be credited, vnlesse his men should also testifie thereof? Euen so, how can the Lord take it in good part, seeing hee hath so often in his word commaunded that wee should speake nothing vnto his people, but that which commeth from his mouth, without any other additions, and hath sufficiently set downe in his word, the whole truth, both what is needful for vs to doo, and what to leaue vndone; and yet many will not belieue him, vnlesse they heare Heathen men, and other learned writers, to witnesse the same? *1. Pet. 4. 11. Deut. 18. 18. Iere. 9. 1. King. 22. 14. 2. Chro. 17. 7, 8, 9. Ezech. 3. 4, 17. & 33. 7.*

6 Like as if a Scholler will not beleue that which his maister hath taught him; vnlesse his schoole fellow will



say it is so; this fond opinion of the Scholler, maketh not the teaching of his Maister insufficient: Euen so when a man will not beleue that the word of God dooth teach, or refell and confute this or that, vntil the Doctors do so expound the same; yet this proueth not, but the Scripture of it selfe is sufficient to doo it, though hee make not so much account thereof. *Esay. 59. 21. Hebr. 4. 12. Iere. 23. 19, 22. Psal. 119. 7, 8.*

*Ministers must obey Christ*

**A**s no Ambassadour can haue any higher authoritie, then is limited and expressed by plaine words in his Commission by the Prince, or whosoever it bee that graunteth it; and as euerie one of the Commissioners, to whome a Commission is directed, haue that authoritie which in their Commission is mentioned, and no other: Euen so in the Commission that Christ gaue to his Apostles, euerie one of them ought obediently to obserue their maisters commaundement, with his authoritie giuen to them, and not to breake it, and goe beyond the bounds and limitation of it.

*The dutie of Ministers, both to seducers, and the seduced.*

**L**ike as parents, when their child is hurt with the biting of a Dogge, are wont to pursue the Dogge onely, but the weeping child they bemoane, and speake faire vnto it, comforting it with most sweete words: So likewise good preachers must bee impatient, zealous, sharpe and vehement, in condemning and detesting the false iuglings, deceits, of the Authors of false doctrine, and maintainers of sects; but contrariwise, they must with all mildnesse, good affection, and gentle speech, behaue themselves towards those that are mylled, gone astray, and faulne through weaknesse, and so to reclaime them. *Gal. 6. 1.*

*Mens deuises.*

**L**ike as if a wicked seruant doo take vpon him to serue his Maister with wholesome fooode, should mingle therewith some secret poyson, to annoy him withal, delectueth due punishment, according to his demerites: Euen so as displeasantly, shall the confused minglings, and foolish deuises of Men, be taken of the Lord, in making mixtures of their owne deuises, with his worshippe and seruice:

*Mens traditions.*

**A**s when the naturall Sunne is darkned with cloudes that doo arise from the waters, and from the earth: Euen so our Sauour Christ, which is the true Sonne of righteousnesse, is wonderfully darkned with the mystis and clouds of Mens traditions and dreames, so that many times, his comfortable light is cleane taken away, from the eyes of our soules and consciences.

**L**ike as if the Sunne bee darkned, the Moone of necessitie must loose her light: Euen so when the chearefull light of the true Sonne of righteousnesse is taken away by Mens inuentions, and superstitious doctrine, and Popish traditions, without all doubt, the Church must needs loose her light, it must needes bee without all heavenly vnderstanding and knowledge, it must needes be in horrible darknesse, and in the shadow of death.

*Moderation of worldly care.*

**L**ike as a traveller in his iourney, is troubled with care, for nothing but that which shall bee necessary for him in his iourney: So wee in the pilgrimage of this life, must bee carefull for nothing, but that which may benefite vs in our iourney to life euerlasting.

*Man of no continuance.*

**A**S a dreame, smoke, vapour, a puffe of wind, a shadow, a bubble of water, hay, grasse, hearbs, flowers, leaues, a Weauers shuttle, dried stubble, are things of smal account, and lesse continuance: Euen so the glorie, beautie, magnificence, strength, and wisdom of Man, is nothing else, then vaine, brittle, transitorie and ruinous; vnlesse it bee sustained, vpholden, and vnderstayed by the heavenly power of the sure and eternall word of God. *Psal. 73. 17. Job. 30. 3. Psal. 103. 14, 15. Job. 7. 6, 7. & 8. 9. & 13. 24. & 14. 2. Hos. 13. 3. Iam. 4. 13. Esay. 40. 6. Iam. 1. 10. 1. Pet. 1. 24.*

2 As the Birdes when they flie, doo guide themselues with their tailes, and the Ship is guided by the sterne: So we should looke to our taile, namely, that we are but dust and ashes.

*Men knowne by their doings.*

**A**S the goodnesse and badnesse of trees are discerned, by the goodnesse and badnesse of their fruites: Euen so Men, especially such as take vpon them to bee teachers of others, are discovered by their well or euill doings.

*Nab. 2. 10. Job. 34. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*Moderation in militarie discipline.*

**L**ike as in Vintage time, the Grape gathering cannot be so cleane, but that some bee left behind; nor the shaking off of Olives so precisely done, but that some Berries remaine; either among the leaues, or in the top of the tree: Euen so in the dolefull massacre, and lamentable destruction of the people, there should not bee made such a generall sweepe-stake, but that some should bee left and reserved vnder hope of mercie. *Esay. 17. 4, 5. 10. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*Men*

*Men by nature cruell.*

**L**ike as wilde and fierce beastes, are often by industrie of man tamed, and loose their desire to hurt: Euen so Men by nature are glad, and desirous one of an others hurt, till God worke an alteration in them by his holy spirit, and so reforme them. *Iere. 10. 14. Esay. 11. 6, 7, 8. & 65. 25.*

*Mothers ought to nurse their owne children.*

**A**s euerie Tree dooth nourish that which it bringeth forth: So likewise it becommeth naturall Mothers, to nourish their children with their owne milke, *Math. 2. 14. Gene. 21. 7. Exod. 2. 8, 9. Iud. 13. 4, 24. 1. Sam. 1. 23. 1. Timo. 5. 10.*

*Men meere naturall.*

**A**s the Moone decreasing, hath her open side hanging downeward; but increasing and gathering light, hath her opening vp towards heauen: So likewise Men meere naturall, haue their hearts set onely vpon earth and earthly things; but men regenerate, haue the open side of their hearts euer towards God, heauen and heauenly things.

*Godly Meditations.*

**A**s a flint smitten against yron or Steele, doth driue out sparks of fire: Euen so godly Meditations of heauenly things, drawe out of hard hearts, some warmenesse; and as it were, fire of the loue of God. *Psal. 39. 13.*

*Marriage of it selfe is good.*

**A**s drunkennesse is not to be referred to Wine, which is the good and wholesome creature of God, but the fault is to be imputed to the excessive bibbing, and other great greedinesse of man, who abuseth Gods good creature: Euen so Marriage of it selfe is good, but many see not well the thing that is good; and therefore they seeke the

the smart of their foule abuse worthily.

*Malicious.*

**A**S the Spider weaueth her webbe of that which shee hath within her selfe : So the Malicious, can frame slanders of their owne braines, though they haue no matter to worke vpon.

*Meane state of life is safest.*

**L**Ike as they that dwell in vallies, and in deepe and low habitations; are not lightly hurt by any lightning: Euen so that state of life, that is lowe and Meane, keepeth and maintaineth it selfe, most sure and with least daunger, against all manner of stormes.

*Ministers that saue others, are often reprobates themselves.*

**A**S they that builded the Arke for Noahs safegard, were yet drowned themselves: Or as they that were curious workers of the Sanctuarie, for the Lord to dwell in, were yet shut out themselves : Or as they that made the Arke, the Tabernacle, and the mercie seate vpon it, to shaddow and to defend other, and yet not themselves shadowed or defended therewith : Or as the *Iewes*, who cried; The temple of the Lord, this is the Temple of the Lord, when they most of all prophaned and defiled the Temple of the Lord : Euen so such are those Ministers, who teach others the right way to heauen; but wanting the graces of Gods spirit, yet cannot find the good and perfect way for themselves to bee saued. *Gene. 7.1. Exod. 25.8, 10, 11. Nehe. 3.1. &c. Iere. 7.4, 5. Rom. 2.17, 18. 10. 24. 1. Cor. 9. 27.*

**A**S fire-brands and wood, beeing kindled and set on fire, doo giue light and warmth vnto others, which are cold and in darknesse, but are wasted and consumed themselves, so that others receiue the benefite, and they the

S f f

losse



losse and spoyle of themselves: So an vnlearned and vn-  
godly Minister, whiles without repentance or remorse of  
conscience, he deliuereth the word & ministreth the Sa-  
craments vnto others which are prepared, knowe what  
they doo, and doo reuerently heare the word, and wor-  
thily receiue the Sacraments, dooth onely hurt himselfe,  
the rest receiue comfort by the word, and are edified by  
the Sacraments; they are saued, though he perish.

3 As the whetstone doth good, and sharpeneth many  
Instruments, but yet cōsumeth it selfe: Euen so many Mi-  
nisters, saue others, and condemne themselves, through  
want of faith and Christian behauiour.

4 As a deformed Painter may make a faire picture: So  
an euill Minister, may saue others, though he condemne  
himselfe.

*Ministers must Preach, according to the state  
of their people.*

AS he is said to bee an vnskilfull Physition, that mini-  
streth a Purgation to cleanse idle humors, when hee  
should minister a potion or oyntment to strengthen and  
comfort them: Euen so is hee said to be an vnskilfull and  
an vndiscreet Preacher, that takes in hand to comfort and  
strengthen his auditorie, when they should be sharply re-  
prooued, and corrected.

*Malice.*

AS the hearbe Mint, dooth much hinder and let milke  
to bee turned into cheefe: Euen so the Malice of the  
heart, doth let beneuolence to encrease and grow.

*Good Manners in the Church.*

AS the materiall Sanctuarie had his outward ornaments, as Gold and Siluer, precious stones, silke, pur-  
ple, fine linnen, and such like: So the spirituall Sanctuarie  
which now consisteth not of wood and stone, but of the  
soules

soules of Christians, besides religion, which is the inward beautie, it must haue also the outward ornaments, which are good Manners & comely behavior, that nothing may be wanting vnto the due honour and dignitie thereof.

*Man may not accuse God of vnrighteousnesse.*

**L**ike as if a child of eight or tenne yeares old, hearing a Phylosopher discourse of the greatnesse and course of the Sunne, should argue against him, and maintaine that the same were no greater then a Platter, neither of any swifter pace then a Snayle; the Phylosopher would not stand vpon the deliuerie of the reason of his discourse vnto him, because the child could not be capable to conceiue it, but he would tell him, thou art yet a child: Euen so is Man in comparifon of God, infinitely lesse in knowledge, then is a child, in comparifon of the most excellent Phylosopher in the world; and therefore hee ought not to reason, striue, or dispute with God, why hee either electeth some to saluation, or reprobate other some to damnation. *Rom. 9. 19. &c. Iob. 9. 3, 32. & 38. 2, 3.*

*Mans estate in this life.*

**L**ike as it cannot bee, that they which sayle on the Sea, should bee void of all care: So it is impossible in this life, but a Man should be subiect to many cares, anguishes and vexations.

*Mercilesse Men.*

**A**s beasts are not eaten, vntill they be dead, boyled, or roasted: Euen so Mercilesse Men, whilst they liue, will do no charitable deeds or workes of mercy to the poore, vntill death hath thē in his pot, & ther boyle them after his maner; only at their death, in their last testament, they wil perhaps leaue some Legacies to be giuen when they bee dead, but death must be sure of thē, before hee be sure of

pennie: It were better done by much, to relieue the poore with their owne hands, in their life time; it is not amisse that they doo good then, but it were better done before. *Ezech. 16. 49. Pron. 14. 31. & 19. 17. & 21. 13. Math. 5. 7.*

2 As oftentimes yong children, the more the Father doth cocker and dandle them, the lesse they care for him; and if he say vnto them, I wil haue this or that done, none so readie to bid him commaund and doo it himselfe, as his owne children: So it many times fallerth out with vs: God our heavenly Father hath blessed vs, and blessed vs againe, and yet when he saith, I will haue you to be mercifull and pittifull to your needie brethgen, like stubburne children, we sit still, and stop our cares, as if we heard not. *Math. 9. 13. Pron. 11. 17. Luk. 6. 36. Mich. 6. 8.*

*No difference of Men after death.*

**A**S Trees growing in the wood, are knowne, some by difference of their trunks or bodies, some by the properties of their boughes, braunches, leaues, flowers, and fruits, but this knowledge is had of them, whiles they stand, grow, & are not consumed; but if they be committed to the fire & turned into ashes, they cannot be known; for it is vnpossible, that when the ashes of diuers kinds of trees, are mingled together, the tall Pine-tree, should bee discerned, from the great and huge Oke; or the mightie popler from a little lowe shrube; or any one tree from another: Euen so Men, whiles they liue in the wood of this world, are knowne, some by the stocke of ancesstors; some by the flourishing leaues of their words & eloquence; some in the flowers of beautie, & some in the fruits of honestie; many by their sauage ignorance and barbarousnesse; and some by their mild lenitie and kindnesse; but when death doth bring them into dust, and hath mixed and mingled them al together, then their ashes, earth & dust, cannot be discerned.

discerned or knowne; for when the ashes, and dust of all, are mingled together, then shall there appeare no difference, betweene the mighty Princes of the world, and the feely poore soules, that are not accounted off, of the learned and vnlearned, betwixt rich men and beggers, or betweene the wise and the foolish.

*Man is borne to loue God.*

1 **A**S Birds of all sorts do desire the ayre, fishes seeke for water, and the fire of the earth, mounteth & flameth vp towards the Elementall fire, and all things seeke their place, and centre, and doo tend towards the same: Euen so we ought to seeke after our God, who is our onely rest, our centre, and onely God.

2 As flouds and ryuers, with great force runne into the Sea, because they came out of the Sea: Euen so we ought to loue God, & to aspire towards him, & in al seruencie of loue, to drawe neare vnto him, who is that vnmeasurable Sea of all goodnesse, from whence we came, for hee hath made vs after his owne similitude & likenesse. *Gene. 1. 26.*

3 As we are bound to keepe the precepts & commandements of God: So are we most strickly bound, to loue, honour, and obey himselfe.

4 Euen as the Horse is ordained to runne, the Oxe to plough, and the Dogge to hunt: So is Man borne, about all things to loue God.

*Masse.*

**A**San harlot who setteth her body to sale, dooth paint her selfe to all lasciuiousnesse, and vncleannesse; doth decke out her selfe, with rings & Jewels, and putteth on costly apparell, therewithal to allure to her selfe companions, whose substance she may wast away: Euen so that whore of *Babylon*, called the Masse, commeth abroad, set out as it were with Gold and Jewels, whilst shee doth vse certaine

holie lessons, and songs out of the word of God, whereby she doth easily deceiue the ruder sort, and the simple, who deceiued with the outward shew, do think her to be a very chaste virgin, who indeed is a most filthy harlot, hurting her companions, more then the vilest harlot that may be.

*Vnlearned Ministers are not to be admitted,  
vntill they be fit.*

**A**S an Eagle, so long as her yong ones, be not very fledge and throughly feathered, she doth not suffer them to goe out of the nest, and to flie abroad, but after they be perfectly winged, and in their beautie & strength of their feathers, she throweth them out of the nest, that they may flie, and exercise their wings and feathers, and vse them to the end wherefore they haue them: Euen so our Sauour Christ, that heauenly Eagle, after his resurrection, commaunded his Disciples to stay at *Ierusalem*, as it were in a nest; and not to depart thence, vntill in the day of Pentecost, he had filled them with the grace of the holy Ghost: and then hee commaunded them, that passing through the world, and traouelling through diuers coastes of the earth, they should publish abroad, and spread farre and neare, the Gospell of his kingdome. *Act. 1. 4. & 2. 2, 3, 4. Math. 28. 19.*

*The Misteries of Gods word, are not to be opened  
to the wicked.*

**A**S a Marchant that is expert and skilfull in his profession and facultie, will not open, nor shewe his rich wares, and costly marchandise, vnto those whom he well knoweth will not buy them, which do come into his shop or ware-house, either as curious persons, or as crafty spies, and subtil searchers, not with any purpose to buy, but to doo some euill, and calleth vnto him, onely those whom



whom hee knoweth to be verie willing and desirous to buy: Euen so the Lorde his manner is, not to open his heauenly Mysteries, and the deepe secrets of his sacred, and most holy word, vnto them, whom hee perceiueth, and seeth plainly, to seek after them vainly and curiously, or with a wicked mind, and corrupted purpose, to search them out, to the end they may tread, and trample them vnder their feete: and dooth call them onely to the true knowledge of his Lawes and ordinances; and doth instruct and teach them, whom he is sure will profit them selues and others thereby. *Matth. 7. 6. & 12. 38, 39. Luk. 23. 8, 9.*

*When Man in trouble, seeketh for comfort from the world, he seeketh for life in the house of death.*

**A**s the blood in the body of a Man, being corrupted with a poysoned Arrow, dooth by and by flie to the heart, euen seeking, and hoping as it were, to finde some remedie and helpe there; and yet dooth euen so soone as it toucheth the hart, find death, wher it sought for life: So Men, when they are sore pressed with calamities, do make the world their first refuge; and whiles they seeke for succour and comfort of the world, they finde no better thing than death, where they thought to haue found life: experience dooth teach them, that they sought for life, in the house of death; and for a medicine there, where no good thing is to be had.

*The necessitie of the Magistrate, and a preaching Minister.*

**A**s the wal within & eke without, is made offquared stones, between the which, the lesse stones are conioined, to make the building vp: Euē so the preaching Minister within the church, & the Magistrate in the common weale,

weale, should support and vphold the meaner sort, in due obedience.

2 Like as the Soule in excellencie, surpasseth and exceedeth the bodie: So dooth the office of the Preacher, which principally is occupied in instructing of the soule, deserue to be preferred before all such functions, as concerne onely the bodie, and the direction and ordering of the outward life of man: out of which office of a diligent Preacher, springeth and issueth the true outward obedience vnto the ciuil Magistrate: who as he compelleth, the Preacher perswadeth: as he constraineth, the Preacher allureth: as he forceth with the sword, so the Preacher draweth voluntarily by the doctrine of the word.

*Meanes must be vsed.*

1 **E**VEN as Noe, thogh he knew he shuld be saued, did not neglect the Means, but made the Arke as God commaunded: So also we, though we be perswaded of our saluation, must notwithstanding vse those Means that God hath appointed and set downe for the same, in his word.

2 As God is able to keepe in health whom hee listeth either without foode, physicke, or any such meanes, from death of the bodie: So likewise is hee able to deale with the soule, but yet he wil haue his appointed Meanes vsed as the hearing of his word preached, Catechising, and the partaking of the Sacrament.

3 Like as when a certain King maketh this Proclamation, that of a company of rebelles or malefactors, those who comming into his presence, haue his scepter reacht out vnto them, shall liue; the rest shall haue the Lawe passe on them; yet he keepeth himselfe within a strong Castle, the gates being fast shut: herevpon many of the malefactors casting off their olde and filthie apparell,

dress themselves in the best manner they can to come before the king: When they come to the place of his abode, they find no entrance (saue onely a few of them) yet they that stand excluded, are better to bee admitted, then they who concerning the Kings offer, neuer looke towards him; and yet in truth, they that stand nearest to the gates, doo no more deserue life, neither are any more capable of it, or any nearer vnto it, for ought that they themselves can doo, then they who bee a hundred miles off: So God biddeth all cast off their sinnes, their corrupt dispositions and liues, and to come and seeke to him for grace; yet they doo not by this Meanes deserue, nor can by any Meanes compell God to admit them into his fauour, and to touch their hearts with his spirit: All shoud use this Meanes, and hope to obtaine grace; yea none can hope to obtaine grace, who doo not use this Meanes; yet some use the Meanes, and doo not obtaine; and others desire, nor vsing the Meanes; yet the Meanes is carefully obeyed, and necessarie to be knowne.

Euen as we must be diligent to doo all good works, and not put our trust of saluation in them; but say, when we haue done all those things which are commaunded, we are vprofitable seruantes, Luk. 17, 9, 10: So likewise we must vse alwayes lawfull Meanes to defend our selues, and yet say: Our helpe is in the name of the Lord, which hath made heauen and earth; for hee hath ordained such Meanes to saue vs by, and workes by the same our deliuerance when pleaseth him; and sometimes to shewe his power, hee deliuereth vs without such ordinarie meanes.

As the Arke was to Noe a graue, and yet the way to saue him: Euen so he that will liue euerlastingly, must

be Mortified and die to his finnes, *Gen. 7. 1. &c.*

*Mourning for our finnes.*

1 **A**S the Eagle feeling his wings heavy, plungeth them in a fountaine, and so reneweth his strength: Even so after the same sort, a Christian feeling the heauie burthen of his sins, batheth himselfe in a fountaine of teares, and so washing off the old man, which is the body of sinne, is made yong againe, and lustie as an Eagle. *Luk. 7. 44.*

2 As *Peter's* faith was so great, that he leapt into a Sea of waters to come to Christ, *Math. 14. 28, 29.* So also his repentance was so great, that hee leapt into a Sea of teares, when he went from Christ. *Mark. 14. 72. Luk. 23. 63.*

3 As it is an Idoll and no God, which hath eyes and seeth not: So he is rather an Idol shepheard, then a godly Pastour, which hath eyes and weepeth not, more or lesse, one time or other in preaching to the people. *Ier. 9. 1. Act. 20. 31.*

4 Euen as the Oliue tree, is most abundant in fruit, when it distilleth: So likewise a Christian, is most plentiful and powerfull in prayer, when hee weepeth, and Mourneeth for his finnes.

5 As salt vapours arise out of the Sea, which afterward are turned into a pleasant shower: So out of a sorrowfull sorrowfull soule, dooth arise sobs and sighes like salt vapours, which immediatly are turned into a sweete shower of teares.

6 As a Quaille flies ouer the Sea, feeling himselfe beginne to bee wearie, lights by the way into the Sea, then lying at one side, he layes downe one wing vpon the water, and hold vp the other wing towards heauen, least he should presume to take too long a flight, at the first he wets one wing, least hee should despaire of taking a new flight afterwards, he keepes the other wing drie: Euen so

must a Christian man doo, when hee layes downe the wing of feare vpon the water to weepe for himselfe, then hee must hold vp the wing of loue towards heauen, to reioyce for Christ, and the other of sorrow for himselfe.

7 As a Hinde goeth not still forward in one way, but iumpes crosse out of one way into an other: Right so a Christian, in Mourning for his sinnes, must iumpe crosse, from himselfe to Christ, and then backe againe from Christ to himselfe.

8 As *Hanna* wept for her barrennesse: Euen so haue we great cause to weepe for our sinnes, seeing wee can conceiue nothing but sorrow, and bring forth iniquitie to death. *1 Sam. 1. 3.*

9 As *Tamar* wept being deflowred by her brother: So likewise we haue greater cause to weepe, seeing we commit spirituall incest and Adulterie, daily with the diuell. *2 Sam. 13. 19.*

10 As *Hagar* wept being turned out of *Abrahams* house: So this ought to be the greatest cause of weeping vnto vs, that our life is no life, because wee neuer cease from sinning, while we are heere pilgrimes & straungers, exiled and banished out of our Fathers house in heauen. *Gen. 21. 14.*

11 As the virgin *Marie* wept so sore for the death of her Son *Iesus*, as though her tender heart had bene stabd and perst through with a sharpe sword: Euen so, there is nothing in the world that ought to cause vs to bee more sorrowfull then this, that Christ being blessed in himselfe, was cursed for vs; being exalted in himselfe, was imbasd for vs; being iustified in himselfe, was condemned for vs; being a liue in himselfe, was dead for vs.

12 As a Ship being neither too heauily burdened, nor too lightly balaced, seareth neither waues nor winds, but



sayleth safely to the haueu: So wee beeing neither too heauie for our owne sinnes and miseries, nor too light for Christs mercie, but ioyning, *Weepe not for me, but weepe for your selues. Luk. 23. 28.* Both together shall neither bee drowned with waues of desperation, nor puffed vp with the winds of presumption; but we shall sayle safely in the Arke of *Noah*, vpon the sea of this world, till we arriue at the haueu of all happinesse in heauen.

13 As a Father pittieith his owne child, and if hee see him drie, doth what hee can to still him, and takes out his hand-kercher, and wipes the infants eyes himselfe: Even so after the same fashion, God our heauenly Father, will with his owne holy finger, wipe away all teares from our eyes, and take vs most louingly by the hand, and leade vs out of the house of Mourning, into the house of mirth; then though we haue sowne in teares, yet wee shall reape in ioy. *Psal. 103. 13. Reue. 7. 17. Psal. 126. 5.*

*Naturall thing.*



S the salte water being for drinke vnprofitable, yet susteineth and beareth vp the Ship, better then the sweete, which for drinke is more apt and meete: So euery Naturall thing hath his owne vse, wherevnto if it bee applied, then it worketh his effect.

*Good Name.*

1 AS fire once kindled, is soone preserued, but beeing extinct, it is not easie to kindle the same againe: So is it easie to defend a good Name, but if it be once blotted and lost, hardly shall we restore it againe.

2 As the Lord by the eight commaundement, bindeth

our hands, as if were with a manacle, or hand-shackle, from stealing, robbing, or any wayes diminishing of our neighbours goods: So also by the ninth Commandement, he bindeth our tongue, that we should not hurt or impair the good Name, credit, or estimation of our brethren; but by loue to uphold and maintaine the same.

*Prov. 22. 1. Eccl. 7. 3.* As a precious Oyntment, being poured forth, casteth out & spreadeth abroad, a sweete, a fragrant, and an odoriferous smell, far and neare: Euen so the good Name and fame, of such Christians, as are annoynted with the holy Ghost, dooth cast out and spread it selfe, farre and neare, very sweete to the nostrils of the Almighty, and verie delightfull to the members of Christ. *Cant. 1. 2.*

*Job. 1. 20, 27.* Like as the Sunne in the Firmament, giueth light to all the regions round about him, and by his bright appearing, expelleth the darknesse, comforteth and chearieth the world: So likewise should Noble men, Magistrates, Gentlemen, Ministers, and householders, labour to banish sinne, and corrupt Religion, and bee a lanthorne of godly life, to comfort and shine to others, that they might direct their liues, after their good examples. *Phil. 2. 15.*

As *Cyprian* let no day passe, without reading of *Ter-tullian*, nor *Alexander* without reading of *Homer*, nor finally, *Appelles* without some line proportioned: So is it meete, that no degrees should loose any opportunitie or occasion, graunted to the meditation of Christian Religion, but rather being taught by the example of the Emperour *Constantine*, would repose their whole study in the

word of God. *Deut. 17. 19, 20. 10. 1. 1. Psal. 1. 2. Deut. 30. 11, 12, 13.*

*Neglect of heauen for earthly things.*

**L**ike as if a Golden game of inestimable value, should bee proposed for such as would run, & could win the same, and when the course or race were begunne, if some should step aside and followe after flies or feathers, that passed in the ayre, without any regard of the prize and gale proposed; who would not maruaile and take pittie of their folly? Euen so is it with men of the world, who are placed together in a course or race, and that the kingdome of heauen is propounded vnto vs for the game or prize, but few endeuour to enter therein; and why? For that most men doo step aside, and leaue the marke: Most men doo run awry, and doo follow feathers vp & downe in the ayre; most men doo pursue vanities, and hunt after pleasures, and doo wearie themselves therewith, vntill they can neither ranne, nor goe, nor mooue their limmes any further; and then, for the most part, it is too late to mend their folly. *1. Cor. 9. 24, 25, 26, 27. Psal. 49. 10. 2. 13, 14.*

*The Name profiteth none, in whome vertue is not.*

**A**S neither the yearly reuenues, nor the glorious titles and Names of Ancestors, and the discent of noble parentage, maketh men noble and renowned in deed, vlesse they themselves be godly, honest, and wise: Euen so, neither the godly Names, nor yet the faith and vertue of Fathers, auaileth wicked and vngodly children any thing at all, vlesse they repent, and become faithfull as their Fathers were. *John. 8. 39. Math. 7. p. Gal. 3. 7.*

**2** Like as those children, which are named and called

by, and after any of the names of Patriarkes, Prophets, Apostles, or by the Name of other Saints, man or woman, are not any thing the better, because they haue such godly and Christian Names, while that they doo imitate and follow them, in faith, verue and godly behaviour: Euen so on the other side, they that be not called by such Christian Names, as are mentioned in the sacred Scriptures, are not in respect of their Names any thing the worse, hauing an assured faith in the merites of Christ his death, passion, and blood-shedding, and leading their liues agreeable to the same. *Isa. 44. 5.*

*Daniel. 1. 7.* *To what ende proper Names were given vs* For as we see in the Scriptures, that the Children of Israel were named after their fathers, and the Children of the Church after the Saints, it is manifest, that the Names of Saints were given vs, as infants in times past amongst our auncestors, had their Names given them, when they were Circumcised, to this end, that the Circumcised might be admonished, by the calling by their Names, at what time and place they had their Names given them; and should thinke that they are written in the number of the children of God, and ioyned in league with him, and made partakers of the couenant: So after the same manner, must we remember that haue had proper Names given vnto vs at our baptisme, for this vse and end, both to distinguish betwixt man and man, and also to put vs in mind, that we are by grace adopted to bee the Sonnes of God, and received into his fauour, and therefore that wee are Gods owne, and as it were his goods and riches, as they which beare his Name as proper vnto him. *Luk. 1. 35. & 2. 21.*

*Wicked Neighbours.*

**L**ike as Thornes cannot be touched nor handled, except mens hands be fenced with hedging gloues: So  
are

are wicked. Neighbours very cumbersome, except a man  
bee well defended, and take great heede vnto himselfe.

*The Nobility of ancestors, nothing as valuable as those  
that are lost and loved of life!*

18 **A**S it profiteth not a Ryuer, to flow from a pure and  
21 cleare fountaine; if it selfe be foule, filthie, and vn-  
wholefome: Euen so, the Noblenesse of Fathers and the  
honour of elden, and ancestors, doth nothing please at  
all their Sonnes, when they themselves degenerate from  
their Noble and honourable parents; bragging onely of  
their Nobilitie, and challenging their honour; but despi-  
sing their verities, doo shew themselves wicked, loose,  
and lewd of life: For he that is not Nobled, for some wor-  
thie deed of his owne, nor renowned by reason of some fi-  
rmous vertues, knowne and found to be in himselfe, there  
is no honour in very deed: is to bee looked for, seeing there  
is nothing in himselfe that is good; but onely a vaine, and  
proud challenging of the worthinesse and excellencie of  
other men. *1 Esay. 44. Exech. 16. 3. 1oh. 8. 39, 42, 44.*

30a Euen as *Aefops Iay*, being clad with the faire feathers  
of other Birds, did vainly take vnto him selfe a beanie,  
burbeeing disordered, and stript of all, for a reward well  
thoroughly learned, and was turned into his olde black  
gowne, when euerie bird had taken from him his owne  
feather: So they, that make their boast of the Nobilitie  
of others, and doo vaunt themselves, of the dignitie  
their predecessors; and doo vnrump vnto them selfe the  
Nobilitie of auncitors, themselves being naked of all  
vertue, and vtterly void euen of common honestie, tem-  
perance, and sobrietie, are constrained many times, with  
great ignominie & shame, to put off other mens vertues,  
and with no final disgrace to forgoe their usurped her-  
itage.



It is therefore a thing farre more Honourable and worthier commendation; that a man flourisheth; and be famous with his owne vertues; and iust deserts; then borrow his prayse and honour of others. Men are fitly, though not naturally called the Sonnes of them; whose deedes they doo; and whose vices or vertues they immitate.

Obedience to God, the whole dutie of man.



L Ike as amongst Archers, there is but one onely marke, whereto they must direct their arrowes to shoote well, and yet many meanes to misse; and shoote short: So is there but one onely holinesse; whereunto we must aspire and seeke after, which is a settled desire, fully resolved wholly to obey God; but there are many kinds of vices and meanes to disobey him, and to withstand his will.

As it is a common practise of fickle men, when they make their willes, on their death beddes, in the verie last place to commend their bodies to the graue; and their soules to God; that gaue them in hope of a better resurrection; and all this is well done; but afterward they bequeath their goods gotten by fraude, oppression, and forged cauillation, to their owne friendes and children, without making any recompence or satisfaction; but alas this should not be so. Euen so, Obedience that goes with good conscience, must be performed to all Gods commandments without exception; and if it be done but by some alone, it is but counterfeite obedience; and hee that is guiltie in one, is guiltie in all.

*his Elders* *Obedience of Christes death.*  
**L**ike as (by the determinate counsell of God) the Obedience of Adam, conueyed it selfe (by naturall propagation) from him to all his offspring for euer: Euen so on the other side, the Obedience of Christes death, appertainteth fully to all those, that are spiritually begotten of him by a lively faith.

*Originall sinne.*

**L**ike as Corne how cleane soeuer it bee purged from the chaffe and straw, if it bee sowne, will neuertheless spring vp againe, both with straw and chaffe: Euen so in like manner, how cleane so euer the children of God themselves, are purged from their sinnes by the blood of Christ, yet their children notwithstanding, doo grow vp with the seeds of all sinne in them.

**A**s a great house is darke, hauing but a little window, and not because there is any fault in the Sunne that shineth into it: Euen so wee are euil of our selues, and not by any fault that is in God. *Psal. 139.*

*Old men readie to embrace superstition.*

**L**ike as young Children that want reason and discretion, will catch at the burning candle, which if they knewe that it would hurt them, they would not doo: So likewise Old men, and Old women, will soon be drawne into superstition, because it hath a glimmering shew, which they would not doo, if they knew the harme that it bringeth to their soules. *Col. 2. 13.*

*One manner of sinning is the godly, and another in the ungodly.*

**A**s a wicked man, when he sinneth in his heart, he doeth full consent to the sinne: But the godly though he fall into the same sinnes with the wicked, yet

neither give full consent, for they are in their minds, wills, and affections, partly regenerate, and partly vnregenerate; and therefore their willes, will partly abhorre that which is euill. *Rom. 7. 22. Math. 23. 18. 29. 30. 31. 32.*

*Offenders ought to be reprovved, and admonished.*

**A** Shee that seeth a murtherer and standeth by, and giueth him the looking on, without giuing foorth any thing, to shew him his disliking of the fact, is worthy to be accounted accessarie to his murther: Or as hee that seeth a blind man running into a pit, and neither stayes him from running into it; neither yet helpeth him out being falne into it, but letteth him there bee drowned, is guiltie of his death. *Even so is hee to be accounted, that seeth his brother kill his soule by sinning, and will not endeavour to doo what hee can by rebuking him, to stay him from so doing.* *Hebr. 3. 15. Levit. 19. 17. Gal. 6. 1. Eph. 5. 11. 1. Thessa. 5. 11, 14.*

**2** As one member is ready to helpe an other, as the hand is readie to plucke out a thorne or thistle, by the direction of the eyes, even out of the least toe: So godly Christians ought to be readie, by admonition and reprobation, to plucke out sinne and error one out of an other, & that as speedily as may be, least they be like *Caine.*

*Gen. 4. 9.* Like as if there be a Moate fallen into the childs eye, the Mother thereof will take and bestow great paines, by wiping, and blowing, and licking to get it out, and all this shee doth of loue to her child, because shee knoweth that the moate would in time be noysome, perillous, and doo much harme to her childs eye: *Even so if there were that in Christians, one towards an other, that ought to be, they could not burde their best endeavour by admonition,*

will reprehend one to helpe an other, to get out the least mote of sinne and errour, that their brethren are infected with. *Math. 7. 1. 5.*

4 As Physicians doo oftentimes cut off a rotten member, least it corrupt and putrifie the other members: So it behooueth men of authoritie, if they will preferue the Common-wealth in safetie, to roote out of it, all those that doo giue themselves, euen with greedinesse, to beastly behauiour, and to rotten conditions; as theft, Adulterie, fornication, murther, blasphemie, treacherie, treason, and such like; least the rotten ones, destroy them that be sound; and the wicked and rebellious crew, drawe the better sort to disobedience.

As it behooueth, to reward well, those that be profitable members, and such as doo liue in the feare of God, and due Obedience: Euen so it is no lesse necessarie and needfull to reprocue the wicked, and to giue them their deserued punishment.

*Originall corruption, is the roote of all sinne.*

1 **A**S a Serpent yet yong, or yet vnrought forth, is full of poyson, and cannot afterward (when time and occasion is giuen) but bring forth the fruites thereof. Euen so we, though we shewed not the fruites of sinne so soone as we were borne, nor long after, yet were we full of naturall poyson, from whence all wicked deedes doo spring, and cannot but sinne outwardly, as soone as we are able to worke (be wee neuer so yong) if occasion be giuen.

2 As an Adder, a Toad, or a Snake, is hated of vs, not for the euill it hath done, but for the poyson that is in it, and hurt which it cannot but doo: Euen so wee all are hated of God, for that naturall poyson which is conceiued

and borne with vs, before we did any outward euill.

3 Like as the euill which a venomous worme dooth, maketh it not a Serpent, but because it is a venomous worme, therefore dooth it euill, and poysoneth: Euen so doo not our euill deeds make vs euill first, but because we are of nature euill, therefore we do euill, and thinke euill, to eternall damnation by the law, and are contrarie to the will of God in our will, and in all things consent vnto the will of Sathan.

*Old mens example.*

1 Like as Lysters and Dyars, doo die most often that colour, which they perceiue most men doo delight in: Euen so young men doo most studiously haunt and imbrace that, which they see Old men and Councillors haue in most estimation.

2 As an Old man in yeares and experience, is beyond them that are yong and greene headed: So hee ought in life and example, as well as in counsell to instruct others; for when he falleth into folly, he hurteth himselfe greatly with his firme, and other more with his example.

3 As fire, when it breaketh out of compasse, and order, is more perillous in Old buildings, then in new houses: So misdemeanour, couetousnesse, lecherie, pride, drunkennesse, and blasphemie, is more offensive, & doth more harme in Old age, then in greene youth.

*Order to be vsed in reforming the Church or Common-weale.*

A Shee that roweth in an eye for the getting out of a moate, where a beame is sticking, there is small hope that he shall cleare that eye, but rather doo more harme than good: Euen so they that goe about to reforme the Church or Common-weale of small faults and offences, and leaue great matters vnreformed, deale verie disorderly,



orderly, and without wisdom and due consideration.  
*Math. 7. 3.* *How can the blind lead the blind?*

*The Office of God, what it is.*

**L**Ike as towards the obedience of a Prince, it profiteth much, if in this sort a man know what the King is; to wit, if he know what the Kings doings, purpose, dute, and Office is: Euen so it is profitable for a Christian, if he know that the Office of God is, to bee maker and preseruer of all things; such a one as without him, nothing can be, neither yet continue. *1. Timo. 4. 10. Esay. 46. 3, 4.*

**2** As it helpeth not the sicke patient to know the name and shape of the Physition, if he be ignorant that hee is a Physition: Euen so it auaieth a man nothing, if he know that there is a God, his name, and his beeing; if he know not that hee is the maker, sauour, and gouernour of all things, and so know not the same, wherfore he ought to pray vnto him. *Heb. 11. 6.*

*Many Offices cannot be discharged.*

**A**S he that commeth to a heape of Corne, the more he seemeth to take vp in his hand, the lesse he may: Euen so he that coueteth many Offices, either in the Church or Common-weale, shall be able to discharge none well.

*Pittilesse Oppression.*

**A**S a raging Ruine beateh the Corne downe, & wasteth away all before it: So when one poore man Oppresseth an other, commonly it is without pittie or mercie. *Prou. 28. 3.*

*We doe Obey God, in obeying them to whom he hath*

*made vs subiects.*

**L**Ike as in the house which is well ordered, all things be directed, vnto the onely will of the good man of the house; (for vntill it should be so, the good order and estate of the house could not continue) so that there

one conformable will in all, and through them all, which  
is deuied from the good man of the house, into all the  
family, as from the head to the members of the same one  
body, and yet after a certaine degree, some be preferred  
aboue others, whome the rest of the people, in feiour in  
age, or in condition, is subiect vnto, and do Obey them,  
because of the will and order of the good man of the  
house, whereby he doth giue authoritie vnto them whom  
he setteth aboue the rest in his house; which be then well  
Obeyed, if by that obedience, there be nothing derogate  
or diminished from the superiour will and power of the  
good man of the house: Euen so in like maner it standeth  
with the case of our obedience to God, who is the chiefe  
King and householder in this world, whose onely will is in  
all, and of all specially to be regarded; and in case he hath  
made vs subiect vnto none, wee be not bound to Obey  
any liuing man; but in case there be any to whome wee  
must be subiect, that cannot bee any other wayes but by  
his will; so that we must of necessity Obey them, vnder  
penalty we will shew our selues to be out of all order.

*Offence.*

A Sa Traytor that clippeth the coyne of his Prince; ma-  
keth it lighter to bee weyed, but neuer the worse to  
be touched: So be it that by sinister reports, seemeth to  
impair the credite of his friend, may make him lighter a-  
mong the common sort; who by weight are oftentimes  
deceiued, but nothing impaired his good name with the  
rest, who trie all Gold by the touch stone.

*Three sorts of Officers needfull in the Church.*

As we see that in triming of the naturall Vine,  
there be diuers laborers, for som cut away the braches  
that

that bee voided, some vnderlet and lay abroad the Vine, yea some pare away the olde earth, and lay newe to the rootes; which offices be also so necessarie to the Vine, that that if any of them faile or want, it wil either let or hinder, or utterly destroy the growing of the Vine; for vnlesse the Vine be cut, it will waxe wild; except it be rayled vp and laid abroad, weedes and nettles wil soone ouer grow in; and if the roote be not fatted with new and fresh dung, it will wax barren with feeblenesse: Euen so, no lesse needfull in Christes Church bee these three Officers, to wit, Magistrates, Ministers, and Labourers; for it becommeth Magistrates not to suffer wronges and thefts, oppressions and iniuries to be done, and to maintaine Gods law; and them that bee the Preachers thereof; yea and to see the land kept from insurrection, and inuasion of forraigne enemies; it also appertaineth to the Ministers and Preachers to labour faithfully; to weede and cut away the voided branchs of sinne, with the sword of Gods word; and to Labourers, it belongeth to worke and labour bodily, and carefully, to get out of the earth bodily sustenance, both for themselves and others: All these estates be so needfull to the Church, that none may well be without other; for if Magistrates, and men to gouerne the people by law and wisdom, should want; then theeuers, and wicked liuers would so increase, that no man could liue in peace; and if Preachers should want, then the people would waxe wild in all vice and sinne through ignorance, and for default of knowledge of Gods word, and so perish euerlastingly: And if Labourers and Officers, should be lacking in the Common-wealth, then both Magistrates and Ministers, should become Husbandmen, Labourers and handicraftes men; or else must die for want of necessaries.

2 Like as if there were but one Horse, or one sheepe in the world, yet if hee had Corne and grasse, as nature and kind hath ordained for such a beast, hee would live well enough by himselfe, without any helpe of other of the same kind: But if ther were but one man in the world, although he had all the good and wealth therein, yet for want of other he would die, or at least he would be worse then if he were not living.

*Principles are necessarily to be knowne.*



S in a Potheccaries shop, wher the knowledge of such things is set forth and professed, it is a great shame, if common and no lesse profitable simples should be vnkowne: So in a Church or family of the faithfull, where the knowledge of such matters is professed, it is great shame, if common and no lesse needful Principles should not be well and rightly vnderstood.

*Persons of men in Christianitie, not to be regarded.*

A SEchium, or Tipers, Buglosse seede, is like a Serpents head, yet bringeth an wholesome hearbe, and remedy against Serpents: So a man vncomely may haue good graces, and be an helpe to men against the wicked.

*Prudence and prouidence in worldly affaires.*

A Sin times past, it did suffice, if men were not hurt or annoyed by brute and wilde beastes, but afterwards to vse them for their gaine and commoditie, as to be covered with their skins, to feede on their flesh, and to be healed with their gall, or inward parts: So ought we not to be weary to beware least our enemy doo hurt vs, but also to vse him for our vtilitie and profit.

X x x

*Princes*

*Princes and Magistrates, are especially to eschew vices.*

1 **A**S the Eclipse of the Sunne, is the cause of death and destruction: So is an error or vice, which is an Eclipse of vertue in a Prince, a great calamitie, and a pernicious plague vnto the people; and presageth the like fall in the apish imitating multitude.

2 As the Hart when he can finde no pasture, is poore and bare of flesh, and void of strength, when he is hunted and pursued: Euen so are the Princes and Rulers of those countries, which by the iust iudgement of God are oppressed, and ouerrun with forraine nations. *Psal. 42. 1.*

3 As a great braunch cut from a tree, bringeth downe a number of small ones with it: Or as a great Prince cometh forth of his Pallace, a multitude doo follow him: Euen so do subiects ordinarily follow the example of their Prince and Magistrate, whether good or bad; for whatsoever he doth, it seemeth that he commaundeth it. *Deut. 17. 16. &c. Ios. 1. 8. 1. Sam. 2. 30.*

4 Euen as from the Sap of a tree, dooth proceed that strength, wherwith the boughs do flourish and bring forth fruit: So from a godly Prince, and magistrate, such iustice, vertue, and godlinesse, doo proceed, that thereby all the people are mightily moued to true Religion, aright worshipping of God, due obedience, and honestie of life and conuersion.

5 Like as when in mans body, the Hart dooth not impart vnto the members, the vital spirits, but the artiries are stopt & shut vp, and the bloud forsaketh the vaines, it is a signe of death; & that the partie in this case, is either already dead, or else he wil die shortly: Euen so when kings & Princes of the earth, are tyranical towards their loyal subiects, withdrawing from them pity, mercy, loue, & liberallitie, it threatneth & doth prognosticate the ruine of their kingdomes.



kingdomes; but through the mercy, clemencie and loue of Princes, their kingdomes doo mightily flourish, and the Princes themselues, doo enioy great tranquillitie, securitie, and peace. *Prov. 20. 20. Eze. 10. 13.*

6 Euen as among the pretie sweete Bees, that Bee only which leadeth & ruleth al the rest, either hath no sting, or at the least, doth not vse it: So clemencie and mercy agreeth with none more in all the world, then with a Prince.

*Prosperitie and wealth, maketh not a man truly happie.*

1 **A**S children do much wonder, and prayse those players, which on the Scaffold be apparelled in pide and peeuish garments: So fooles they be, that wil deeme them happy, who be loaden either with wealth, or braue attire.

2 Like as we see horses, when they be much pampered, to kicke, to be fierce, & not to abide the rider: Euē so Prosperitie, maketh men drunken, & as it were bringeth them on sleepe; and no maruaile, for as the common saying is, Fullnesse ingendreth fiercenesse. *Dan. 4. 1. Psal. 30. 6.*

3 As a morning cloud, that at the Sun rising, vanisheth away: Euen so shall the Prosperitie of the wicked be.

4 As the Grasse on the house top, which for lacke of roote, withereth afore it can grow vp to bee mowen, or to serue to any other good vse: Euen so is also the flourishing Prosperitie of such men, Cities, and landes, as by manifold wickednesse, prouoke Gods wrath and indignation against them. *Psal. 37. 1, 2. & 129. 6, 7. Eze. 37. 27.*

*Preachers of the Law when need requireth, are no di-*

*sturbers of the peace of the Church.*

**A**S the skillful Physition, who giuing a sharp purgation to his surricted patient, which for a time doth disquiet all the parts of his bodie, may truly bee accounted a distemperer of his patients health: for euen as a purgation, notwithstanding it maketh much rumbling in the patients

X x x a bowels,

bowels, and seeme for a time, to diseale all the members; yet afterwards procuring perfect health to his body, cannot therefore in truth and in deed, be called the disquietter thereof: So surely, those Ministers, notwithstanding they minister some bitter purgation out of the word, to such silly poore patients in Christ, as haue surfeited long vpon some points of Idolatrie, and superstition, whereby also their ignorant mindes, and weake consciences are much disquietted for a time, yet (for that they procure in the ende their former health, and seeke onely to restore them a right to their perfect libertie in Christ) they cannot therefore bee truly termed disturbers either of the outward or inward peace of the Church; but rather the faithfull defenders thereof; for that they doo daily admonish their people to conformance themselves to the right manner of seruing and worshipping God, according to his word; and to beware of such stinking Garlike and Onions of *Egypt*, as naturally they are apt to surfeit vpon.

*Numb. 11. 45.*

*Patience.*

1 **A**S in playing tables we know not what cast shal happen, but that which happeneth, is the players part to play well: So what things shall happen in our life, is not in vs to appoint, but that which happeneth, is our dutie by Patience, to accept and vse well.

2 As the Apostles did waite with Patience for the promise of Christ, for so soone as he was ascended into heauen, they came straight to *Ierusalem*, where they continued tenne dayes, till the holy Ghost was sent: So likewise must wee prescribe no time to the Lord, but Patiently waite for those things which we want. *Act. 1. 11, 12. & 1. 1, 2, 3, 4.*

3 Euen as the Husbandman, labouring in tilling and sowing

loving their fieldes, doo patiently looke for fruite : So the godly ought by Patience to looke for the end of faith, which is the saluation of their soules. *Iam. 5. 7.*

*Præcher.*

1. **A** Stone peece of wood cannot possibly kindle another, vntlesse the same bee first kindled it selfe : So likewise no Preacher, can inflame his hearers with the loue of Religion; which is not first inflamed himselfe with the loue of the Lord; and a care of his glorie, nor conuert, or teach an other rightly, that is not truely conuerted, and taught himselfe, &c. *Luk. 22. 32. Rom. 2. 21.*

2. As the abondance of fruites, or as a plentifull harvest, procureth the painefull ploughman to labour afresh, and with a future hope, to put his hand to the plough, to bend his backe to the burden, and most willingly abide the brunt of euerie blast, because hee seeth such store of fruites from his former labours : So surely euerie godly Preacher, perceiuing his former practise to bring forth such profit, hee is pricked forward to labour more diligently in his calling, accounting those paines his onely pleasure, and making those his carefull hearers, his daily delight, saying: Loe these are the trees of righteousness, these are the planting of the Lord, in whom he is glorified. *Sec. Prou. 11. 30. Esay. 61. 3. 9.*

3. As the yong Crab-fish (being checked on a time, of her elder, for going so crookedly) said, first go you straight before vs, and then wee will the straighter follow your steps: So if the Preacher will haue his hearers to doo and practise, that which he teacheth them, then hee himselfe must doo and practise that which he teacheth them, that so his good behauour may be their ensample; otherwise, they will cast his owne dung in his face, and say, Physiti-

on heale thy selfe. *Luk. 8. 16. & 13. 33. 1. Pet. 2. 12. Math. 23. 13. Mal. 2. 9. Luk. 4. 29.*

4 As those foolish Carpenters, who (building and preparing the Arke, for the sauegard of *Noah* and his family) were drowned themselues in the floud: Or as a grinding-stone, which (by giuing an edge to the tooles) yet becommeth it selfe more blunt then before: Or as a Candle, which (by giuing light to others) is consumed it selfe: Or as a Mearestone, which directeth the poore traueillers aright in their viage, but yet it standeth still it selfe at a stay: Or as that miserable Husbandman, that selleth away al his best Corne, but keepeth the refuse to himselfe: Or as *Cyrus* the foolish Wine seller, solde others of the best Wine, and did drinke the lees and dregges himselfe: Or as a fire-brand, which kindleth and setteth other wood on fire, but it is consumed and burnt it selfe: Or as a sicke Captaine, which may giue his Souldiers good counsell, though himselfe bee vnable to strike a stroake: Or as an Alabaster box, which containeth very precious oyntments, for such as are sicke, but feeleth it selfe no fauour thereof: Or as a Librarie full of singular good knowledge, for such as are desirous to learne, but hath neither vse, nor profit thereof it selfe: Or as a gilden Cup, full of very wholesome Wine, for the comfort of those that are drie, but yet it remaineth it selfe a thirst: Or as a foolish Minstrell, which singeth one thing with the mouth, and harpeth an other with his hands: Euen so that Minister, that giueth good counsell to other, but followeth it not himselfe; that buildeth vp with one hand, but breaketh downe with the other; which Preacheth soundly, but liueth lycentiously: which reprocueth others for stealing, and yet stealeth himselfe; who blameth others for Adulterie, but yet breaketh wedlocke himselfe: who

condem

condemne the ill doings and dealinges of others, and yet dooth the same things himselfe: Such a one, may as well say himselfe, that (without speedie repentance) he shall neuer escape the iudgements of God: *Gen. 6. 25, Math. 23. 35, Luk. 17. 26, 27, 1. Pet. 3. 20, 1. Cor. 11. 30, Psal. 50. 17, 18. Rom. 2. 21, 22, 23.*

5 As there is but one onely meane to saluation for all, whether Prophet, or Apostle, Preacher or people, Jew or Gentile, bond or free, or of what condition soeuer; So surely, those are the best kind of Preachers in deed, which deliuer the doctrine of Christ, with some experience and feeling thereof in themselves; which verily addeth a marvellous efficacie and force to that doctrine deliuered. *Gal. 3. 6, Eph. 6. 9, Col. 3. 25, 1. Pet. 1. 17.*

6 As the sicke man seeketh not a Physition eloquent, but expert and cunning: So of a Preacher, there must not be required a phrase of speech, adorned, and affected, but plaine, wise, and for edification. *1. Cor. 14. 19.*

7 Like as some men entangled in ouer many turnings, doe make a short way very long: So likewise some Preachers, in teaching trifling questions, and matter that edifieth not, doth greatly hinder his hearers from profiting in wisdom and knowledge. *1. Cor. 13. 8.*

8 As a blind, sore, and wounded eye, which cannot direct and leade the body, is rather a blemish, and a burden to the naturall body; then a commoditie: Euen so a man allowed, and appointed to be a spirituall Pastor and Preacher, which hath not the knowledge and grace to preach the Lawe and the Gospell, is but a blind and sore eye, not able to direct and guide the spirituall bodie, the people of God, of whom he taketh charge of. *Mat. 6. 23. 1. Tim. 1. 14, Act. 8. 31.*

9 As



10. As a family, or household, left without a guide, or Steward, waxeth disordered; as Schollers wanting a Schoolemaister, cannot be learned; as a ship destitute of a guide, is unlikely to be preserved: Euen so the state and condition of such Churches and parishes, are most wo- full and lamentable, which are depriued and lacke true and faithfull Preachers, who are the Lords stewards, to dispose his secrets; the Lords Schoolemaister to teach his people; the Lords vnder-guides, to direct his flock of sheepe, into the sheepe-fold of Christ Iesus. *Prou. 29. 18. 1. Cor. 2. 11. Math. 28. 19. Ioh. 10. 16.*

11 As the Surgion is accustomed first of all to lay to a sore very sharpe playsters, and after the wound beeing open, then those that be more gentle: Or as a Father seeing the corrupt manners of his child, first correcteth them with stripes, and afterwards comforteth him: Euen so must the Preacher of the word deale with his auditors after he hath denounced iudgements, and threatnings, he must then minister comforts and promises.

12 Like as there bee two duties or properties belonging to a good shepheard, to wit, first to feede his sheepe and secondly, to preserve them in safetie from Wolues and Foxes: Euen so a good Pastor & Minister of Christes sheepe, first ought to feede them with the fodder of pure and wholesome doctrine of Christ; and secondly, to defend them from Wolues and thieues, that is against false deceiuers, &c. *Act. 20. 28. Ioh. 21. 15, 16.*

13 Like as the Fountaine, though no man draw of dooth still send forth his springs: Or as a ryuer, though no man drinke of it, yet dooth it keepe his course, and flow neuertheless: Euen so it behooueth him that Preacheth the word of God, to do what lyeth in his power, though no man giue any attentiuensse, or haue any care to

low the same. *Iere. 7. 27. Ezech. 2. 3. & 3. 1. 11. 17. & 20. 27.*

14. Like as that man, which goeth about to cut downe  
an old and mightie Cypresse; being barren, unprofitable,  
and unadorned, that on his fruitful plashes, which are fet-  
tered and hindered through the noysome shadow of it,  
may increase and prosper; do both not dispaire, though at  
the first or second blow, he fell it not; but by little and lit-  
tle, he striketh with the Axe, vntill at the length hee lay it  
dow. *Euen so* a Preacher of the word of God, although  
he see no profit follow his preaching, no faults amended,  
no sinnes abated; yet for all that, hee ought not to de-  
spaire, to faint, and to hide his Talent in the ground; but  
rather hee ought to continue his preaching; and neuer  
give ouer, that at the length, with the two edged sword  
of the pure word of God, he may hew and fell downe the  
large and monstrous tree of sinne, and all abomination;  
and that the new plants of vertue, holinesse, and righte-  
ousnesse, may grow, prosper, and increase. *Of the same*  
15. *Euen as* the precious stone called a *lapis lazuli*, is tur-  
bid and chaunged with the ayre; (for in a cleare ayre, it  
is bright, and in a cloudie season, it is darksome, and not  
transparent.) So the Preachers and teachers of the word  
of God, in their teaching and preaching, ought to frame  
themselves, to meete with the maners, ages, and qualities  
of all their hearers. *1. Cor. 9. 19. & 2. 13. & 2. 14.*  
16. As one and the same medicine, is not vsed and mi-  
nistered to all that bee diseased and sicke, but diuers medi-  
cines according to their diuers diseases: So likewise one  
and the selfe same doctrine, is not agreeable to all hearers;  
therefore teaching and preaching of the Ministers  
of Christ, must bee so ordered and diuided, that hauing  
men and sundrie hearers, whose cases differ much, and  
are

are not all alike; euerie one may haue his seuerall portion, that not one, through want of discretion in him, goe emptie away.

17 As a diligent and learned Physitian, before he minister any Physicke to his sicke patient, ought not onely to seeke out, and to know the disease of him, whom hee purposeth to cure, but also his manners, his vsuall behaviour, the nature of his bodie, and his qualities: So also a godly wise Preacher of the word, must doo his best endeavour, to know the infirmities, manners and dispositions of his auditorie, that spirituall Physicke fit and meete for euery one, may bee ministred in due time.

18 As the people were rowzed, and stirred vp to wars, and to celebrate certaine dayes, whercin sacrifices were offered vp vnto God, by the Priestes, in the sounding of Trumpets: Euen so euerie Preacher of the word of God, ought to call vpon sinners, to remooue their Tents from this wicked world, and the manners and fashions of the same; and so much as in him lyeth, to bring the people that are blinded in their finnes, and falling from God, out of their errors, perils and daungers, and with all their force, and skill, to moue and stirre them vp, to bee that in deed, which true Christians doo require.

*Numb. 10. 2. &c. Isai. 52. 1. Esay. 55. 6, 7. &c. 58. 1. Rom. 12. 1. &c.*

19 As an expert and skilfull Husbandman, dooth first draw out of his fields or lands, & pulleth vp by the roots, thistles, briars, brambles, and all other venemous & wilde weedes, and afterward committeth vnto them his good seedes: Euen so a wise and skilfull Teacher of the word of God, ought first to roote out sinne and vices, and to till it were, the minds of his hearers; and as much as in him lieth, to draw and pull out of them, both roote and rinde

of all manner of euill and wickednesse; and to prepare and make them meete, to receiue the good seedes of the holy word; and to sowe in them those things, which being rooted and growne vp, may bring forth, both pleasant, profitable, and plentiful frutes. *Exeob. 16. 2. &c.*

20 As a Sift or a boulder, wherewith meale is sifted or boulded, which sendeth forth the finest flower, & best of the wheate, and keepeth the bran & worst to it selfe: Euen so that Preacher, which instructeth others with whole some doctrine, and doth so staine and blemish himselfe, with vile & naughty vices, that his life & doctrine be opposite, and cleane contrarie the one to the other, so that it is seene and perceiued of all, that ther is no agreement betweene them. *Exod. 28. 39. Psal. 13. 2. Eccles. 18. 9.*

21 As the looking Glasse dooth shew very plainely, to them that behold in the likenesse of such men or women, more before it, than they may dresse and trim themselves, and yet doth not see in selfe: So that Preacher or Maister, which very copiously and eloquently doth teach others, vertue and all good things; and yet himselfe giuen to sinne and wickednesse, he doth in deed teach others, but he teacheth not himselfe. *Rom. 2. 19. 29. 2 Tim. 4. 10.*

22 As the sower doth fill his hand, and so casteth it abroad vpon the ground, not setting in seed by seed, or choosing a place for euery seed; but where it lighteth: Euen so the Preacher doth cast forth the word among the people, and looke how the ground is into which it falleth, so doth it prosper, for mens hearts are the ground vpon which the word is cast, and euery one hath a heart, vpon whom the seed is sown. *Math. 13. 23.*

23 As God commaunded his Priest *Aaron*, to haue the breast plate vpon his hart, the *Urim* & *Thummim*, the one signifying light, & the other perfectiō, meaning also by

*Know* knowledge, and by *Thummin* holinesse: So dooth hee hereby declare what vertues are required in a Preacher; to wit, knowledge and vnderstanding in the word of God, and godlinesse in liuing, manners and conuersation.

24. As the Cocke in the darknesse of the night, foretelleth the light to come: So the Preachers in the darknesse of this present world, foresheweth the light of the ioyes of life euerlasting to come.

25. Like as when a man lies in his dead sleepe, cannot awake except some noyse waken him, or some other call him: So in like manner wee cannot arise out of sinne, except the spirit of God, or his Preachers, which are his watchmen, with often crying vnto vs, awake vs. *Esay.*

*58. 1. Awake ye that sleepe, and arise ye that are dead, and Christ shall giue you light.*

*Provd through Honor.*  
**L**ike as *Bucephalus*, the horse of *Alexander* the great, beeing vnadled, would receiue on his backe the horse-keeper; but beeing adorned with Trappers and Barbes, hee would suffer none other then *Alexander* himselfe to ride him: Euen so many being poore and base, will suffer many things, which they being in prosperitie would despise and contemne.

26. As a tree set vpon the top of a mountaine, is nightly shaken, and easily rent vp by the rootes, with euery blustering blast and storme of wind: Euen so man in this world, the more and higher he is exalted to honour, the more and greater daungers is hee subiect vnto. *Luke 14. 32. 33. Iam. 4. 6.*

*Preparation of the heart, before holy exercises.*

**L**ike as honestie and ciuilitie, requireth that our bodie be well ordered and sealed, when we shall haue talk and communication with men of more honour then our selues:



felues: Euen so it is much more meete, that our mind be very well disposed, when we shall pray, and speake before God, in the light of his Angels.

*Persons of men not to be regarded in iudging of vertues, &c.*

**A**s the little precious stone, is but a small thing, yet is it esteemed about all huge and greater stones: So a little man, but of excellent wit, is more to be regarded, then the long, large, and dull dolte.

*Papists like the old hereticks.*

**L**ike as if the Physiton should say to two men of one Age, of one disposition, and sicke of one disease, that the medicine that heales the one, will kill the other: Euen so the Papists thinke they are greatly iniured, when they bee compared to the heretickes, the Datians, who denied matrimonie to all men; but they prohibite it onely to the order of their Ecclesiasticall Ministers, as though they condemned not matrimonie, because they denie it not to all, but to some; but the Scripture is altogether against them. *Gene. 1. 28. & 9. 1. & 2. 18. Leuit. 21. 7. 1. Cor. 7. 2, 9. 1. Timo. 3. 2. & 4. 3. Hebr. 13. 4.*

*The Pastor, not above the Prince.*

**L**ike as if the King should commaund his Guard to keepe his Nobles out of his Court or Pallace, yet were not the Guard superiour, or above the Nobles: So though the Pastor, should restraine and keepe the Prince from receiuing the Communion, it cannot hence bee concluded, that the Prince is inferiour to the Pastor, as *De For Bilson* truly saith. *Page. 222.*

**L**ike as if the Prince doo yeeld to the instruction of his Pastor, out of Gods word, this yeelding is to bee accounted to God, not to his Pastor, for the Pastour as Minister in Gods steed, doth speake vnto him: So when by the commaundement of God, any Church censure is ex-

etified against a Prince, it is God, and not the Pastor that doth it. *2. Cor. 5. 20.*

*Peace of conscience.*

1. **A**S all men naturally in *Adam* are corrupte, so all men naturally haue corrupt and defiled consciences, accusing them and arraighning them, before Gods iudgement for their sinnes, in such wise, that euery suspicion of death, and feare of imminent daunger, maketh a naturall man stand agast at his wits, and knowing not what to doo; but by faith in Christ, the Christian is perswaded of remission of his sinnes, and so the disquietnesse of his conscience is appeased, and hee hath an inward Peace in al extremities, which cannot be taken from him. *Hebr. 10. 22. Rom. 5. 1. & 15. 16.*

2. As he that drinketh quencheth his thirst: So likewise he that thirsteth after the Peace of conscience with God, and righteousnesse to bee allowed at his iudgement, findeth it, and quencheth his thirst by drinking of the blood of Christ. *1oh. 6. 54. 55.*

3. Euen as after great showers and stormes of rayne, the ayre is clesed and cleared: So, after great troubles, sotrowes, afflictions, and temptations, cleannesse of heart, quietnesse of mind, and Peace of soule and conscience doo follow.

*Precepts of godlinesse.*

**L**Ike as to the sicke persons, there is not only ministered medicines, but there be also Precepts or diets prescribed vnto him to follow, least the operation of the medicine should bee hindered: Euen so Christ commanded that his Precepts, which do serue to the following of true godlinesse, should be laid vnto them that be baptised, lest they should fall from his grace, vnto the Sacrament whereof they be admitted and consigned.

*Plague or Pestilence.*

1 **A**s the Lyon is a most rauenous and cruell beast, who teareth all other beastes in peeces, especially, men when she hath yong; the shee Lyon spareth (as they say) no pray: Euen so, the Plague or Pestilence, spareth no sort of men.

2 As there is none comparable in strength to the Lyon: Euen so the Plague or Pestilence of all other diseases, is most strong and deadly, and brings downe to the earth, as well the strongest, as the weakest.

3 As the Lyon is a beast of a most hotte and fierie nature: Euen so is the Plague, for the infected, complaine much of their extreme burning.

*Praying God.*

1 **A**s in a Garland, it sufficeth not, that the flowers bee fine, vntill the hands of him that maketh it, be faire and cleane: Euen so in Praying God, it is not sufficient, that our words be godly and religious, vntill our hearts agree with our words.

2 As nothing is more tedious and displeasing to the eares of a good Musition then getting of strings: So nothing in the eares of the Lord, can be more displeasing, then not to sing and vter Prayes vnto him, with vnderstanding. *Deut. 32. 1. Iudg. 5. 1. Eccl. Luk. 1. 46. Psal. 98. 1. & 103. 1.*

*Prince or Pastor.*

1 **A**s the flowers of *Saffron* be many, whereof one alwayes is open, that standeth at the top: So though in a Common-wealth or Church, there bee many, or all good men, yet they which are in the chiefest places, as the Prince and Pastor, must be most vigilant.

2 Like as the Sunne shineth not more vnto the rich, then

then vnto the poore, but is vnto all alike: So a Prince or Magistrate, ought not to haue respect vnto the person, but vnto the cause or controuersie. *Exod. 23. 2. Levit. 19. 15.*

3 As a Horse for the leanness is not to be blamed, but the horse-keeper: So the rudenesse and ignorance of the people, is to be imputed vnto their Prince and Pastor,

4 Like as a little Wart or blot, is sooner perceiued in the face, then a great bunch or wound in the other parts of the body: So a small offence is euident, and seemeth great in a Prince, or Preacher, whose life the whole people doo behold.

*Prayes by an other.*

1 **A**S the pleasant tickling, or rubbing of other men, doo more delight vs, then our owne: So it is more commendable to be Praysed by those, who be neither of our kinne, or familiaritie. *Prov. 27. 2.*

2 As they must not bee tickled, which of their owne nature, are ouer much giuen to laughter: So must they not bee Praysed, who of themselves are prone to desire Prayse.

3 As we are warned to take heede of a penillous place, or else therein circumspectly to behaue our selues: So ought wee rather not at all to Prayse our selues, or else to doo it moderately.

*Power or abilitie.*

1 **A**S *Prophirus* the Serpent, hauing much poyson, yet for want of teeth can annoy none: Euen so many do imagine mischief, but for that they lacke Power or abilitie, they doo no hurt.

2 Like as the marriage of man and wife is of God, but the abuse of wedlocke is not of God, but of the diuell: So likewise all Power is of God, but the abuse of Power is not of him. *Rom. 13. 1.*

*Prud*

*Proud and obstinate.*

**A**S certaine lightnings do melt both brasſe and yron,  
when, as they leaue ſoft wax vnannoyed: Euen ſo  
Gods might; or the Kings power, doo worthily ſuppreſſe  
and beate downe the Proud and obſtinate, that the meek  
and humble; they moſt fauourably and graciouſly do viſi-  
*1. Pet. 5. 5, 6. Luk. 18. 14.*

**L**ike as Tempeſts when they ariſe; and lightning,  
quickly and with a trice, hurleth downe and ouerturneth  
mountaines and the higheſt trees: Euen ſo doth the Lord  
bring downe with a breake-neck fall, the Proud, haughty,  
arrogant, and inſolent, which ſet themſelues againſt God;  
and ſeek the ſpoyle of thoſe that bee quiet and godly.  
*Eſa. 2. 12, 13. Pſal. 29. 5.*

*Paineſfull labours.*

**A**S the Roſe, a flower of all others moſt pleaſant, is ga-  
thered vpon rough briers or brambles: So of diligent  
and Paineſfull labours, commeth at the length pleaſant  
profit, and great gaine.

*Parents.*

**L**ike as the Ape doth with embracings, wel-neare kill  
her young whelpes: So ſome Parents, through im-  
moderate loue, and ouermuch cheariſhing, doo vtterly  
ſpoyle and marre their children.

**L**ike as when the head is well and ſound, and alſo  
the ſtomacke pure from hurtfull humours, the body is  
commonly well affected: Eaſe where the head of any  
family, or houſholde, is religious and ſound in faith, and  
feareth God, it commonly goeth well with all the houſ-  
hold, for according to the common prouerbe: As the old  
Cocke croweth, the yong leareth. Such a Father, ſuch a  
ſonne. Like Mother, like daughter. *2. Sam. 13. 28, 29.*

*Leuch. 16. 44. Eſay. 26. 2.*



*Peruerse manners, a cause of good lawes.*

**A**S the most forest sicknesse, doo cause the most effectuall medicines to bee made: So through the occasion of Peruerse manners, good and lawdable lawes bee ordained.

*Popish Priests.*

**A**S the Magicians, Witches, and Sorcerers, knowing their doings to bee but meere guile and deceit, yet will they with certaine prescribed ceremonies and doings, amaze the mindes of their inferiours: So some Popish Semenarie Priests (blinded in ignorance, and all void of good learning and godlinesse) goe about to entangle the rude and simple people, with a sort of superstitious ceremonies, thereby to make them more subiect vnto them.

*Poetrie.*

**1** **A**S in slaughter, massacres, or murther, painted in a Table, the cunning of the Painter is praysed, but the fact it selfe, is vtterly abhorred: So in Poetrie wee follow elocution, and the proper forme of words and sentences, but the ill matter we doo worthily despise.

**2** As in those places, where many hearbes meete for medicines doo spring, there also groweth great plentie of hearbes, ynwholefome and naught: So in Poets and Poetrie, are sundrie things worthie and good, but therein, some other things be very pestiferous poyson.

**3** As in our feeding, wee seeke not onely pleasure, but also health: So is the like regard to bee had, in reading of Poetrie, and prophane writers.

*Poyson.*

**A**Wicked sentence mixt with things profitable and pleasant, is like vnto Poyson put into meate.

*Preaching*

*Preaching little availeth without Christs spirit.*

**A**S the crowing of the Cocke, was not sufficient to mooue *Peter* to repentance; vntill Christ, in token of fauour towards him, looked backe vppon him: Euen so Ministers may Preach to the people; but vnlesse Christ open and mollifie their hearts, and worke by his spirit in them, they cannot receiue profit by their hearing. *Luk. 22.60,61. Iohn. 6.44,65. 1.Cor. 3.16,7. Act. 16.14. Iere. 31.33. & 32.40.*

*Prayse or honour.*

**A**S euerie manner of Crowne, is not ordained, nor fit for euerie Victor, and hee that vanquisheth: So some kind of Prayse or honour is not meete for all men.

*Prayse.*

**A**S they which giue vnwillingly, seeme to haue but little themselues: So they which Praise other men slenderly, seeme desirous to be Praysed themselues.

*Preaching.*

**A**S sentence was giuen by God, that *S. Paul* should appeare at *Rome*, and not perish with his companie in the Sea: It now being vnpossible that he should perish, or any of his companie; notwithstanding he yet truely said; that they could not bee saued, vnlesse the Marriners did abide in the Ship: Euen so it is impossible to take God his sheepe out of his hand, is truely said; neuerthelesse it is yet impossible for them to bee saued without Preaching & continuance of feeding by the word of God; for as that (namely the continuance of the Mariners in the ship) was the ordinary meanes to saue their liues, & to deliuer them from shipwracke: So this (namely continuance of Preaching, Catechising, and often feeding by the word) is the ordinarie meanes to deliuer vs from spiritual destruction. *Act. 23.11. & 27.23,24,25. Act. 27.31. Iohn. 10.29.*

2 Like as meate doth not nourish (I meane the Preaching of the word of God, the foode of the soule) vnlesse it bee receiued, and by faith wee receiue it; it cannot cherish vs, vnlesse it bee digested, and by the heate of faith it is concocted; it cannot profit vs, vnlesse it bee kept in our hearts, and by faith we retaine it; it doth no good, vnlesse wee haue life, and the iust shall liue by faith: So that it is most requisite, that we labour by earnest prayer to attaine vnto faith, whereby we may be perfectly nourished with this meate, the Preaching of the word of God.  
*Haba. 2. 4. Rom. 1. 17.*

3 Like as the prophane and wicked people, haue wit enough to say, that if a man bee fallen into a ditch, or brooke, he may crie long enough, Lord helpe me, Lord helpe me, if he do not endeouour & strue to come out, by taking hold of such things as he may escape and clamber vp by: And yet are they not so wise, as to consider the meanes by which God in mercie, doth reach forth his mightie arme vnto them, to draw them out of the puddle and mire of sinne; and to saue them, which is, onely by the Preaching of his word; but this they doo not seeke to lay hold of. But contrarily, they cast themselues head-long into the snares of temptation, by ioyning in fellowship, with the workers of iniquitie. *1. Cor. 1. 13, 21. Rom. 1. 16. & 10. 17.*

4 As there is not a greater blessing giuen of God to any nation or people, then the gift of his holy word, there to be sincerely taught and preached: So likewise no greater curse from God, can be laid vpon any nation or people, then when the word of God, and the true Preaching thereof, is taken away from them. *Amo. 3. 11, 12.*

5 As there is much difference betwixt a drawne plat, and the builded house, betwixt the figure and the thing figured,

figured, the naturall, and the thing presented: So is there much more difference betwixt the hearing of a Sermon preached, and the reading thereof afterwards in writing; for the heart is more moued by hearing the word preached, then read.

6 As the Hen cloacketh and calleth her chickens together, and louingly spreadeth her wings to keepe them vnder, and to protect and defend them, from all things that would hurt or harme them: Euen so the Lord most louingly, by the continuall Preaching of his holy word, doth call men to the embracing of his mercie. *Mat. 23. 37.*

7 As Christ when hee rayfed vp dead men, did onely speake the word and they were made alie; and at the day of iudgement, at his voice, when the trumpet shall blow, all that are dead shall rise againe: So it is in the first resurrection; they that are dead in their sinnes, at his voice vttered in the ministerie of the word, shall rise againe.

8 As Christ rayfed three from the dead; *Lazarus* daughter newly dead; the widdowes Sonne dead and wound vp, & lying on the Hearse; *Lazarus* dead and buried, and sinking in the graue; and all this he did by his very voice: So also by the Preaching of his word, he rayfeth all sorts of sinners, euen such as haue lien long in their sinnes, as rotting and sinking carrion.

9 As the dayes of our life, they arise with the Sunne, and goe downe againe with it: So the day of our saluation, it springeth in the Preaching of the Gospell, and it is shut vp againe with the ceasing of that voice. *Math. 4. 16.*

10 Euen as a fruitfull field bringeth two kinds of fruits, for mans bodily sustenance, wherof one must be dressed, sodden, baked, or roasted, &c. the other may be eaten raw as it commeth from the ground: So Gods word hath two kinds of foode for the soule, wherof the one must needs

be dressed, and minced as it were by Preaching, and rightly diuiding it, the other may bee vnderstood and digested by reading.

11 As a Mother doth not giue her child a whole Nut in the shell, but breaketh and cracketh it, and so giueth it the kernell: Euen so must a Minister doo with the word, and open it by plaine Preaching.

12 Like as they that refuse Pearles, because they are brought & offered vnto them, in homely and base vessels, or as they that had rather sit in the darke, then to haue a light brought them, vnlesse it were put in a Siluer candle-sticke, or as the baker that refuseth good and pure wheate, because of the basenesse of the bag, in which it is brought, may all be accounted fooles: So in like manner, such men as refuse to heare the Preaching of Gods word, because it is preached by simple & base men, in regard of the countenance of the world, are much deceiued.

*Prayer.*  
1 Like as in worldly things it makes no matter, concerning the sustentation of our bodies, where we eate, or drinke, so it bee wholesome, profitable, and conuenient: So in Religion, it skillerth not where any man prayeth, so that his Prayer bee deuout, zealous, and godly, in spirit and truth. *1. Timo. 2. 8. Ioh. 4. 21, 22, 23, 24.*

2 Like as if a man should tel a tale before a King, he had need chiefly to be careful (if he intend to speed of his suit) that he do not onely speake that is true, but that he doo also behaue himselfe after a modest and comely manner in telling of his tale, without either gazing about, or running into by matters: Euen so, much more ought wee to haue regard (when wee speake vnto God) that our speech and Prayer be so adorned and garnished with all circumstances of good meanes and behauiour, that it may be acceptable



able to the eyes and eares of Gods maiestie, not suffering our hearts to be carried away, with wandring thoughts, and worldly imaginations, or otherwise occupied, and to forsake him in the midst of our Prayer; For how shall God heare vs, when wee heare not our selues? Or how would we haue him to remember vs, when wee doe not whi remember our selues? This is euen to watch with our eyes, and to sleepe with our hearts.

3 Like as the comelineffe of a Father, is to giue vnto his children all such things, as becommeth a Father to giue; and so the seemelineffe of a Prince, is to deale fauorably with his subiects, in those things which are seemely and meete for a good Prince to do; for like as it falleth out diuers times, that children do vnaduisedly aske some things of their Fathers, & the subiects of their Prince, which cannot be graunted; to saue the countenance & comelineffe of the person, of whom they be requested: Euen so also it falleth out oftentimes, that wee doe aske those things of God by Prayer, which hee cannot as God giue vnto vs, with the countenance and comelineffe of God.

4 As none that is a suter to any other, wil do or vse any thing, which might offend or hinder his suit: So no man that vseth Prayer, will flatter himselfe, in any thing, that may or will displease God, to whom by Prayer he moueth suit, when, and so often as he prayeth.

5 Like as it happeneth oftentimes, that those that be sicke, doe wish and desire to haue of their Physition those things, that be vnwholesome and vnprofitable for them: Euen so many times, wee desire by Prayer of God, some things which (if they should be giuen vs) would be to our great hurt and viter ruine, and which are contrarie for vs.

*Math. 20. 30, 31, 32. 1. Iohn. 5. 14. Iam. 4. 3.*

6 As men do eate & drinke, which is a meane ordained of

of God, for the conservation of their liues, not looking thereby to lengthen their dayes aboue their bounds, which already the Lord hath appointed, but as becometh them, to vse that meanes, which hee hath ordained to serue his prouidence: Euen so doo the godly (as men not curious to know Gods prouidence, further then hee reuealeth it) vse Prayer, as a meane, by the which hee is accustomed to worke many of his childrens desire, that according to his good will, he may dispose the same.

7. *Lideasa* a louing and well manered wife, will not take vpon her to aske any thing of her husband at all, but that which shee hopeth he will take in good part, and doo of his owne free will, although shee had spoken nothing thereof, and when shee knoweth what her husbands will is in things, shee gladly talketh with him thereof, and accordingly as shee seeth him disposed to doo, shee will often desire him to doo it: Euen so the godly Christians, which vnfaignedly loue God, in that they know his wisdom, and will is best, cannot forbear, but often pray and talke with him, and desire him to doo that, which he knoweth is best, and which they know also he would do, if none should aske or pray for the same.

8. As *Rebecca*, when two twinnes stroue in her wombe, was troubled and said, why am I so? Wherefore she went to aske the Lord, namely by some Prophet: So when we feele this inward fight, betwixt the fleshe and the spirit, the best thing is, to haue recourse to God by Prayer.

*Gene. 25. 22.* As the children of *Israel*, by compassing the Citie of *Ierico* seuen dayes, & by sounding Rams hornes, ouerturned the walls thereof: So by serious Prayer and inuocation of Gods name, the spirit is confirmed, and the Tur-

banisheth the carnall nature, and maketh the heart to be more and more

nets and Towers of the rebellious flesh battered: *Ios. 6. 34.*  
*Math. 26. 41. 1. Pet. 4. 7.*

10 As the preaching of the word, serues to declare and to conuey vnto vs Gods graces: Euen so in Prayer wee come to haue a liuely feeling of the same in our hearts; for it is the key, whereby we open the treasures of God; and pull downe his mercies vpon vs. *Psal. 106. 23. Eph. 6. 18.*

11 Like as if a man be to come before an earthly Prince, he will order himselfe in apparell, gesture and word, that hee may doo all things in seemeliness and dutifull reuerence: Euen so much more are Christians to order themselves, when they are to appeare before the liuing God in Prayer. *Eccle. 5. 1.*

12 As a child cannot without blushing call him Father, whom he cares not continually to displease through his lewd conditions, neither can his Father delight in such a child: Euen so with what face dare any man in Prayer, call God his Father, whome hee makes no conscience to offend and displease most rebelliously by word and deed.

13 As that Citie, which is not fenced with Walls, may be easily brought vnder subiection of the enimie, because it wanteth that which should withstand the force and encounters of the enimie: So likewise the diuell will easily bring our soules in subiection vnto him, and with no great paines, lead them to all kind of lewdnesse; vnlesse they be fenced by often and feruent Prayer vnto God.

14 Like as the Sunne giues light to the body: So Prayer giueth light to the mind; for as it is dangerous for a man neuer to see the Sunne: So it is much more perillous for a Christian man neuer to pray.

15 As trees bring forth no fruit, vnlesse they receiue Sap and nourishment from the rootes: Euen so wee can

neuer increase in godlinesse, vnlesse we bee continually watred by our Prayers.

16 As theeues and robbers, beholding a man florish his sword about his eares, will not then set vpon him: Euen so the wicked spirits, seeing vs fenced by our Prayers, will straightway giue backe, and leaue vs vnassaulted.

17 As waues of water are tossed and carried away by force of wind: So likewise hee that prayeth without faith, must needs be carried of euery forcible affection, & therefore cannot looke to obtaine his petitions. *Iam. 1. 6; 7.*

18 As women preuaile with men in their suits by great importunitie: Euen so godly Christians by Prayer without ceasing, do obtaine their requests of God. *Luk. 18. 3, 7.*

19 Like as the poore Captiue is alwayes creeping to the prison doore, often labouring to get off his bolts and fetters, and to escape out of prison: So likewise must wee alwayes creepe to the Lord for his spirit by Prayer, to free vs. out of this bondage and prison, of sinne and corruption; and euerie day come nearer the prison doore, looking when our blessed Sauour will vnbind vs, of all the fetters of sinne and Sathan, and fully erect his kingdom in vs.

20 As a Mother that carrieth her child in her armes, if it crie for the Dugge and suckes the same, it is aliue; but beeing obserued many dayes together, if it neither crie nor stirre, it is dead: So in like manner, it is an vnfallible note of a true child of God, to crie to his Father in heauen by Prayer; but hee that neuer crieth nor feelth himselfe stirred vp to make his mone to God, is in a miserable case, and he may well be thought to bee but a dead child.

21 Like as we see green wood, lying in the fire sobbing and smoking long before it wil burne: Euen so no doubt all Gods children, doo feele a strife and combat in their spirits,

spirits, in many of their Prayers. *Esay. 38. 41. &c.*

22 Like as euery Fencer or florisher, proueth not a valiant and courageous man, when hee commeth to fight in good earnest: Euen so no more are those Prayers found effectuall, neither can such men speake a word to the purpose, when affliction hath laid hold on the in deed; whereas a true Christian, neuer sheweth his manhood nor his cunning in this weapon of Prayer, more then when he is to fight for life and death; and the greater the daunger is, with so much the stouter courage is he endued. *Psal. 32. 6.*

23 As he that truly loueth, delighteth in nothing more, then in the often talking, & conference with him whom he loueth: Euen so where there is true and vnfaigned loue vnto God, there is a burning desire by often Prayer to talke with God; so as no perill nor danger, no not of losse of life, can stay or hinder it; as may appeare by *Daniel. Dan. 6. 10.*

24 As the more wood is laid on the fire, the greater is the flame: So likewise is the continuall talking with God by Prayer, a great increasing of our loue towards him; as on the contrarie, the seldomer we common with him by Prayer, the more doth our loue towards him from time to time abate & slake, vntil in the end, it be cleane quenched.

25 As a certaine kind of Serpent, when hee commeth to drinke, doth vomit vp al his poyson: So a godly Christian, when he commeth to pray, must banish and cast away, all anger, malice, and hatred of his heart.

26 Like as the Ship, with prosperous wind is speedily carried in her course: So our Prayer is more profound, and is better hard when our minds are feruent with some desire. *Psal. 17. 1.*

27 As *Elizew* did cast salt into the waters of *Iericho* to make them sweete: So must wee salt and season our



Prayers with teares, to make them fauorie and delight-  
some to God. *2. King. 2. 27.*

28 Like as if men of great and loftie spirits (who to  
God are as silly wormes creeping on the earth) stand so  
much vpon their reputation, that (as it is recorded of the  
Senatours of *Rome* in old time) they thinke it a great dis-  
grace vnto them, that any man should say, that he had in  
vaine asked helpe at their hands: Euen so much more wil  
God, the great king of heauen and earth, who is as able as  
the richest, and as willing to giue as the frankest, yea and  
hath as great care, (and that not without cause) of his glo-  
rie, as any man hath of his worldly worship & renowme,  
thinke scorne that any man should say, there is no helpe  
for me in God, I haue in vaine afflicted my soule, hum-  
bled my selfe at his footeftoole by Prayer, cleansed my  
wayes in his sight, repaired to the place of his presence,  
and called vpon him; there is nothing to be hoped for or  
gotten at his hands.

29 Euen as the Smith striketh the yron while it is hote,  
and fit to receiue any forme or impressiō: So God, al-  
though he could imprint his grace in the coldest, hardest,  
and flintiest disposition of the heart, yet he rather doth it,  
when as the affections of men are stirred vp and enflamed;  
either by the ministerie of the word, and publike Prayer  
(during the which, regeneration is ordinarily wrought in  
men) or else by some priuate Christian exercise, as rea-  
ding the Scripture, and serious meditation, but especially  
by praying, and singing Psalmes to God; in the time of  
the which actions, it pleaseth God sometimes to send his  
spirit into the hearts of his elect.

30 Like as a medicine or playster cannot heale a wound,  
if there be any yron sticking in the same: So in like man-  
ner, the Praier of a man profiteth him not, as long as there

is sorrow in his mind, or hatred in his brest; for if charitie want, all things be void.

31 Euen as a child, when he feareth any euill or harme towards, runneth to his Father for helpe and succour: So in like manner the children of God, they runne to God by Prayer in all their daungers and distresses. *Gene. 18. 17.*

32 As a louing Father in regard of his ignorant, and somtimes negligent child, doth giue him things vnasked; but not to the rebellious: Euen so God, doth oftentimes bestow his graces and benefites vpon vs, without Prayer.

33 As parents rather take pleasure to heare their children stammer, then to heare some other speake eloquently: Euen so doth the Lord take pleasure in the Prayers of his Saints, because in Christ hee taketh them for his children.

34 As the knowledge of God, ought not to be vnperfect or doubtfull: So Prayer should not be faint or slacke, without courage or quicknesse.

35 Like as he that is in prison desireth euer to be delivered, whether hee be eating, drinking, or sleeping, and as he that is sicke desireth alwayes to bee whole, euen so dooth euerie Christian man pray continually, yea euen when hee seemeth not to pray, for Prayer consisteth not in much babling. *Math. 6. 7.* But in spirit and veritie. *Iohn. 4. 24.* and in vehement desire of the heart towards God.

36 As a Sonne being pinched with any griefe or want, doth straight way runne to his Father for reliefe: So doo the faithfull in the manifold miseries, and crosses of this present life, seeke for helpe at the hands of their heauenly father by Prayer. *Ephes. 5. 1.*

37 As the exercising of the body, doth not onely preserve it in the naturall vigour, but also increaseth strength

of it, and keepeth it from sickness: So by the daily use of Prayer, we shall find that the Lord will increase in vs all spirituall graces, farre aboue our owne expectation, or the opinion of any other. *Ephe. 6. 18.*

*It is no Presumption to be assured of our saluation.*

**1** Like as if a king should make a promise vnto some one of his seruants, whom he fauoreth, and the same partie should aunswere againe, I stand in doubt of your promise, or I hardly belecue the performance of your promise; might not the King well thinke himselfe greatly dishonoured, to haue it doubted, whether he be a man of his word? But if he should sweare for the Performance of his promise, & yet the partie would not credit him, he would neuer put that vp, or suffer such an iniurie: Euen so after the same manner, it must needs follow, that seeing God hath bound himselfe both by promise, and by oath, that it is great presumption, for vs not to belecue him; yea it is all one, as to thinke that God may lie, or that he may be forsworne, which is horrible blasphemie. *Hebr. 6. 17, 18.*

**2** Like as it is al one, if a man be cōdemned for treason, to haue his pardon sent him, being but one man alone, or hauing a great sort moe cōdemned vnto death with him, as if a general pardon be sent for them all: Euen so it is betwixt God and vs, we were all condemned, he hath sent a general pardon, to as many as belecue his promise; which he offereth, and sendeth vnto all in generall, as hee also offereth and sendeth vnto euerie one in particular; saying that whosoever beleeueth and trusteth in Christ, shall be saued; God therefore hath told some men, that is such as belecue, that they shall be saued; and such as doubt of his promise, and his oath, that they shall be damned: So that it is no presumption to be sure and certaine of our saluation. *Mar. 16. Iohn. 3. 16, 17, 18. & 5. 24. Act. 13. 11.*

*Pure mind.*

**A**s the Sunne is not defiled, by shining vpon a puddle or dunghill, but doth rather drie vp, and drie away the stinche: Euen so a Pure and chaste mind, strueth against the vncleannesse of the world, and ouercommeth it, but is not defiled it selfe.

*Proceeding in Religion.*

**L**ike as the young child must not looke to bee fed alwayes, with the Teate or pappe, but as it groweth in yeares, so to feede on stronger meate: Euen so good Christians, must not content themselues to haue learned the principles of Religion, but they must labour also to Proceed and come to perfection, by learning the substantiall and higher points of Religion; and not to bee like truants, alwayes sticking at one lesson. *Hebr. 5. 13, 14. 1. Pet. 2. 1, 2, 3.*

*Prayer must be made to God alone.*

**L**ike as if a King would send out a Proclamation; that all his subiects, whensoever they had any suit or trouble, should come to him selfe, and let him vnderstand their case, to the intent to winne his subiects fauour, and to make knowne his good will towards them; then that man might well bee counted foolish, that knowing this, would seeke and sue to some Noble man, to get him to speake to the King for him; and this King might iustly be offended and displeased at him for so doing: Euen so it standeth betwixt God and vs, who hath commaunded vs to call vpon him in the day of trouble, so hee will deliuer vs; and therefore those that make Saints their mediators, doo robbe him of his honour and glorie, that is due vnto him, &c. *Psal. 50. 15.*

*Profession*

*Profession abused.*

**A**S wee doo not condemne the Art of Physicke, because some Physitions haue given poyson for Apothicarie drugges, but those that abuse the Art: Or as wee doo not condemne the Art of Nauigation, because some haue made shipwracke; but their want of knowledge, that haue so done: So in like manner, wee may not condemne the Profession of Christianitie, because some making shewe of Christianitie, haue committed grieuous sinnes; but they that haue abused the good Profession.

*Pacifiers of other men being angrie, must not be angrie themselues.*

**A**S the Chirurgion (in healing them that hath the tooth-ache) doth not so sorrow for the others griefe, as he doth reioyce for his owne health, but is indifferent and pleasant: So he which goeth about to remedie anothers anger, ought not to bee mooued himselfe, but pleasantly to handle the sicke mind of his neighbour.

*Prosperitie or aduersitie, make not a good or bad man.*

**A**S we may not take it for a sure token, and good argument, that the doings of wicked men do please God, or that they bee in the fauour of God, because they haue good and prosperous successe in their affaires: Euen so we may not condemne the godly, because they sometimes want necessities and be in aduersitie; for if the successe be euill, the cause is not therefore straightway euill; neither if the successe bee good, is the cause therefore straightway good: Yet no doubt, there is great difference betweene the hauing of a good cause, and the hauing of an euill cause. *Iob. 21. 7. Eccl. i. 2. 11. Eccl. Mal. 3. 14, 15. Psal. 37. 12. Eccl. 2. Cor. 11. 25, 26. Gene. 39. 20. Iudg. 20. 21, 23. 2. Kings. 24. 1. Eccl. i. 27, 19, 20.*

*Performances*



*Performance of Gods Commandements.*

**L**ike as if a Debtor were bound to paye a thousand pounds, which hee oweth vnto his Creditor, though the same Creditor did demaund this debt of him beeing due, and yet hee were not able to satisfie or pay him; yet this Creditor should not doo vniustly to aske of his Debtor his thousand pound: Euen so no more is God vnrighteous, to aske and require of vs the Performance, and due obseruation of all and euerie part of his commaundements at our hands, although wee cannot satisfie it accordingly. *Math. 18. 24.*

*Prayer before holy exercises.*

**L**ike as a man diseased in his body, seeketh, and taketh the counsell of a Physition, that by receiuing a medicine of him, hee may recouer his health, and so haue a good stomacke to his meate: So wee (whensoever Gods word goeth against our stomacke, and that our soules loatheth it) must by Prayer seeke to Christ our heavenly Physition, that hee may make our soules to like of Gods word, which is the bread of saluation; least wee starue for want of the same. *Ioh. 4. 14. & 6. 27.*

*Preaching required before the receiuing of the Sacraments.*

**A**s the print in Wax is more fitly receiued, and fully expressed, when the wax is wrought and warmed first: So likewise the effect of the Sacrament, of the bodie and blood of Christ, is more liuely felt and seene, when the people repaire and resort thereunto, with minds and hearts wel instructed, Catechised, prepared, and thoroughly examined.

As it is a good conclusion, that for so much as *Peter* in that hee is a man, is borne to haue, and by common course of nature hath two legges, therefore *Iohn* and *Tha-*

*mat.*, and all the rest haue so : Euen so, for so much as *Iohn Baptist*, by reason of his ministry, had need first to preach, then to baptise; it followeth, that all others that haue that ministerie committed vnto them, must doo the like. *Mat. 3.1. &c. Act. 19.4,5.*

*Preparation needfull before the receiuing of the  
Lords supper.*

**A**S it is very conuenient that hee that will heare the word fruitfully, should prepare himselfe before to heare: So likewise is it very needfull for him that will receiue the Lords supper comfortably, that hee should by examination, bee Prepared before the receiuing thereof; for this Preparation both before hearing and receiuing, is as it were a kind of Physicke; for preparatiues are ministred alwaies before Physicke, otherwise it would do no good, but hurt: So vnlesse examination goe before the Sacrament, the party scaleth vp the threatnings, which are written against him, instead of the promises which are made vnto him; for the Sacrament is a seale, and therefore scaleth good or euill, as euery other seale doth. *Rom. 4.11.*

*Promises of God.*

**A**S it is a fancie of the Physitions, that he which carieth Mugwort in his bosome, will not be wearie in his trauaile: So also it is a truth of the Lord, that hee which carrieth the sweete Promises of the Gospell in his heart, shall not faint in his troubles.

*Private Prayer, reading, meditation, and conference at home.*

**L**Ike as most men be carefull enough in making their prouision, curious in marking what is wholesome or hurtfull for them, precise and constant in keeping their houres for dinner and supper; yea and willing to keepe themselues to some kind of meate: So contrariwise, many refuse

refuse the food of their soules, as a fruitlesse and vnsauorie thing, which chiefly consisteth in the pure vse of Gods publike worship, and partly in holy Prayers, meditations & readings in priuate; although the most part be content, for some carnall respect, to shewe themselues in the publike assemblies, yet fewe there are that are carefull to redeeme the time, and to make himselfe (by Priuate reading and meditation,) more fit to reape fruit by the publike ministerie of the word and Sacraments.

2 As they, who through error, preiudice, or self-loue, are so addicted to their priuate studies, that they dispose or neglect the publike ministerie, shal (without speedie mercie from God) fall into diuers fond opinions, and dangerous errors, and pine away in their ignorance and tines: Euen so to litle purpose is our hearing of Sermons abroad, if there be not a seled and constant course of priuate Prayer, reading, meditation, & conference at home.

3 Like as naturall men, who are most greedie of the world, wil not (misse scarce once in a yere) their ordinarie houres of eating & drinking: Euen so, much more ought Christians, not to bee fickle or vnfaithfull, in forgetting & omitting the times of reading, and praying vnto God, meditation and conference at home.

*Providence of God.*

1 Like as when the staffe or cruch of an aged man is taken from him, he therupon falls: Euen so when Gods blessing is taken from our bread and sustenance, which is as the power of nourishment, and staffe of our bread, and food, it becomes vnprofitable, and ceaseth to nourish.

2 As a shadow doth protect and defend vs from the beames and heate of the Sunne: Euen so God doth protect vs from daungers. *Psal. 91. 1.*

3 Like as in high & defenced Towers, we are safe from

the enimie : So likewise by the Prouidence of God wee are in safetie from our foes. *Psal. 3. 4.*

4 Like as in a Clocke there be diuers wheelles, where of some be mooued slower, some faster, and yet all are directed by one handle: So also in this world, though there be many creatures, and haue diuers actions, yet they are all guided and gouerned by one, and the same Prouidence of God.

5 As *Philip* the Father of *Alexander* the great, being reprooued for that he slept too long in the Morning, considering the multitude of those affaires which he had daily to dispatch; answered, that hee might safely sleepe, so long as his Lieutenant *Antipater* was awake: So in like manner may wee rest at our ease, so long as the heauenly eye of the Prouidence of God, which seeth all things is open, and carefull to guide vs & our affaires, whensoever we commit them into his hand. *Psal. 3. 3, 4, 5.*

6 As Gods Prouidence doth first worke and bring to passe good things; Secondly, it permitteth euill things to bee done; but then thirdly, it directeth and ordereth, all things both good and bad in his owne glorie, and to the saluation of his children: So God turned *Adams* fall to the manifesting of his owne glorie, and to *Adams* good; for by this meanes, had *Adam* experience of Gods great and infinite mercie, and might say: *By this I know that thou fauourest me, because thou forgavest me, and didst not suffer the Diuell to triumph against me. Psal. 41. 11.* So all the slips and falls of Gods children are turned to their good, in as much as by them they are made more fearefull of sinne, and more watchfull ouer their wayes; as the child is fearefull of the Candle; when he hath once burnt his finger in the flame. *Rom. 8. 28.*

*Poperie.*  
**A** Sa sticke that hath lyne long in water, will very hard-ly burne when it commeth to the fire: So likewise those that are plunged in the dregs of Poperie, will hardly be set on fire, with the zeale of Gods spirit.

*Faith and Gods Promises must be ioyned.*

**L**ike as the Speare and shield, sword, helmet, and dagger, are not profitable weapons vnto him that cannot vse them, or wil not, when good occasion is offered: Euen so the Promises of God, doo nothing profit them, that cannot rightly applic them, and wil not belecue thereon, or will not vse them.

*Papist craft in composing their Prayer.*

**A**S Rat-catchers vse to take good bread, cheefe, and butter, and to mingle the same with poyson, or Rats baine; the good bread, cheefe, and butter is nothing else, but to allure the Rats, to eate the secret and hidden poyson, to their destruction: Euen so the Papists in the beginning of al their Prayers, they say: Almighty and euermlasting God; and at the latter end of their Prayers, they say: *Through Iesus Christ our Lord*; but betweene the beginning and ending, there is set in, the merites, passions, sufferings, intercessions, and meditations of Saints, that through through them, their sufferings, bloud-sheddings, merites, and holinesse, we should obtaine heauen and life euermlasting, to our saluation, &c.

*Parents.*

**A**S arrowes are an excellent weapon of defence, to a strong and a mightie man, that can shoote them with courage: Euen so children godly brought vp, are a speciall protection & defence to their Parents. *Psa. 127. 4.*

2 As the strong mans quiuer, the better it is furnished with chosen shafts, the better defence hee hath: So like-

B b b b 3 wise:



wife the moe godly children that Parents haue, the greater is their ioy and happinesse.

3 As arrowes are at the commaundement of the owner to be vsed: Euen so children are at the commaundement of godly Parents.

*Peace and prosperitie.*

AS a building set vp with vntempred mortar, the mortar crumbleth and washeth away with euery storme: Euen so is the Peace and prosperitie, that false Prophets promise the people, and preach vnto them out of their owne hearts, when God hath not sent them. *Ezech. 13. 10, 11.*

*Eternall Punishment.*

AS there is no comparison betwixt the painted fire, and the true fire: So there is none betwixt the Punishments of this present life, and that to come; for the torments of the life to come, are eternall, and vspeakable.

*Lying Prophets.*

AS Dawbers that dawbe walls, with mortar which was neuer tempered, cannot make those walles continue, for that the mortar crumbleth away: Euen so false and lying Prophets, that speake in the name of the Lord, that which he neuer commaunded them, cannot make their words true, or to come to passe as they haue promised. *Ezech. 22. 28.*

*The Pride of Idolaters.*

1 AS the morning deawe, soone after the Sunne rising vanissheth away: Euen so the strength, glorie, prosperitie & Pride of the Idolaters, is by God soone brought to nought. *Hose. 13. 3.*

*Papists.*

1 AS the Iewes alleaged that they had plentie of all things, when they serued the Queen of heauen: Euen

Euen so likewise our Papists say and alleadge, that it was a merrie world, when yet they were plunged ouer head and eares in Idolatrie, and then they had 24. Egges for a penny. *Iere. 44. 17. 18.*

2 As the Philistines when they had put out the eyes of *Sampson*, did then lead him whither they would: So likewise the Papists, when they had subtilly put out the eyes of the people, in taking fro them the light of Gods word, and the Gospell of Christ; they brought them where they listed, & made them belecue what they would. *Iud. 16. 21.*

3 Euen as Vipers doo eate out, and teare in peeces the bellies of their breeders, that themselues may get out: So, not the Iewes onely, but the Papists also, doo mangle and teare in peeces the lawe of God, and do rent, and corrupt the words & doctrine of the holy Prophets of God, euen as it were a belly & bowels, that they may creepe out, and escape, from a liuely, perfect, and a sauing faith; and that they may be confirmed in their errours, heresies, and infidelitie.

4 As the Iewes haue from time to time, slaine the gracious and wise Prophets of God: Euen so the Papistes now, where they beare any sway, of rule and authoritie; doo most cruelly torment and murder the Saintes of God.

5 As Mice will be still in the house, but neuer be acquainted with the maister of the house: Euen so such are Papists, for they will drawe neare vnto Christ with their lips, but deny him with their deeds; they will kisse Christ with Iudas, and giue him gende outward entertainment; but it is for thirtie pence, or thirtie pound vantage, or money, more or lesse.

6 As the children of *Israel* grudging, and murmuring against God in the wilderness, whe any temptatiō arose, and

and would goe backe againe into *Egypt*, died in the wilderness, and were not suffered to enter into the land of *Canaan*: Euen so such are all Papists, vnfaithfull, and fleshly liuers, who are superstitious, and cannot abide to haue their Idolatries and lewd lusts restrained and reproofed by the word of God, to worship him, according as hee hath appointed, but would goe after straunge Gods, worshipping him after their own inuentions; all these (vnlesse they repent and bee conuerted) shall not enter the kingdome of God; but shall lie in the wilderness, that is, a place of euerlasting trouble and vexation, *Numb. 11. 1. &c. Psal. 78. 24. &c.*

7 As the Gentiles fashioned their Gods, with wharfigures they listed: So doo the Papists, to declare God to be strong, they made him in the forme of a Lyon; to bee vigilant, and diligent, they made him in the forme of a Dogge.

8 As *Mendesij*, formed their God *Pana* with a Goates face, and Goates legges, and though they did their God great honour, because among them their Heard-men of Goates, were had in most estimation: So doo the Papists who would yet be counted Christians, paint and porture God, and his Saints, with such pictures as they imagine in their fantasies, namely God like an old mā, with a hore head, as though his youth were past, which hath neither beginning nor ending: Saint *George* with a long speare, vppon a iolly hackney, that gaue the Dragon his deaths wound (as the Painters say) in the throat: Saint *Whit*, with as many round cheefes, as may be painted about his Tabernacle: So that there is no difference at all betwene a Papist and a Gentile in this Idolatrie; sauing onely the name; for they thought not their Images to be God, but

supposed

supposed that their Gods would be honored that wayes,  
as the Papists doo.

9 As among the Gentiles there were some called *Au-  
gures*, that by obseruation of the Birds of the ayre, in their  
flying, crying and eating, made men beleue, they knew  
things to come: So likewise some Papists thinke they can  
doo the same; as if the Pie chatter, they looke for guests: If  
the Crow crie, they say wee shall haue raine; and if the  
Oule houle and crie, it is a signe of death.

10 As there were some, that by the obseruation of the  
starres, tooke vpon them to speake of things to come, by  
certaine superstitious, and diuellish incantations, which  
the *Persians* call *Magos*, or Inchaunters; the *Greekes* call  
them *Phylosophers*; and the Latinists name the wise men;  
Euen so there are some among the Papists, which be cal-  
led Soothsayers, or Prognosticators, that write and speake  
of things to come; as when *Iupiter* ruleth the constellati-  
ons aboue, and is not impeached, nor let by the coniunc-  
tion of his contrarie Planet; wee shall (say they) haue a  
good yeare and a plentifull: If *Saturne*, and such as Astro-  
nomers attribute, contrarie qualities vnto, raigne, we shall  
haue scarcitie and dearth of things.

11 Like as *Valer. li. 8. cha. 1.* writeth of one of the God-  
desse *Vesta* her Nunnes, that was falsely accused of an vn-  
chast life, desired the Goddesse to cleare her innocencie in  
that crime, in some miracle; as shee did: The maide went  
to the ryuer *Tiber* with a siue, and brought it full of water  
into the Temple of the Goddesse: So likewise there bee  
some Papists, that by the abuse of Gods name, through  
the helpe of the diuell, doo sometimes worke the same, in  
healing men and beasts; as in time of Poperie, they per-  
suaded some simple & ignorant people, that this Popish  
medicine could heale all diseases: *+ Iesus, + Iob, + ha-*

but, ✠ *vermes*, ✠ *Iob*, ✠ *patitur*, ✠ *vermes*. ✠ In  
 ✠ *nomine* ✠ *patris* ✠ & ✠ *sily*, ✠ & ✠ *spiritus sancti*  
 ✠ *Amen*. ✠ *Lamazabathani*. ✠

12 Like as the Lanthorne holdeth the Candle, not for it selfe, but for others: So Papists haue the word, and baptisme among them, not for themselues, but for the true Church of God.

13 Like as if an vnchast wife, should receiue many Louers into her house, in the absence of her Husband, and beeing reprooued, should aunswere, that they were the friends of her husband; and that shee kept them onely in remembrance of him: Euen so the Papists alleadge, that they vse and worship Images, onely in remembrance of God, hauing no commaundement so to doo, but the contrarie.

14 As it happeneth, when we see the cloudes moue in a darke night, our sight is so dimmed, that we imagine the starres to goe an other way: So the Papists, not finding any end or stablenesse in the clouds of their errors, are not able rightly to iudge of the truth, but think that the Scripture and all, goeth awrie.

15 Like as *Caligula*, who bidding many guests, caused to be set before them golden dishes, and golden cups, and bad them eate: Euen so the Papists, haue blindfolded the people, by keeping them from knowledge, and by deuising to fill their eyes with dum shewes to gaze vpon, and their eares with bare sounds of words, farre from their capacitie to reach vnto, or profitably vnderstand.

*Such haue most Profit, as are farthest from great men.*

**A**S the Moone haue by so much the lesse light, by how much it is nearer the Sunne: So haue they most Profit and honour, which are far from great Lords & Princes

*Pooreness*



*Poorenesse of spirit.*

**A**S the first step vnto health, is to know a mains disease, because hee that knowes his disease, seekes conuenient remedie: Euen so the first steppe to the heauenly riches, is Poorenesse of spirit, because he that feeleth this, seeke riches elsewhere. *Math. 5. 3.*

2 Like as sicknesse is by nature a step vnto death, if the Physition helpe not: So likewise this Poorenesse of spirit, would send a man the straight way to Hel, but that Christ imparted his riches vnto vs.

3 Like as the Poorenesse of beggerie, is not onely extream needinesse; but also the open profession of the same: Euen so the Poorenesse of spirit, is not onely the yntermost want of heauenly riches; that is to wit, of righteousness, holinesse, and innocencie; but also the profession of the same want before God, of whom we desire release of our needinesse, for Christes sake.

*God protecteth the Penitent.*

**A**S the roote is the foundation, whereon trees are stayed, and whereby they receiue their nourishment: Euen so all such as are Penitent and sorrowfull for their sinnes, and leane onely vnto the mercie and protection of God, shall surely prosper, be perdurable and lasting. *Iob. 29. 19. Hose. 14. 5.*

2 As a Citie, the Wallles and defences whereof are broken downe, is in daunger of euerie enemy, that is of force and might: Euen so a man that hath no stay of his hope, affections, & desires, is alwayes easie to be spoiled of any that will seeke it. *Prou. 25. 28.*

*Obstinate Persecutors vnreuerable.*

**A**S it is a meere madnesse, for men to goe about to feede and chearish the Dogge, that they know to be mad (for they put themselues in daunger of his rage) and yet doo him no good: So likewise is it a great folly for a man to goe about to conuert them by the word of God, who by plaine tokens haue shewed themselues to Persecute the truth, not of zealous ignorance, but of wilful and malicious obstinacie. *Math. 7. 6.*

*Preaching maketh a seperation.*

**L**Ike as in a Barne, hee that maketh cleane the Corne with his Fan, doth seuer the Wheate and the chaffe asunder, and layeth vp the Wheate into the Garner: Euen so Christ by the Preaching of his word, doth disseuer his elect and reprobate; and his elect, hee will take home to himselfe; and the reprobate hee reserueth to euermlasting fire. *Math. 3. 12. Luk. 3. 17.*

*Prosperitie maketh men rebellious.*

**A**S Cattell the lustier they are kept, and the fatter they are fed, are the more vnruely, and readie to kicke against their keepers: Euen so is it with verie many men, the more temporall blessings, and worldly commodities, God heapeth vpon them, the more they kick against him, and will bee the lesse ruled by his Ministers and word. *Deut. 32. 15.*

*No Power against God.*

**A**S an earthen bottell, when it is broken to peeces, the shards thereof cannot be set together againe: So likewise, when God is disposed to punish wicked people, no man can helpe or heale them. *Iere. 19. 10, 11.*

2 As water runneth and falleth away: So shal all hands be weakned, and knees shall shrink, when God shall punish impietic and wickednesse. *Ezech. 7. 17.*

*Poueritie*

*Pouertie.*

1 **A**S riches and wealth oftentimes make men to forget themselves, and God too: So contrariwise, Pouertie spurreth men forwards to learne Arts, whereby they may both helpe themselves and theirs.

2 As riches for the most part engendreth idlenesse, and contempt of learning, and learned men: So Pouertie causeth sobrietie, and maketh men vertuous and discreet.

3 As *Phidas* could make the same Images as well of Brasse, as Marble, as of Euorie: So can a godly man shew his vertues and good actions, as wel in Pouertie, as riches, and wealth.

*Plants.*

**A**S the Gardiner doth roote and throw out of his garden, all such Plants as are vnprofitable: Euen so such Plants as God hath not planted, shall be rooted out of his Church. *Math. 15. 13.*

*Preachers should be maintained.*

1 **A**S it is reason, that hee which planteth a Vineyard should eate of the fruit thereof: So also it is reason, that he that Preacheth the Gospell, should haue a liuing of them whome he teacheth, for himselfe and his charge.

*1 Cor. 9. 7.*

2 As Souldiers liue by their wages, and Husbandmen by the fruit of their labours, and shepheards by that, that cometh of their flockes: So in like manner the Minister that laboreth in Preaching the word, is to be maintained by them to whom he preacheth.

*False Prophets.*

1 **A**S spots deface the things they light on, which ought to bee cleane: So also false Prophets and false brethren, defile and staine the societie and fellowship of Christians. *1 Iud. 1. 2.*

2 As shipmen cannot guide themselves by wandring starres, without daunger of shipwracke; their course is so vncertaine and wandering: So no Christian can without assured destruction, make such Prophets his guides, as stay not themselves, vpon the onely and infallible rule of truth. *Iud. 1. 13.*

3 Like as Wolues breaking into a flocke of sheepe, do deuour some, and scatter the rest: So also doo false Prophets and false teachers, which creepe into the Church of God, and bring to destruction, those whome they can allure within compasse of their nets, and so diuide and separate the rest by discention and debate. *Act. 20. 29.*

*Preachers.*

AS they are very welcome, and receiued ioyfully of vs, which bring vs tidings of that which wee greatly desire: So likewise ought the feete of our Preachers, to be esteemed beautifull, which bring vs the glad tidings of peace, and reconcilement with God. *Rom. 10. 15.*

*Persecution.*

1 AS the raised waters with great raines, fall suddenly with great rage and perill of drowning to many: So also are the Persecutions of the Church, if God doo not miraculously rescue it from them. *Psal. 104. 6.*

2 As in running the course, the agilitie or swiftnesse of the Horse is knowne, the strength of a man in the combat, the saueur of many drugs, in rubbing, or brusing of them, or casting them into the fire: Euen so the constancie, faith, zeale, and other vertues, which God communiceth (by his free election) to his elect, are manifest by Persecutions, which otherwise should be hid. *Phil. 4. 13. 2. Cor. 12. 10.*

3 As a most carelesse Husband, will not in any wise content himselfe, if his wife, giuing ouer her bodie to  
whore-

whoredome, should say vnto him, that shee keepeth nevertheless her heart vnto him: Euen so euerie faithfull Christian ought to shunne such false *Nicodemites*, who to auoid Persecution, will abandon (by a sacriledge intolerable) their bodies to Idolatrie, and so consequently to the diuell; in reseruing as they say, their hearts vnto God.  
*1. Cor. 6. 19, 20. & 2. Cor. 7. 1.*

4 Like as in the vineyard of *Engad*, there is a kind of wood, which if a man pricke it, or cut it, it sendeth forth a sweete Oyntment, otherwise if it be not cut or pierced fornewayes, it dooth not smell so sweete as otherwise it would doo: So it is with men and Christians that are Persecuted vnderferuedly.

5 As the Sunne, when in the middest of the day he is most highest, is then most hottest: So likewise Persecution, is the companion of the pure and vncorrupt Religion of Christ.

6 As the inhabitants of the Citie of *Meros*, were accursed by the Angell of the Lord, because they came not forth to helpe the Lord, &c. *Iudg. 5. 23.* Euen so such as are slacke and negligent, to assist the Lord in the time of Persecution, in not suffering for his sake, shall be cursed.

7 As he which runneth at the Glaue, and for a prize or wager, doth not looke and fix his eyes on them that stand by, or on such as goe this way, and that way, but hee casteth his eyes altogether, and benderh his force to come first to the goale, and looketh on them that runne with him, and that those that are behind him, may not ouer-catch him, and strueth that hee may ouertake those that are before him: Euen so should we doo, leaue looking at those that will not chearefully runne the race for heauens blisse, by the path of Persecution with vs, and cast our eyes towards and on the end of our race, and on them  
that:



that runne before vs, that we may ouertake them; and on them that runne after vs, that wee may prouoke them to come the speedier and faſter after vs.

8 Like as when a man ſhooteth for a great wager, hee will not caſt his eyes in ſhooting, either on them that rydeth by the way, or vppon the ſtanders by, but rather on the marke that hee ſhooteth at, otherwiſe it were not like that hee ſhould winne the game: So likewiſe in time of Perſecution, we muſt ſet our eyes on the marke that wee ſhoote at, euen Ieſus Chriſt, who for the ioy, which hee ſetteth before vs, did ioyfully carrie his Croſſe, contemning the ſhame thereof, and is now ſet on the right hand of God his Father. *Hebr. 12. 1, 2, 3.*

9 Euen as in times paſt, the people of *Gog* and *Magog*, did ſore moleſt and afflict the people of God: So in the time of Antichriſt, Perſecutions, and moſt grieuous wars ſhall ariſe, wherewith the Church of God ſhall be ſhaken and laide waſte. *Reue. 20. 7, 8.*

*The Pride of mans heart.*

1 Like as *Adoni-beſecke*, did put diuers Kings vnder his Table, and cut off their thumbes and toes: Euen ſo mans heart dooth thinke baſely of all other men, putting them vnder their feete, and detracting and diminiſhing the graces of God in them. *Iudg. 1. 7. Gene. 16. 4. Heſter. 1. 4. & 5. 11. Dan. 4. 27.*

2 As when two wreſtle together, if the one can liſt the others feete from the ground, he wil eaſily giue him a fall: So the diuell, if he by Pride can liſt vp our feete from the ground, he will eaſily giue vs a fall.

3 As when *Mofes* and *Aaron*, threw the handfulls of duſt into the ayre, thereof came botches and biles: Euen ſo when we that are but duſt and aſhes, are exalted in the

Pride

Pride of our heart; thereof commeth torches and biles in our hearts. *Exod. 9. 8, 9, 10.*

*God heares not our Prayes alwayes.*

**A**s the Phyfition, who goes on to launch the wound, and heares not the patient though hee crie neuer so, till the cure bee ended: Euen so God heare not our Prayes alwayes, according to our wills and desires, but according as the things asked shall be for our saluation.

*Penitent heart.*

**A**s the begger is alwaies mending and peeing his garment, where hee finds a breach: So the Penitent and beleeuing heart, must alwayes be exercised in repaying it selfe where it findes a want.

*Faire Promises.*  
**A**s they which haue nothing to feede on but the wind, doo famish and pine away, and so perish: So likewise they which are fed with faire Promises, and set their hope and confidence in the defence of men, are deceiued, and left destitute in their most need.

*Perseuerance to the end.*

**A**s the prize or best game for running, cannot be obtained of any that either runne not, or else giue ouer afore they bee at the end of their race: So likewise none can attaine the celestially Crown of glorie, but they which perseuer in the right race of Christianitie, vnto the end.

*1. Cor. 9. 24.*  
**A**s they which runne in a race, hauing onely regard to the reward of themselves, as light & as nimble as they can, and therefore throw away whatsoeuer is heauie, or may hinder their swiftnesse: So godly Christians in their course to heauen, hauing that glorie onely before their eyes, should throw sinne from them, which like an heauie burthen hangeth vpon them, and whatsoeuer else

may hinder them in the way & course to life euerlasting.  
*Hebr. 12.1.*

*People.*

**A**S there is nothing more moouable and vnconstant then waters, and when they be once stirred vp, then they bee furious and outrageous: Euen so the common folke or People, are also moouable and vnconstant; and being mooued are outrageous and mad.

*People imitate their Prince.*

**A**S the Sea (especially that, which is called *Mars mediterraneum*) is wont to imitate the ayre, as if the ayre be calme, the Sea is very calme also; if the ayre be stormie, the Sea also is very stormie: Euen so the common sort of People, in all places for the most part, doo followe their Prince; if Princes be iust, subiects loue iustice; if the Prince be vngodly, they imbrace vngodlinesse.

2 As a brooke doth follow the nature of the fountaine, from whence it commeth: So People doo follow the disposition of their Prince; the fountaine being troubled, the brooke is troubled also; and the Prince disquieted, the People find no peace. *Math. 2.3.*

*The Prosperitie of this world.*

**A**S the clearenesse of winter weather, the calmenesse of the Sea, and stabilitie of the Moone, doo wauer, and be suddenly chaunged: So likewise the state of wealth and worldly things, hath no firmenesse, no perpetuities, and no constancie. *Iob. 8.9. & 14.2.*

*Physition.*

**A**S euerie one cannot heale a sore, that can make a salue: So euerie one is nota Physition, that make profession of physicke.

2 As a blind man cannot see the fault of an others eyes:

eyes: So an vnskillfull Physition cannot perceiue the defect of the body.

*The Pope that whore of Babilon.*

**L**Ike as Christ was said to come out of *Edome*, coloured with the blood of his enemies; noting thereby the reuenge he should take of the *Edomites*: Euen so the Pope the whore of *Babilon*, is dyed and coloured with the blood of Gods children; yea she is said to be drunke with their blood as with drinke; shewing that shee makes no more account of shedding the blood of the seruants of God, then the drunken man make of powring in drinke, or the fishes water. *Reue. 17. 4, 5, 6.*

*Women Painting themselves.*

**L**Ike as when a Painter hath finished a peece of work, and an other comming in should thereto set his hand, and lay on other colours, it would displease him: Euen so likewise, much more will God our Creator be offended, when a mortall woman, whome himselfe hath created, shall by Painting her face, take vpon her to correct the Image and workmanship of her God. *2. King. 9. 30.*

**2** As a woman of discretion, will in no wise marre her naturall complexion, to recouer it with slime, or artificial trash: So ought the Husband in no sort to be consenting to her filthie spunging, proyning, Painting, pollishing, and to such like follies.

*Poore men feare they God neuer so much, are little  
set by in this world.*

**E**VEN as Doves doo loue, and delight in houses that be faire whited, and doo willingly frequent sweete and pleasant places, but contemne and flie from blacke, foule, and vnsauorie Cottages: So likewise faithlesse and vntrustie friends, doo hunt and seeke after the friendship of those men, by whose wealth and riches, they may be hol-

pen, releued, and enriched; but men in pouertie, and distressed persons, vnable to fill their bellies, to cloath their backs, or otherwise to pleasure them, with some worldly things, they vtterly despise, they care not for their companie, their loue, nor friendship, feare they God neuer so much.

*Papists professe God in word, but denie him in their doings.*

**A**S Rat-catchers, who vse to take fine bread, scraped cheefe, butter, and some Suger, and therewith doo mingle Rats baine, to the end to allure the Rats to eat the secret and hidden poyson, to their destruction: So the Papists, in the beginning of all their Prayers, they say, *Almightie and euermlasting God, &c.* And at the latter end of their prayers, they say, *through our Lord Iesus Christ: but betweene the beginning and ending, there is thrust in, the merites, passions, sufferings, intercessions, and meditations of Saints, that through them, their sufferings, bloud, sheddings, merites, and holinesse, we should obtaine heauen, and life euermlasting, to our saluation.* Thus like murtherers, and poysoners of Christian soules, and that vnder pretence of Gods name, and Christs name, they deceiue the simple and ignorant people.

*Patience in afflictions, a perfect tryall of true Christianitie.*

**E**VEN as in a Sea, moued and tossed with great waues and mightie furies, the Pilots skill and wisdom is thoroughly tried, and his manlinesse and courage perfectly seene: So likewise, a man that is godly without dissembling, and religious without hypocrisie, in the midst of terrible tempests, of great troubles, when hee is throwne vp, and hurled downe, tossed here, and crushed there, in a thousand stormes of dangers, the declare th his Patience, his spirituall courage, and his vnmouueable constancie, in vertue and true holinesse. *2. Sam. 19. 5. &c.*



2 Like as when a child, being corrected and punished of his Father, suffereth it patiently, his Father hath the more pittie vpon him, and hold his hand, and ceaseth the sooner; but if the child shewe himselfe froward, crie any thing loude, or murmur & grudge against him, then is the Father the more angrie and scarce ouer him, and beateth him the more sharply: Euen so the heauenly Father, punisheth the patient man more easily, and healeth him the sooner, but towards them that murmure against him, hee sheweth himselfe sharpe and scarce.

3 Like as the Bird that is caught with the lime rod, the more shee striueth to deliuer her selfe, the more doo her feathers cleaue and hang to the lime: Or as the Fish, that is caught in the net, the more he seeketh to get out, the more it windeth it selfe in: Or as he that is bound with chaines or fetters of yron, the more hee strayeth abroad, the more harme he dooth to himselfe: Euen so, such as are froward and vnpatient in aduersitie, do encrease their sorrow, and hurt themselues the more.

4 As hee that hath an heauie burthen vpon his backe, the more he strugleth and striueth, shutleth and mooueth the same, the more dooth it grieue him: Euen so the more froward and vnpatient a man is vnder the crosse, the more grievous and painefull is it vnto him; for a good heart in aduersitie, taketh away the halfe of his misery; & the feare of aduersitie and paine, before it commeth, is worse then the paine it selfe, when it commeth.

5 Like as in a Schoole of defence, he that sheweth the most manly touch, and hath wonne the victorie, hath the greater commendation and higher honour: Euen so is it much more commendable and a greater honour, to overcome & to subdue our spirituall enemies, and to haue the victorie against the assaults of the flesh, and the diuell.

6 As he that forsaketh his bodily Maister, without a iust cause, is taken before the world for a man that lacketh faith, truth, and honestie: Euen so likewise, it is a great point of dishonestie and vnfaithfulnesse, for a Christian in the time of affliction vnder the crosse, to forsake Christ and his word, and thorow impatiencie to worke, and do against the same.

7 As when men in warfare lying in campe, will play the sluggards, and be slouthfull, and not resist the enemies stoutly and manfully; their friendes are destroyed, their houses spoyled, their vilages set on fire, their deare friends and neighbours murthered and slaine, and their wiues and daughters defiled and rauished, and all goeth to haucke, and is full of miserie: Euen so in the spirituall warfare, and field, if we yeeld vnto the flesh and the diuell, and resist them not manfully & constantly, we cast our selues into perpetuall daunger, miserie, and vnquietnesse; but if we fight against the ghostly enemies stoutly and Patiently, wee may the sooner attaine to perpetuall rest and quietnesse.

8 Like as he that is sicke, if he will not receiue the medicine, because it is bitter, and sower, it is no maruaile nor wonder, if the same man perish in his sicknesse and disease; but if hee would suffer himselfe to bee handled after the mind and counsell of the Physition, he might overcome the smart, & haue good hope to bee restored to his health againe: Euen so all right and faithfull Christians, that are Patient in aduersitie, may conceiue a much more stedfast and sure hope, that they shall attaine to euermore lasting rest of bodie & soule; whereas contrariwise, they which remaine and continue in their frowardnesse and impaciencie, against God the heauenly Physition, must smart for it euermore lastingly, both in bodie and soule.

9 As Poets saie that there is a tree, which for euerie branch which was cut from it, would presently send out two, and the more men labour to kill it, the more the life of it encreased: So must men afflicted doo, and double their Patience and vertues by persecution, and not be killed at the first stroke.

10 As a good Souldier that hath manfully and carefully done his endeouour in the battell, conceiueth a certaine and sure hope, that his Prince (for whom hee hath fought & hazarded his life) will giue him thanks, recompence him, and giue him some preferment: Euen so when as by constant Patience our faith hath beene proued, and found good, then doth our hope increase more & more, and wee do conceiue a firme assurance, and sure certitude of our saluation.

*Proud men.*

**E**VEN as wild beasts, being about to inuade, and to set vpon their pray, will stoupe low, and bend themselves, that they may fall, and rush vpon it with the greater force, and more violence: Euen so Proud & mischieuous men, being slye and subtile, sometimes will crouch, and beare themselves very lowly, that vnder the colour of dissembled vertue, they may supplant & deceiue the simple, and godly honest man; aduance themselves, and worke mischief to others. *Psal. 10. 4, 9, 10.*

2 As in a threshing place, Chaffe is scene about the Wheate, not because it is better, but because it is lighter; and whereas it is the viler and of the lesser value, yet notwithstanding, it getteth the higher and worthier place: Euen so in this life, a Proud and vaine man, is exalted aboue the humble and lowly; not for any worthinesse, iust desert, or true vertue that is in him; but for his vanitie, and false opinion that hee hath conceined of himselfe; and  
whereas.

whereas he is of very little or no value, yet he putteth him selfe before others, which are beyond him in vertue, wisdom, and nobilitie; but the lowly, though the worthier, and more excellent man, doth euer humble himselfe, not because he is of lesse value, but because hee hath in him, greater weight of wisdom, vnderstanding, and true nobilitie.

3 As Haukes trusting to their wings, will flie exceeding high, as though they would pearce the cloudes themselves; but for their too high flying, they are oftentimes lost: So men depending vpon the wings of prosperitie, beeing puffed vp and swelled with pride, the higher they clime, the more mischieuous is their fall, and with the greater disgrace, are they hurled downe headlong.

*Who is said to be Perfect.*

1 **A**S *Abraham*, because by faith hee preferred obedience toward God, before the life of his most deare and onely Sonne, is said to be Perfect; and the yong man following Christ, if he had preferred pouertie, and liberalitie toward the poore, before his riches, had beene Perfect according to the sentence of Christ: So likewise euerie one, which by a true faith, preferreth obedience toward God, before all things of this world, is said in Scripture to be Perfect: and on the contrarie, they which preferre worldly things, their owne affections, honour, glorie, pleasures, and diuers other deceits, before obedience toward God, are vnperfect; yea, they do but in vaine, glorie of the name of Christians. *Gene. 22. 2, 3, 4, 6, 9. Mat. 19. 21. Iam. 1. 4. Gene. 17. 1. Math. 5. 48.*

2 As all men through *Adams* fall, haue in them by nature, the seedes of all sinne, none excepted, no not the sinne against the holy Ghost: So by grace of regeneration through Christ, all the faithfull haue in them likewise the seedes

seedes of all vertues, needfull to saluation; and hereupon they both can and doo endeavour to yeeld Perfect obedience vnto God, according to the whole law.

*God reuealeth his will vnto vs by Preaching.*

**A**s a man if he be of credite, maketh the hid thoughts of his hart to be knowne by speaking: Euen so God, who is the truth it selfe, reuealeth vnto vs, by the Preaching of the Gospell, his counsell, and his will, touching our adoption and saluation; and confirmeth this reuelation, by the vse of the holy Sacraments.

As a Ship is held fast by the Anchor, that it might not be carried away of the wind: Euen so God wold that the reuealing of his counsell, by the doctrine and Preaching of the Gospell, should hold vs fast, and assure vs against all doubts of our Adoption, yea and to pearce euery into the very heauens, with assurance whereof, our forerunner Iesus Christ, hath taken possession both for himselfe, and for vs.

*Puritie of soule and body to entertaine God, offre.*

*ring to dwell with vs.*

**L**ike as if a man were certified, that a Prince would come to his house, hee would dresse it vp, and haue all things in good order as might be: Euen so much more wee ought to endeavour to Purifie and cleanse our soules and bodies from all sinne, that they may bee fit Temples for the entertainment of the holy Ghost, whome Christ Iesus hath sent to bee our comforter. *1. Cor. 6. 9. Iohn. 14. 16. & 16. 7.*

As the *Shunammite*, was careful to entertaine the man of God *Elisha*, for shee said to her husband: *Let vs make him a little Chamber, I pray thee, with Walles, and let vs set him there a bed and a steele, a table and a candlesticke.* So likewise, much more carefull ought we be to entertaine God himselfe,

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himselfe, who is content to come and dwell with vs; and therefore wee must adorne our bodies and soules with grace, that he may lodge, and sup, and dine with vs, as he hath promised; but on the contrarie, if wee defile our bodies with sinne, wee banish the holy Ghost out of our hearts, and suffer the diuell to dwell in vs. *2. King. 4. 10. Reue. 3. 20.*

*Professors that seeke themselves and not God.*

**A**S the foolish Virgines, went forth to meete the bridgroom, with Lampes in their hands, as well as the wife, but they neuer so much as dreamed of the horne of Oyle, till the comming of the bridgroom: So likewise many men liue in the Church of God, as members thereof, holding vp the Lampe of glorious Profession; but in the meane season, they seeke onely for the things of this life, neuer casting how they may assure theselues in conscience, touching their reconciliation with God, till the day of death come. *Math. 25. 1, 2. &c.*

*Patience in all crosses whatsoeuer, so that we may  
line with God afterwards.*

**1** **A**S the Prodigall and desperate Sonne, who did so humble and submit himself, that he desired no more to be taken for a Sonne, but to be put to labour as a day labourer, and an hired seruant, so that hee might but onely remaine in his Fathers house: Euen so whatsoeuer God sendeth, we ought to take Patiently, so that wee may but onely dwell in the house of God, in heauen with him: uerlastingly. *Luk. 15. 18, 19.*

**2** **A**s that Pilot is to bee prayfed, which can rule a Ship cunningly, not onely in calme weather, but in time of tempests: So hee is a good gouerner of himselfe, which can do it not onely in prosperitie, but doth also overcome aduersitie with Patience.

3 As Noes Arke, the higher the water and floud was, the higher it did rise : So must our courage and Patience be in the deepest troubles.

*Prosperitie most pleasant after long aduersitie.*

**A**S the spring time, following & coming immediately vppon the rough and hard winter, is the more acceptable, pleasant, and welcome vnto vs: Or as a battell, the forer our enemies doo assault and fight against vs, the greater is the ioy and triumph at the victorie, and overthrow of them : Or as hee that hath kept his bed a long time, and lye sicke a great season, afterward when he is recouered, health is a more precious treasure vnto him, then euer it was before that hee felt what sicknesse was, and also such as mourned and were forie for his sicknesse, doo receiue an infinite ioy, and an exceeding reioicing, at his restoring vnto health againe: Euen so doth God depriue vs, for a time of riches, wealth, prosperitie, our naturall countrie, bodily health, and such other transitorie benefits, for this purpose, that when hee giueth them againe vnto vs, we may the more reioyce, & be gladder of them.

*Math. 18. 12, 13. Luk. 15. 22, 23, 24.*

*Of greatest Paines, greatest gaines.*

**A**S Roses, which are the most pleasant flowers, doo spring and wax out of thornes : Euen so of hard and great trauell, springeth the most pleasant fruit.

*In Prosperitie we must prouide for aduersitie.*

**A**S a waterman or Marriner, will neuer let out his sayle so safe, but that he may soone pull it in againe: Euen so euerie man, as long as all things stand well and vpriight with him, he ought to foresee, and prepare in time for the contrarie.

*Perseuerance in Prayer.*

**A**S the Heathnish woman of *Canany*, al hope and comfort in the remedie and counsell of man set apart, desireth helpe and succour of Christ; and although the Lord giueth her at the first a rough and sharpe answer, yet she is nothing abashed, nor will not be so answered: Euen so hold thou on likewise with this Cananitish woman, saying and crying still: O thou Sonne of *Dauid*, haue mercy vpon me; and so shalt thou heare at length this comfortable Gospell and absolution; Thy faith is great, bee it vnto thee, as thou desirest. *Math. 15. 22. &c.*

*Prosperitie is sometime hurtfull.*

**1** **A**S it happeneth to him that is quiet, and at ease, that he falleth soone a sleepe, and hauing an Apple, or any other thing in his hand, it falleth, or is easily take from him: So the ease of the fleshe bringeth vs a sleepe in the world, and causeth vs to leese the spirituall good things, and to suffer them to fall to the ground.

**2** As the great lake in *India* called *Asphaltites*, is neuer troubled, with any waues, stormes or tempests, but is euer quiet: Euen so such are they, which lead their liues in tranquillitie, peace, and quietnesse, and are neuer pressed, nor broken with any calamities, nor tossed and troubled, with any sorrowes or miseries in the world, but are euer at hearts ease, and liue as they list.

**3** Euen as a straunger in a farre Countrie, hauing and enioying all things, seruing either for necessitie or pleasure, careth little for returning home: So he which hath all things needfull for this life in abundance, & at his hearts desire, little careth for heauen, or heauenly things.

*Counterfeit Professors, are most enemies to the Church.*

**1** **E**VEN as of all the enemies that *Inda* had, the tenne Tribes of *Israel* that were their brethren, and gaue an outward

outward profession of the name of God with them, were the greatest and most dangerous: So likewise among the enemies, that *Syon* Gods Church hath, the most vehement and bitter, are the false hearted and counterfeited *Israelites*, carnall Protestants, Papiſts, Hereticks, and other prophane men.

2 As one enemy within the Citie, is more dangerous, then ten without: Euen so carelesse Professors and prophane men, as they haue most power to hurt, so are they furiously enraged against the truth of the wayes of God, and being set on fire to remaine in their sinne, euen sell themselues to worke wickednesse.

*Persecutors are often giuen ouer themselves.*

AS God in great mercie, stayeth the rage of our enemies, that they cannot so spoyle and make waste of the bodies and liues of the godly minded, and such as daily labour and profit in true feare of God, as is like they would: So yet they remaine themselues, euen men vowed and giuen ouer to the wil of Sathan, hauing their harts set on those things that are euill, and their feete swiftest to commit sinne. *Prov. 1. 16.*

*The three Persons, coequal in eternitie.*

AS fire is not before heate, and light, no more is the Father, before the Sonne and the holy Ghost.

*Against Prayer for the dead.*

AS they that are departed out of this life, bee past our Prayers, being either in ioy or misery: Euen so we hauing no word of God, whereupon faith leaueth, to Pray for the dead, cannot but sinne in doing it, and that we do it not of faith. *Rom. 14. 23. 2. Cor. 5. 10. Ioh. 3. 18.*

*The godly profit much by cruell Persecutions.*

AS a man much mooued with anger, and through indignation and wrath, intending to kill his brother,

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should throw at him precious stones, goodly Pearles, and rich Jewels, should not damnifie, nor hurt his brother, because hee would gather them vp, keepe them, and enrich himselfe with them: Euen so, tyrants disposed to kill, and with fire and sword to put to death, the Saints and true seruants of God, which doo excell in true pietie, and vnfained loue to God and man, doo Persecute and torment them, with diuers sorts, and fundrie kindes of true martyrdom, of which things the children of God are glad, and doo reioyce, and grow stronger and richer in Christ, and being thoroughly armed with a godly patience, they doo take and beare Persecutions most quietly for Gods sake, without murmuring or grudging, euen as their crosse, wherewith most willingly they follow their Lord and Saviour Christ, and doo account such tortures inestimable riches, and themselues happie, that they be thought worthy to suffer such things, for the truth sake, and in the Lords quarrell. *Mat. 23.*

*Peace and vnitie of the Church.*

**A**S in a true, perfect, and certaine Clocke, the wheelles beeing tempered, and in equall and due proportion diuided, do performe their courses, and doo keepe their feuerall compasses, without iarring, or differing one from an other, euently and alike, so that one mouing, the others are mooued; and one standing, the rest are still, and stirre not; so that, though they bee many in number, in forme, fashion, and agreement, they are but one: Euen so in a Christian Common-wealth and Church, there ought to be one, and the selfesame will; and so great a concord, and likenesse of minds, reconciled and drawne together, with the infrangible band of sincere loue in Christ, that though in bodies, they be infinite & innumerable, yet in vnanimie, consent, and good agreement in the Lord

Iesu,



Iesu, they should be all as one man. *Psalm. 133. 1. Luk. 1. 9.*  
*Eph. 4. 3. Rom. 14. 17.*

*Promises made to particular persons, appertaine*

*to their successors.*

**L**ike as what league; truth, or Promises of fauour &c. is made to any King; in the same is his kingdome contained, and his subiects are also partakers of the same: So the Promises made to *Abraham, Isaac, Jacob, and David*, belong not to them onely, but to their children also; their successors, heires, people and subiects. *Amo. 9.*

*Phyicke commendable.*

**A**s pure Corral will receiue no colouring; Or as pure Ciuet will neuer leese his fauour: Euen so Phyckie is so exquisitely excellent, that it need not haue any counterfeite helpe; and the Physitions haue their commission so lawfull; that they cannot bee condemned, nor iustly disdained.

**A**s it is to bee proofed by Gods word, damnable sinne for a man to kill himselfe with fire, water, sword, or such like: So likewise it is sinne for a man to destroy himselfe, in not seeking after Physitions and Chirurgions, when time and opportunitie is offered for recouerie.

*It is our dutie to be present at publike Prayer.*

**L**ike as when a whole Burgesses of a Citie, doo come before their Prince, and with one voice craue pardon for some offence, or beg some grace or fauour, the Prince will bee more moued, then if they being absent, some one man should speake for the whole: Euen so when the whole Church assemble together, dooth with heart and mind in presence of God, accompanie the Prayers, which the Preacher, as the mouth of the congregation, powreth forth, let them be assured, that those Prayers doo penetrate the heavens, and that God is moued to heare them.

them. *Math. 13. 12, 13. Luke 8. 13. & 12. 19. Zech. 8. 21. Psal. 65. 2. Joel 2. 15.*

*The dutie of the Poore.*

**A**S the prodigall childe, hauing goods, in the wasting of them, gaue himselfe to the worlde and the flesh, but hauing fallen into pouertie, thought ypon his fathers house, and returned thereto: So should the discommodities and wants which the Poore doo finde in their estates, loosen their harts from the earth, and cause them to aspire to the house of their heavenly Father, where they shall enioy all spirituall and euertlasting treasures. *Luk. 15. 12. &c. Iam. 2. 5. 1. Cor. 13. 10. Hebr. 11. 34. 35.*

*The dutie of Pastors and Ministers.*

**A**S they which shall be saved by the Ministerie of Pastors, shall be their exultation, and ioy in the day of the Lord; and they which shall win to lost to righteouesse, shall shine as the starres for euer: So contrariwise, the bloud of such as shall perish, through the negligence of Pastors, shall be required at their hands. *Phil. 4. 1. Dan. 13. 3. Ezech. 3. 17. Hebr. 13. 17.*

**2** As he is knowne to be a Taylor, that cutteth out and soweth garments: he a Shoe-maker, that maketh shoes: he a Physition, that imployeth himselfe in curing of sicknesses, and so of others: Euen so likewise is a Pastor and Minister knowne, in that he preacheth and teacheth the word of God. *1. Tim. 4. 16. 1. Pet. 5. 2. Mar. 16. 15. 2. Tim. 4. 1. 1. Cor. 9. 6. Math. 23. 19, 20. Ier. 1. 6. &c. & 3. 15.*

**3** As the Physition, who ordeineth a potion, which in stead of health, procureth death, is not a Physition, but a murderier: Euen so is it with the Pastors, that do preach lyes, in stead of truth. *Ezech. 22. 27, 28. Ier. 23. 34.*

**4** As a Housholder cutteth out bread at meale times to his children: So in like manner, a faithfull Pastor must be

be apt and fit to teach and preach, that cutting out directly and skilfully the bread of Gods word, so as the Church may therewith be nourished and edified. *1 Tim. 3. 2. & 2 Tim. 3. 16. Tit. 1. 9.*

As the office of the Physician consisteth in two points; first to prescribe things meete for the health, and to prevent diseases; and secondly, to cure such as fall into any sickness: So it is the office of the Pastor, in such sort to accommodate and apply his doctrine, that it may serve to prevent the snarres and stumbling blockes of sin; as also to reprove, redresse, and comfort such as are fallen.

6. Like as the curing of the plague, requireth more forcible and violent medicines, then the preventing thereof: Or as it is necessary to have more helpe to pull a man out of the water, when he is fallen in; then to hold him from falling in: Even so must the Pastor use more sharpe & vehement admonitions, in the raising up of such as are fallen into sin, then in preventing the fall: neither is he to employ himselfe in his function slightly, and as it were for a fashion, but (as S. Paul protesteth of himselfe) he must be careful, diligent, and constant in preaching & admonishing.

7. As Physicians, albeit when they have tried many receipts for recovery of a sicke person, they perceiue no amendment, yet doo they not desist from visiting him, and continuing the employment of their Art, so long as there is any hope of life: Or as when a man taketh upon him to fell a great Oke, with thirtie or fortie of the first blowes, it may seeme that he looseth his labour, because the tree will not stir, but stand stiffe without flouping; yet in continuance, it cometh at length downe, and so sheweth the effect of the first blowes, conioyned with the last: Even so, the like custome are the Pastors to use for the soule; as the

Ffff Physician

Philition doth for the body, and still to perseuere in due admonitions, exhortations, and consultations, in hope that finally God will blesse their diligence and constancie in this dutie.

8 Euen as Fishermen doo often cast their nets into the Sea, and take nothing, yet are not discouraged, but cast so long, vntill they light vppon some fish: So are Pastors, the fishers of men, patiently & constantly to proceed in their duties, in hope that it will bee with them, as it was with S. Peter, who, when hee had taken nothing all the night, yet notwithstanding so much labour lost, did againe cast forth his nets, at the commaundement of Iesus Christ, and tooke a great multitude of fishes. *Ioh. 21. 3. &c.*

9 As the Husbandmen, when they are disappointed of their expected haruest, haue not any to recompence their losse, but all is gone, both seed & labour; but notwithstanding, the labour of the Minister doth not profit with men, in respect of their incredulitie, yet hath hee his reward in heaven. *Mat. 20. 26, 27. Ezech. 33. 9.*

10 Euen as the false Prophet, that hauing endeouired to seduce & diuert the faithfull from the truth, but through their cōstancie cannot compasse his purpose, is notwithstanding worthie to be punished: So likewise the true Pastors, when they haue constantly employed themselues to reduce those that be strayed, into the way of saluation; albeit in respect of this constancy they cannot profit, yet are they worthy their hire, and recompence in the sight of God. *Esa. 49. 4, 5. 2. Cor. 2. 15.*

11 As the Springs do not cease from giuing forth their waters, or the rivers their streames, albeit no man come to take vp any, or to sayle vpon them: So must not the Minister cease from preaching, admonition and reproofing, albeit in manner, no man make profit of his doctrine and admonition. *Esay. 58. 1. Iere. 1. 17.*

12 Like as when the Apostles said unto Iesus Christ: *Lord wilt thou that we commaund that fire come downe from heauen, & consume these Samaritans, that deny thee lodgings; as Elias did?* He answered, *Ye wate not of what spirit ye are:* Euen so, there are some Ministers that thinke to imitate the Prophets, in bitter & sharpe reprehensions; but they are not led by the like spirit; for they do it either to purchase a reputation of zeale, and to be thought such as will spare none; or for some other peruerse passion: *God (saith S. Paul), hath not giuen to vs the spirit of feare, but of power, of loue, and of sound mind;* thereby shewing, that Pastors truly must not feare the appearance of persons, to dissemble their sinnes and offences, but must be strengthened by the spirit of Christ, to discouer & open their woundes, that they may be healed: but to this power & boldnesse, they must ioyne on the one side, discretion, & soundnesse of mind, whereby to be able to yeeld a reason of their power and boldnesse; and on the other side, such loue and charitie, that their reprehensions and threatnings, may proceed from a heart, not prouoked, bitter, or flowing with reuenge: but as having compassion on such as do amisse, and seeking by loue to reclaim and reduce them, into the way of saluation.

*Luk. 9. 54. 1. King. 18. 2. Tim. 1. 7. Esay 58. 7. 1. Micah. 3. 8.*  
 13 Like as if a sick body, troubled in mind, should spit in the Physicians face, yet wold he not be so displeased, as to forsake & giue him ouer: Or like as if the nipples of a womans brest should be so sore, that she could not suffer her child without great paine to take them, yet wold she endure all, to suckle her childe: Euen so must Pastors deale with their flocks, though they be wronged & slandered for the truths sake, euē of some of their owne people, yet with patience they must bear it, & seek to cure & reduce them, to amendment of life. *2. Tim. 2. 24. & 4. 2. 2. Cor. 6. 4.*



14. Euen as when the Physician hath prescribed some potion, or other rectie, for the cure of his sicke patient, returning the next day, he enquireth of the operation thereof, and feeleth his pulses, that he may learne his disposition; and thereafter order himself: So likewise, it is not ynough that the Pastor preach, reprove, exhort, and comfort his charge, but he must also seeke to vnderstand how euery member thereof is disposed, and what his preaching and catechising hath wrought in them. *Exe. 3. 1. p. Hebr. 13. 17.*

15. As at a feast, when one that sitteth at the Table eateth nothing, we vse to demand whether he be well or no: Euen so, if any of those that are committed to the Pastors charge, doe not eate of the spiritual food vnto him offered; by preaching and catechising, it is to be feared, that he be crazed, or not well at ease, and therefore without delay, the Pastor is to harken vnto the cause, and diligently to see to his cure, and to procure him an appetite. *1. Cor. 14. 15.*

16. As Iesus Christ requireth that his sheep should not onely heare his voyce, but also follow him: Euen so it is the Pastors dutie to learne, whether his parishioners doe follow the doctrine preached vnto them; and to that end he is to visit his people, by examining them, whether they be instructed in the knowledge of the principall points of doctrine, required to saluation; whether they perseuere in the truth; whether they profit in purenesse of life, and holy conuersation. *Mat. 23. 34.*

17. As good Parents haue this care & diligence towards their children that go to schoole, that they cause them to say their lessons, or looke vpon their writing, & by such examination, try & see whether they profit or no: but finding them to be negligent & faultie, they reprove, admonish, and exhort them to their dutie: So in like manner must

the good and faithfull Pastors deal with their people, following the example of Saint Paul. *1. Thess. 2. 12. Act. 20. 16. Jer. 2. 3. 12.*

18 As a carefull shepheard seeketh his lost sheepe; a Surgion bindeth vp the wounds; a Physicion trieth all medicines for the cure of the sicke; and a Father seeketh all meanes to reclaim his vnhristie Sonne into the right way: Euen so likewise are the Ministers of the word bound to all these, and the like duties towards people committed to their charge. *Ezech. 34. 4.*

19 As men ordinarily, & grievously afflicted with sickness, feeling the same, and having some perseverance of death, are then most troubled with impatience, mistrust, and other temptations & dangerous assaults, wherein the duell practiseth his vitious endeavours: So haue they at that time especial need of the presence of their Pastors, to visit, to comfort and strengthen their patience and faith: *Ezech. 34. 2. 1. Tim. 2. 14. 2. Cor.*

20 Like as Queene Hester, when shee was to speake to King Assuerus, for the bodily health of her Nation, prayed vnto God to giue her conuenient words: Euen so much rather ought the Pastor and Preacher, to pray vnto God, to giue him grace to speake well, and truly, when he is to preach the word and doctrine, of the euermlasting salvation of his people. *Hest. 4. 3. 2. Cor. Ephes. 1. 19.*

21 As he that is to preach, must seek to be heard willingly, and with vnderstanding and obedience: So must he know, that he shall the sooner attaine thereto by prayers vnto God, for meanes to speake well, and therefore he is to pray both for himselfe, and for his hearers. *Act. 6. 4. 1. Sam. 12. 19, 23.*

22 As the Husbandmans mind and eare, is euer vpon Tillage, sowing, and reaping; and the Marriners vpon their

their ships, winds, and hauens: So must the thoughtes, minds, and affections of the Ministers of the word, runne only vpon the instructing, comforting, exhorting, edifying, & vpon the sauing of the soules of their parishioners.

*Act. 6. 3. 2. Tim. 2. 4.* ; bnuow oth dy coabrid pman?

23 As God was angrie with *Uzzah*, and slew him, for that he imagined that the Arke of God must needs haue fallen, had not he stretched forth his hand to hold it vp, which was beyond his calling: Euen so the Ministers of the word, ought to feare, and that iustly, leass God con- found them in their ministerie, for meddling in ciuill causes, and vndertaking aboute their callings. *2. Sam. 6. 8.*

24 Euen as the Souldier that is enrowled to serue in the warres, so soone as he heareth the Drume, must forsake wife and children, house, shop, and all other affaires, that nothing may binder, or withdraw him from the seruice of his Captaine: So much more ought the Pastors, whom the foueraigne King hath inrowled for the spirituall warfare, and the holy ministerie of the word, keepe themselues from all ciuill and politicke affaires, and such as belong not to their vocation, to the ende they may wholly serue and please Iesus Christ.

25 As a Brooke sufficient to driue a Mill, or carrie a boate, being cut into many ditches, will not be able to do either: Euen so the Pastor that medleth with many occupations, and much worldly businesse, is verie ynprofitable for any.

26 As in a darke Evening, one goeth before with a Torch or Linathorne, for others to follow: So the life and conuersation of the Pastors, ought to bee as a burning Torch, to guid others in the way of saluation, & life euerm-lasting. *1. Tim. 4. 12. Tit. 2. 7. 1. Pet. 5. 3. Math. 5. 14, 16.*

27 As faith without workes are dead: Euen so the doctrine

doctrine of Ministers is of no force, when it is not accompanied with holinesse of life. *Iam. 3. 17.*

28 As Wormes doo vsuall breede in fat Cheesse: Euen so Ministers, that in most plentie haue receiued the graces of God, are most subiect to ambition. *2 Cor. 12. 7. Luk. 12. 24, 25. Math. 23. 12.*

29 As when one of oureyes turneth aside, the other turneth the same way: Euen so all the consultations, affections, and deedes of Pastors, ought ioyntly, and in a holy harmonie, to tend to one selfe end, euen to the glorie of God, and edification of his Church.

30 As they that ioyntly doo beare the Mast of a Ship, or any other great peece of timber vpon their shoulders, doo imploy themselves in a ioynt labour, and all tend to one selfe thing: So the Pastors ought to bee ioyned and united in the affaires of the Church of Christ, that happily they may aduance and finish their worke, to his glorie.

*Prayer Morning and Euening, needfull to bee used in families.*

AS the Morning and Euening, is a fit and convenient time, for tutors to attend vpon great men; and the Morning was a fit and a convenient time to gather Manna: Euen so the Morning and Euening; is a fit and a convenient time, for Christian houlders, to become suers vnto the great Maiestie of God, for the spirituall Manna, the foode of their soules; as also for necessities for their bodies. *Gene. 28. 18. Exod. 16. 21.*

As Moses was commaunded to come vp to Sinai, with the two tables of the law; early in the Morning: Euen so we are commaunded to appeare before God in our chambers, early in the Morning before wee goe abroad, hauing the two Testaments of God in our hands; learning how to honour his maiestie in the one, and how to vie our

our brethren charitably in the other, both which are the two principall duties of euery Christian. *Exod. 34. 1, 2, Psal. 51.*

*Spiritual Pauertie.*

**L**Ike as if a King should haue a certaine house, fast lockt and close shut vp, full of Gold, preeceious stones, and costly Jewels, and would promise al those treasures to one that should open the same; and wold offer vnto thee two keyes, one of pure Gold, hanging at a costly string, made of silke and golden threades, but that would not open the same locke, that thou mightest goe into the house; and the other of yron, rustie and ill fauoured to see too, hanging at a thong of Leather, or whipcord, the which notwithstanding, would open the doore, and let thee in, and & thou mightest choose which of these keyes thou wouldest it were no doubt, better, & more profitable for thee, to choose the old rustie yron key, then the key of Golde. The golden one in deed is more precious, but what auaieth that, when it will not open the doore, and bring thee to the treasures? The yron one is the viler, but yet it is the better: Euen so, such a King is our God, and such an house is that heavenly habitation of his Saints, wherein are inestimable treasures, endlesse ioyes, and vspeakable good things, which are worthier, and more excellent, then man is able to expresse. *2. Cor. 2. 9.* All which heavenly treasures, God hath promised, to all them that shall enter into his holy hill, or house of Saints. The golden key, which the most part of this world do choose, and trust too, that they may enter into heauen; is worldly wealth, and abundance of riches, ioyned with couetousnesse, which will neuer open the Lords house, where are kept his celestially, and inestimable treasures; but that key, doth open a foule and vile house of this world, which is full of all filthinesse.



thinesse & abominations. The yron key, is spiritual Pouertie; against the which, the kingdome of heauen is neuer shut, but standeth euer wide open to all them, that bring with them that key. *Math. 13.* Therefore let vs make no account of the golden key, but let vs for Christ, and his kingdome, forsake and dispose the deceitfull riches of this world, which are desired and sought for, farre and neare, by Sea and land, with daungers and losse, of the bodies and soules of many thousands; as though men could bribe God for their sinnes, and purchase heauen, with their worldly trifles; and let vs without murmuring and grudging, with all patience of heart and mind, beare and imbrace Pouertie, and al those crosses and afflictions, which vnto the world seeme bitter and intollerable; of which kind, very many doo happen in the life of men. Let vs earnestly seeke after the riches of the Lords kingdome, and euerlasting life, for they be stable and permanent; and let vs not set our hearts and affections on this world, for it waxeth old, and rotten, it staggereth, is ruinous, and ready to fall. *Iob. 21. 13. Prou. 11. 4.*

*Posteritie degenerating.*

**E**VEN as thicke and blacke cloudes, doo obscure and darken the bright and glittering starres: So degenerating Posterities, and such as bee polluted and blemished with treacherie and iniquitie, doo dishonour their ancestors, and doo extinguish the cleare light of their noble vertues, and doo put vpon them the vgly darksomnesse of their owne vices; that although they be noble men by birth and discent, yet they fall into obliuion, and by little and little are quite forgotten.

*Outward Professors, are often hypocrites.*

**E**VEN as many men, are much delighted with Musicke, and will most gladly heare Musitions, make songs of

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the noble acts, and singular vertues of many men, but neuer care to imitate one vertue of a thousand, which they heare with prayſes, extolled vnto the ſkies: So very many men in theſe our dayes, are outwardly very forward to heare Sermons, and the word preached, and as *Ananias*, will bee willingly, to ſee too, at ſome coſt to maintaine Preachers, and all is (in many) but meere hypocriſie, to pleaſe their owne humours, with ſtraunge and new matter, with ſome Logicke, Rethoricke, and brauerie of wordes, which they looke for, without any purpoſe, to frame their liues, after ſuch doctrine as the Preacher deliuereth.

*Gods mercie in his Promiſes.*

**I**Lke as if I owe to a Creditor, vpon a very formall bill a hundred pounds, he will not (to the end to enduce me to pay the ſame) faithfully Promiſe to giue me tenne times ſo much more; yet thus dooth God deale with vs, who is ſo wonderfull in his goodneſſe, that hee vouchſafeth to Promiſe vs ſo many benefites, if wee amend our liues, that is to ſay, if we performe the thing whereto wee are already bound.

2 If he that is free, bindeth himſelfe to ſerue an other, then it is reaſon that his Maiſter ſhuld Promiſe him ſome wages, and reward for his ſeruice: But wee are not free, but already bound to ſerue our God, yet doth hee Promiſe vs great benefites, if we imploy our ſelues faithfully in his ſeruice, by amending our liues.

*Preaching killeth ſinne.*

**A**S the Walles of *Iericho* did fall downe flat, at the ſound of the Trumpets, and the ſhouts of the people: Euen ſo ſinne and wickedneſſe, will fall flat downe, and decay in the people, when Miniſters ſhall faithfully and carefully execute their office, by diligent preaching and

Catechiſing

Catechising. *Ios. 6. 20. Esay. 58. 1. Hose. 5. 3.*

*Prosperitie argueth not a man to bee saved, and*

*adversitie doth not contrariwise, &c.*

**A**S Haukes of the best kind, whiles they liue are highly esteemed, and much made off, and are claintily fed, and tenderly looked vnto, and are carried vpon the fistes of great and mightie men; but when they be dead, they are throwne out vpon the dunghill; and on the other side, the Partridge, when shee liueth, is troubled, afflicted, and pursued of all; euenie Carter and Ploughman, is readie to fall vpon her, to do her violence, and to kill her; but when shee is dead, shee is brought to the tables of Princes, and is very honourably set before them: So very many that in this life, are counted very famous, and notable men, and do lead their liues, in great Prosperitie & worldly wealth, and haue all things at their wills and pleasures; when they remooue hence, and depart this life, they shall be hurled vpon that most foule and filthie dunghill of hell, to bee tormented in the stinche and abomination for euer. But others which in this life are encumbred, tormented, and afflicted with diuers and sundrie calamities, and euen for their vertues sake, are hated of the wicked, and contemned of the world; when they shall depart out of this life, they shall bee brought and presented before the Lord with great honour, and placed with the King of heauen, in euerlasting glorie, that is full of honour, and full of vn-speakable ioyes.

**2** As the skilfull Physition dooth giue to a patient, of whose recouerie he dispaireth, all things that hee requir-eth; but he denieth many things to him, of whose health hee hath good hope: So God many times bestoweth his blessings of worldly things vpon the reprobate, when hee (for diuers respects) refuseth to giue them to the godly.

*The Passion of Christ to be reuerenced.*

**A**S he which reioyceth when an other hath killed the kings Sonne, is conuincd also to bee partaker of the treason: So he which is glad off, & doth not speake reuerently of Christs Passion, is guiltie of it.

*Long escaping of Punishment, a hinderance that many doo not repent.*

**A**S an old Theefe that hath stolen a long time, and escapeth both prison and gallowes, is animated and encouraged more boldly to proceed in his wickednesse, thinking hee shall so alwayes escape: So many filthie and loose liuers goe forward in their abominations, without repentance, thinking that because God doth not incontinently punish them, and shew some manifest iudgement and signe of his wrath vpon them, therefore they shall be acquitted for altogether. Whereas contrariwise, if God should by and by strike them downe, as soone as they had sinned, by thundering vpon one, and lightning vpon an other, and raining fire and brimstone vppon the third, it would make them afraid.

*Preachers must be faultlesse.*

**A**S when the Priestes did offer, they did especially prouide, that their sacrifice should haue no spot on it, least it should not be acceptable to God: So the Preachers of the word, must haue a speciall care that there bee no blots in their liues, or Sermons.

*Prophets.*

**A**S wee looking on those things, which are before our eyes, doo see them no otherwise then they are: So the Prophets did foresee things to come, as though they were present, and as they were in deed.

*Philosophie.*

*Philosophie.*

**A**S the earth, heauen, and ayre, and such like, are not therefore to be contemned, because some haue abused them, and worshipped them as Gods: So Philosophie is not to be despised; though it haue errors in it, but what profit soeuer can be gathered out of it, the same is to bee applied to the vse of our life.

*Vaine Pleasures.*

**A**S pilgrimes and straungers, doo not vse, to delight themselues with the Pleasures of the Country, whether they trauell as straungers, but so vse them, that they set not their hearts on them; but are readie, and willing to leaue them, if it were to morrow: So also must we, being pilgrimes heare on earth, neuer set our hearts or affections, on the vain Pleasures of this life, but vse this world as though we vsed it not. *1. Pet. 2. 11.*

**2** Euen as there is a kind of tickling in the flesh, which causeth laughter, that is both vncomely and vnseemely; and like vnto a convulsion, and shrinking of the sinowes: So likewise all those Pleasures of the body, which are prouoked onely by fantasie and conceit of mind, are sottish, feeble, troublesome, and farre differing from nature.

**3** Euen as the affection, which a wicked person beareth to a strumpet, dooth exceedingly diminish the loue which he should beare vnto his lawfull wife: So likewise the loue wee beare to these vaine and transitorie things, and especially vnto Pleasures, which is like vnto an olde and common whore, who draweth vs exceedingly from our duties, and diminisheth that zeale and affections wee should beare towards our spouse Christ Iesus, & to those things, which he commaundeth vs.

**4** As Bees doo first giue Honie, and forthwith pricke with their sting: So bodily Pleasures (of which the Epi-



cures make three sorts; namely to feed delicately, to drink pleasantly, and to liue lecherously; the rest seruing here-vnto, whether they delight the eyes, or prouoke the bodie, by what meanes soeuer vnto pleasure, they call appurtenances) beareth a shewe of goodnesse, while it tickleth the minde by her enticements; but in the end it bringeth most bitter sorrow. *Prou. 5.3.4.*

5 As drunkards do by drinking not quench the thirst, and satisfie their appetite, but encrease the burning thirst of their bodies, and the insatiable intemperance of their mindes: So all other worldly Pleasures, the longer they are enioyed, the more greedily they are desired, and more obstinately preferred before God, and spirituall graces.

*Iere. 13.23.*

6 As the bough of a tree, being by the growth of many yeares, become stiffe and strong, is now farre more easily broken then bowed: So for the most part, men of age, experience, and worldly wisdome, doo sooner loose their liues, then leaue their vaine Pleasures, and carnall desires, which they haue carefully nourished, and strengthened all their life time.

7 \*As affliction and miserie, doo strike at the faith of a Christian; So the enioying of worldly Pleasures in the time of prosperitie, doth diminish the other parts of sanctification, by the immoderate and vnlawfull seeking and vsing of earthly pleasures.

*Keeping of Promise.*

**L**Ike as the Mulberrie-tree, is said to be the wisest of all trees, because it buddeth last of all, and not til the cold be past, and bringeth forth fruite first, which is ripe before the cold commeth againe: So we must be slow in promising, and quicke in performing.

*Pride maketh God to take his graces from vs, and to bestow them vpon others.*

1 **A**S the slaue that hath stolen from his Lord and Maister, and wil acknowledge no dutie, no rent, nor any seruice wherein he is bound vnto him, doth deserue to loose all such lands as he holdeth of his Maisters: So in like maner, if God, who requireth nothing of vs, but a confession and acknowledgement, of the good he hath done for vs, seeing vs to refuse this, dealeth iustly with vs, if he shur vp his liberality from vs, and bestoweth the same vpon others.

2 Like as if a great Lorde should receiue some poore man into his house, giuing him nothing, but wherewithall he might maintain himselfe in mean estate, and should perceiue that within two or three yeares after, he putchaed lands, put money to vsury, kept a great port, and to be aother excessiue charges, his maister might haue good occasion to thinke he were a thiefe, seeing that he had nothing when his Lord tooke him into his seruice: So likewise we, considering how poore we are by nature, & that we came into the house of our God all naked, laden (as it were) and couered with filth and beggery; if being there we wil vaunt our selues, in so doing, we should rob God of his glorie, and giue him iust cause to take them from vs, and to giue them to others.

*Pride corrupteth all our workes.*

1 **A**S a little Worme-wood will quickly marre a whole vessel of wine: So in like manner, when as our life is most perfect & godly, yea most diuine and angelicall, the least Pride that may be, wil wholly corrupt it, and make it worse, and more imperfect, then euer it was good.

2 As it were a lamentable thing, to see a Marchant, after a long and prosperous Nauigation, suffer Shipwrecke

wracke in the haven, and losse of al in that place, where he hoped to repose himselfe, and enioy the fruit of his labours: So in like manner it is, when a man (like vnto the Pharisee) hath liued well in this world, carefully obseruing the commaundements of God, and wisely and politickly carried himselfe among men, & in the end through a presumption and Pride in himselfe, or contempt of his neighbour, he vtterly casteth himselfe away.

3 Like as when we are on the top of an hill, or of some high place, we take good heed to our feete, and we walke warily for feare of stumbling: So in like maner must they behaue themselues, whome God hath exalted aboue others, either in authoritie, knowledge, vertue, or wealth, or any other grace whatsoeuer it hath pleased him to bestow vpon them in particular maner, considering that the meanes to bee preferued and continued in that estate wherein they are, is to trust in him, and continually to cleaue vnto him, to the end that they alwayes may liue in his feare, and in humble manner retaine and keepe their minds in his obedience, in remembrance and consideration of his goodnesse, and not to be Proud and arrogant.

4 As the Peacocke beholding his gay and goodly feathers, waxeth forthwith very proud thereof, but as loone as he casteth downe his eyes, and looketh vpon his feete, which are farre different in beautie, his Pride is quickly abated: So likewise, if in some respect of some prerogatiues and preheminences, which God hath giuen vs aboue other men, we find our selues to be sollicitated by our flesh, or entised by the diuell to become proud, let vs consider that we are but dust, corruption and vanitie, the better to repress this Pride.

5 As wee would laugh at a begger, who hauing borrowed princely apparell, to play the part of some King,  
vpon

upon a stage, wil needs afterward retaine and keep his a partell still, proudly and gloriously behauing himselfe in them, as if they were his owne. Euen so in like manner, if a rich man would glorie in his wealth, a Philosopher in his knowledge, a strong man in his force, a Marchant in his wealth, a woman in her beautie, or an hypocrite in his vertue, they all deserued to be laughed at: for this world is as it were a Theater, and all the honours and dignities which men haue therein, are as it were seuerall attires, which God hath distributed & giuen to euery one, as is most requisite to play his part in, which is not to this end, to attribute them vnto himselfe, or to glorie in them: but contrariwise, to honour him, who gaue them, and to helpe their neighbours.

6 As Pride was the first vice that entered into our nature, for the corrupting and defacing of that image which was in vs: So likewise is it the last that commeth out of vs: and before we be wholly cleared thereof, we cannot attaine vnto our former perfection and integritie.

*Princes.*

1 **A**S Princes seeke for nothing but to be honored, serued and obeyed of their subiects: So there is no better nor readier way to attaine this their desire, then to shewe themselves, milde, gentle, and mercifull, euen in those punishments which are due to offenders.

2 As skilfull Surgions, who when they will seare or cut off any putrified or rotten member, vse to deale tenderly, gently, and in as milde manner as possibly may be, thereby to comfort their patient, and to diminish his paine: So likewise a Prince to mitigate the sharpnesse of the paine, which is often due by rigour of Lawe, must mixe equitie, and moderation therewith, shewing both in his words and

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equiuenants; a commiseration towards the offender, who notwithstanding, by reason of his euill deserts, by force of his Lawes, must needs be condemned.

3. Like as *Scipio* the great (the Paragon of all nobilitie in his time) answering one of his Captaines, who told him, that with the losse of two or three hundred of his men, he might win the Citie, which hee then besieged; said, he had rather saue one Citizen, then destroy a thousand enemies: So in like manner, it is the dutie of a good Prince, to defend, cherish, preserue, keep, support, & comfort all poore and desolate persons, and to bee as it were a Sanctuarie to such as are pursued, whereto they may retire without danger.

4. As the head giueth moouing to the whole body, and all the parts thereof; but to the principall parts in the head, the eyes, tongue, eares; it giueth besides, the facultie of moouing, the sence also of seeing, tasting, hearing: So in like manner in the Common-wealth, by the Princes authoritie, all persons are kept in order, and vrged to looke to their charge, both ciuill officers and spirituall.

*We must labour to come to Perfection.*

1. **A**S they which leape, the further they goe backward to fetch their race and runne, the further they leape forward, when they haue runne: So we may looke backe a little, and remember, both that wee haue done ill, to amend it; and also that we haue done well, to continue in it. Otherwise the remembrance either of vices or vertues, is so farre from putting vs any whit forward, that it casteth vs quite backward. *Phil. 3. 14. 1. Timo. 1. 13. Rene. 22. 11. 1. Sam. 17. 36.*

2. As they which die cloth, do not immediatly change one contrarie into an other, but first turne a white into an

Azure,





we may labour and endeavour our selues to that which is before, and stretch out our sailes, and so come safely to the haüen of heauen.

7 As the silke worme keepes her bodie spare and emptye, and vses to fast two or three dayes together, that she may stretch out her selfe the better, and spin her thrid the finer: So likewise we must endeavour to bring vnder our bodies, and diet them for the nonce, that we may not any longer weaue the spiders webbe, but with the silke worme spinne a new thread.

8 Like as the Viper perceiuing her olde skin to be so stiffe that she cannot easily stretch out her selfe in it, strips it quite off: Euen so, after the same sort, we which are by nature a generation of Vipers, must strip off our old skin, and perceiuing we cannot wel do our endeavour, and stir our selues in the armour of *Saul*, we must with *Dauid* put it off, and put on the armor of light, that so we may come to Perfection.

9 Euen as when long warre had bene between the two houses of *Saul* & *Dauid*, at length the house of *Saul* waxed weaker and weaker, and the house of *Dauid* waxed stronger and stronger: In like manner the spirit must alwayes endeavour it selfe to that which is before, and neuer leaue fighting with the flesh, till the house of *Saul*, who was a limbe of the diuel, that is the flesh, waxe weaker and weaker; and the house of *Dauid*, who was a figure of Christ, that is the spirit, waxe stronger and stronger.

10 As *Abraham* did runne from the doore of his Tent, to meete the Angels: So must we endeavour to runne forward, not onely looking for, but also hastning vnto the coming of the day of God, that we may (if it be possible) meete the Lord in the aire, with all his holy Angels.

*Gene. 18. 2. 2. Pet. 3. 12.*

11 As the Cherubins spread out their wings on high, and couer the mercie seate: So must wee spread out our wings, stretch out and endeuour our selues, and bee alwayes prest and readie to flie, as it were to doo the will of God, if wee would haue his will done in the earth, as it is in heauen. *Exod. 37. 9.*

12 As hee that hath the thumbes of his hands cut off, may perhaps doo something, but he is so long about a little, that he were better sit still and doo nothing, then be so long pidling about nothing: Or as hee that hath the thumbes of his feete cut off, may peraduenture goe forward, but it is such a Snayles pace which he goes, that he were better stand still and not goe at all forward, then go so slowly forward: So we likewise must not goe so slowly forward, as though the thumbes of our hands and feete were cut off, but rather we must strue to come to Perfection, and to runne as fast as it is to bee supposed, that that mightie man could, which had vpon euerie hand six fingers, and vpon euerie foote six toes. *2. Sam. 21. 21.*

13 Euen as those beastes in *Ezechiel* did runne, and returne as lightnings: So must euerie one, who is enlightened with the spirit of God, follow as swiftly as lightning, which dooth no sooner flash downe from heauen to the earth, then he must in affection, mount vp from the earth to heauen. *Ezech. 4. 14.*

14 As the *Israelites* were commanded to eate the Pasche-ouer in haste: So in like manner, all we which are true *Israelites*, must gird vpon the loynes of our minds, and follow hard; and runne a pace towards Perfection, and redeeme the time, that both the wrath of God may passe ouer vs, and also the mercie of God may abide with vs. *Exo. 12. 11.*

15 As the Ostridge neuer flies with his wings, but onely lifts vp his body with them when he runnes, and in the

pinion of each wing hee hath a sharpe spurre, wherewith he pricketh his owne selfe, that so hee may run the faster: So we ought by all good meanes, to quicken oure dull dispositions, that we may follow hard, euen as wee see the Ostridge eggeth his own selfe forward, with the flapping of his wings. *Esay. 40. 31.*

16 As *Pindarus* writeth, that King *Therons* couriers were such as wold neuer be wearie of going: So we must follow, and still endeouour to come to Perfection, and neuer be wearie of well doing.

17 As *Atalanta* ranging out on the right hand, to gather vp those golden Apples, which *Hippomenes* for the nonce threw forth before her, did loose the wager shee ran for: So likewise they which are not thankfull to God for the glorious peace and prosperitie of his Church, but runne after euerie fond and straunge deuised doctrine, and take vp all pretie nouelties, as golden Apples, which euerie man lets fall, shall misse the marke, and loose the garland of glorie, and so neuer attaine to Perfection.

18 As *Paul* left *Cyprus* on his left hand, when he sayled toward *Syria*: So wee must (if we will runne towards the marke of Perfection) leaue all Atheisme, all Gentilisme, al Poperie, al prophannesse, al lewdnesse, on the left hand; and also wee must forsake all those worldly affections, which may draw vs any way from the marke of true godlineesse. *Act. 21. 31.*

19 As Gunners winke with the left eye, that they may leuell more truly: So likewise, we must not behold any vngodlinesse, or sinistred dealing, with our eyes, but wee must ayme directly toward Christ; and either if it be possible, hit the mark of Perfection, or at least wise, with those left handed Beniamities, come within a haire breadth of it. *Iudg. 20. 16.*

20. Like as when *Diogenes* sawe a bungling Archer shote, he ranne as fast as he could to the marke, the lookers on demaunded what he meant in so doing? Hee answered, to make sure that he might not be hit, for this fellow (sayes hee) meanes neuer to come neare the marke? So likewise when wee see prophane straglers, starting aside like a broken bow, and roauing a great way wide on the left hand, we must rather labour to attaine to Perfection, that so wee may not onely keepe our selues safe from the danger of their ill example, but also we may giue ayne (as it were) to others, by our good ensample; and direct them, that they be neither wide nor short to draw to the marke of Perfection.

21. As *Iosephs* brethren stood so long dallying and delaying, and trifling out the time, that hauing a iourney to buy Corne, they might haue returned twise, before they would goe once: Or as *Eliseus*, when *Elias* called him, went about the bush (as wee say) and would needes goe bid his Father and his Mother farwell, before hee would follow the Prophet: So when wee are called of God to professe his Religion, we may not stand temporising and circling, and consulting with flesh and bloud, before we follow toward the marke of Perfection; neither must we fetch a compasse, but rather endeuor with a straight course to come to Christ. *Gene. 23. 10. 1. King. 19. 20.*

22. As the Bee, beeing to flie home to her Hiue, and fearing least if shee should bee taken by the way with the wind, shee might so perhaps bee blowne about in the ayre, counterpeizes her selfe with a little stone, and so flies straight home: So likewise we must not bee waueing, and carried about with euerie blast of doctrine, like a Reed shaken in the winde, but must be built vppon the chiefe



chiefe corner stone, and grounded vpon a rocke, and established with grace; that howsoeuer the raine fall, or the floods arise, or the wind blow, or what times so euer come yet we may stand fast, and alwayes follow Christ directly, till we come to Perfection: *Eph. 4. 14, 15. Luk. 6. 24. Hebr. 13. 9. Math. 7. 25.*

23 As *Theseus* being guided by *Ariadnes* threed, which shee tied at the entrance into *Dedalus* Labyrinth, escaped all the daunger and errour of it: Euen so wee must make Christ the doore, by which we must enter into the Labyrinth of all our affaires, and tie *Rahabs* threed at this entrance, and follow it all the way; that so we may bee safe, and goe in and out, and find pasture, and come to Perfection. *Ios. 2. 14. Ioh. 10. 9.*

24 Like as a lustie Hound of a good kind, ordereth his going so well, that though he haue run ouer many fields, and through a thousand thickets already, yet he neuer remembreth any labour which is behind, but forgetteth it, and if he chance to lap water in some brooke by the way, yet euen while he lappeth, hee listeth vp his head, and still goeth on, & plieth him forwards to his game: So must we doo in this pursute of Perfection; seeing Christ hath now sprinkled all the way, betweene heauen and earth, with his blood, and so hath made it a freshe and a liuing way, therefore wee which haue noses like the Tower of *Lebanon*, must as Bloud-hounds, trace him by the foote, and runne after him in the smell of his oyntments, and hunt hotly vpon his fresh and liuing way, with a fresh and liuely faith; and though we haue gone very farre, and done a thousand good deedes alreadie, yet we must alwayes forget that which is behind, till wee haue gotten, if not the childrens bread, yet at the least wise, some little crum of mercie,

mercy, that falls from our sinners table, some little drop of blood, that falls from our Lords side, which will be sufficient to make vs perfect men in Christ. *Hebr. 10. 20. Cant. 1. 4.* As that altar of perfume was placed, not in any common roome, or in any odde corner of the Tabernacle, but in the Sanctuary it selfe; somewhat beyond the vail, close to the golden Censer, verie neare the mercy seate; So a Christian heart, which is a spiritual altar of perfume, and of a sweet fauour to God, must daily endeavour it selfe to that which is before, and still more & more aspiring to heavenly things; and alwayes nearer and nearer approach vnto Perfection, and vnto the throne of grace, and continually higher and higher aduance it selfe, to him that is the highest, and holiest of all. *Exod. 36. 6. Heb. 9. 4. 1. Cor. 2. 15.*

26 As the Israelites, so soone as they had pitched in *Mishkabh*, which signifies sweetnesse; by and by remoued their Tents from *Chashmonah*, which signifies swiftnesse. So we must ioyne sweetnesse, and swiftnesse, both together, and as soone as we haue tasted and seene how sweete the Lord is, presently we must remooue our Tents from thence, and follow hard, and runne; not only sweetly, but also swiftly in the way of peace, which leadeth vnto Perfection and life. *Num. 7. 26.*

27 As a Pomegranate hath many graines within him in his case, and a little rounde circle or a crowne without him, vpon his head: now these graines being sweete in taste, and red in colour, are orderly set one by another, and point vp, or as it were looke vp altogether to the crowne. So in like manner, we which are plantes of the Church, as an Orchard of Pomegranates, must growe and goe on still to Perfection; not onely when

we enioy the sweete taste of pleasant prosperitie, but also when we beare the redde colour of bloudie persecuti-  
on, and consenting in a kinde of conformitie and perfect  
peace and vnitie, one with another, we must point vp al-  
together with the finger of faith to Christ, and looke vp  
continually, with the eye of lone to our head, who by  
being first crosled, is now come to be crowned with ho-  
nour and glorie.

28 As *Jacob* wrestled all the night long, and neuer gave  
ouer, till about the breking of the day that he was called  
*Israel*: So likewise we must wrestle all the night long of  
this life, and neuer giue ouer, till the day breake, and the  
shadowes flie away, and we come to the maruellous light  
and sight of God, by Perfection. *Gen. 32. 24. Mar. 13. 35.*  
*Cant. 4. 8.*

29 As *Ioseph* signifieth encreasing, and *Aramathia*, sig-  
nifieth getting the reward: So we must alwaies encrease  
and goe on still to attaine Perfection, till we get the re-  
ward.

30 Like as they which runne their Horses for a wager,  
spurre them hardest at the races ende: So seeing our sal-  
uation is nearer now then euer it was, therefore we must  
runne faster then euer we did: especially because the ve-  
ry Horse and Mule, and diuers other brute beasts which  
haue no vnderstanding, though they haue bene neuer so  
much wearied & tyred before, yet when they come neare  
home, they will mend their pace. And therefore the more  
to blame should we be, if hauing travelled thus far alrea-  
die in the way to Perfection, and being come by this time  
almost to our iournies end, we should now go no further,  
when indeed we ought if it be possible, to runne much  
faster to our euermlasting home in heauen.

31 As the holy Angels blush and holde downe their heads, when they see vs stumble, or trippe neuer so litle : So on the other side, they shoute and clappe their hands, when they see vs runne chearfully in a good course, and comed away a pace to Perfection. *hiv namow 2. A. 1*

32 Euen as a royall King, when one of his Nobles returns home, which hath in a forraine Countrey by chivalrie, or feates of armes, or other like excellent parts, achieved and gotten great renoume to his Realme, presently sendeth for him to his Court, and in open audience giueth him words of grace, and aduanceth him to his preferments and honour. So Christ our most magnificent King, immediately vpon our arriual and entrance into heauen, putteth of the forraine Countrey of this world, will reach forth vnto vs his holie hand, conducting vs to the eternall Tabernacles of rest, and as for all the prayers that we haue made, all the teares that we haue shed, all the almes that we haue giuen, all the other exercises of Christian life, that we haue performed, though neuer so secretly in this pursuit of Perfection, he will openly reward them, and most gloriously crowne them, when all the host of Angels shall triumph for our coronation, and the blessed Saints shall thinke themselves more perfect for our Perfection, and all the Court of heauen, shall applaud our prayes, and God himselfe shall say Amen, to our felicities.

33 As they which (by the counsell of *Hesiodus*) doe often adde small things to small, and so at last become rich : So he which groweth in vertue more and more, at last becommeth perfect.

*Private*





most mightie and cruell enemies, and most abhominable  
Idolatry, for the space of foure yeares. *Iudg. vi. 25. & 8. chap.*

*Curious Questions to be avoyded.*



**A**s it is sufficient for one that would bee  
heated or warmed by the fire, that hee  
stand neare it, for if hee put his hand into  
it, he shall surely bee burned: So they that  
presume to dispute and Question about  
God, about hell, &c. further then the word reualeth, fal-  
leth into blasphemie, and so into hell fire.

**A**s a boysterous noyse, or hidious sound, grieveth  
the hearing; ouer abondance of meate, noyeth the sto-  
macke; grievous burthens bee wearisome to the bearer;  
continuall raine hurteth the earth; and ouermuch of any  
thing, is noysome and hurtfull: So doo difficult Ques-  
tions, quickly ouercharge weake and meane wits.

*Rashnesse to be eschued, especially of the godly.*



**A**s hee that is soonest wearied, that  
knoweth not how far his iourney is:  
So worketh hee, and goeth about his  
businesse, with tediousnesse, till re-  
pentance ouertaketh him, who well  
knoweth not the estate and manner  
thereof before.

**A**s the enemy lying neare the Walles, is the cause  
why the Citie dooth watch, and take diligent heed: So  
when your enemy diligently waite and marke you, then  
will you doo nothing Rash or void of reason.

olden world: Resurrection of all at the latter daye.

**L**ike as at the last day, the bodies of the righteous and faithfull, shall rise againe vnto immortalitie, glorie, and honor; the greatnesse wherof, the eye hath not scene, nor the eare heard, nor the hart of man conceiued: So the vnrighteous and reprobate, shall rise againe with their very bodies, vnto euerlasting shame; and both body & soule shall goe into hell, with the diuell and his Angels, there to abide euerlastingly. *Esay. 66. 24. Mark. 9. 44. Math. 25. 30. 46. Ioh. 5. 28, 29. Act. 2. 41. 15. 2. Cor. 5. 10. Dan. 12. 3. Reue. 20. 13. 2. Pet. 2. 4, 5, 6.*

2 Like as the vngodly in this world, haue with their bodies taken their owne pleasure, ioy, and delight: Euen so in the life to come, they shall be plagued and punished with euerlasting paine and torments, in the same bodies.

3 Like as when we see seed sowne, to putrifie and corrupt, we are yet in good hope, that it will spring vp againe with fruit; for valesse it be dissolved, it cannot rise againe: So in like manner we must hope of our owne bodies, being buried, when we see their corruption, yet wee must then bee most certainly perswaded, that they shall rise againe; for death doth not so much waste the body, as the corruption of it. *Act. 16. 8. 1. Cor. 15. 1, 2, 3, 4. Eccl. 10. 5. 28. & 17. 24. Act. 2. 4. 15.*

Repentance.

**L**ike as if a Noble man, or Gentlemans seruant, were (for committing of treason, felony, or murder) condemned, and going to the place of execution, & his Lord or Maister, of meere fauour and good wil, should not only by suit to her Maiesty, procure a pardon for his life, and so deliuer him from that villainous death; which for his deserts he had worthily deserued; but also should adopt and take him for his Sonne & heire; shuld this fellow after this

his

his deliuerance, goe and say, I will now be idle & take my pleasure, and follow mine owne phantasie, and neuer ena-  
deutor to please or pleasure my Lord or maister, but rather  
I will seeke to hurt & displease him euerie way that I can.  
What shall wee say in this case? Be not these most wicked  
and desperate words? And doth not such a fellow deserue  
most grieuous punishment? Euen so, the like say they, who  
either by word or deed say, that Christ hath redeemed vs,  
& by his death, hath purchased for vs forgiveness of sins,  
righteousnesse, and so deliuered vs from hell, and made vs  
the Sonnes of God, and heires of heauen, wherefore wee  
will stand like idle persons, or rather doo more wicked-  
nesse, and liue as we list, &c. Christ our Saviour doubtlesse  
died not for such, nor satisfied for their offences, no nor  
yet merited heauen for them, to the end that they should  
spend their dayes in Idleness, and heape sinne vpon  
sinne, and become altogether wicked; but that they see-  
ing his great loue, and how greatly sinne displeased him,  
seeing hee was willing to redeeme them from sinne, Sa-  
than, death and hell, should no more commit sinne, but  
loue, honour, and obey him, thanke him, put their trust  
in him, and worke vertuous and good works plenteously,  
not as bond seruants, to escape hell, for so much as Christ  
hath deliuered them, neither yet thereby to winne hea-  
uen, which he by his passion hath purchased for them, but  
as naturall Sonnes, for the glorie of God, moued there-  
to, by motion of the holy Ghost, and by faith and loue.  
For godly Christians doo vndoubtedly feare to sinne, so  
much more then the wicked doth, by how much more  
they know that God dooth in this present life, punish his  
legitimate children, more then bastards. *Rom. 8. 4. Gal. 3.  
2. 2. Tim. 2. 19. Tit. 2. 11. &c. Luk. 1. 75. Eph. 1. 4. & 2. 10.  
1. Pet. 1. 15. 1. Pet. 4. 17, 18. Iere. 25. 12. Iona. 1. 12.*

2. As for example, like as if an Astrologer, should tel an ambitious Cardinall that he should bee Pope, although he did put an vndoubted trust therein, yet for all that, hee would not be idle, but would vse all meanes possible to attaine, and come to that dignitie: Euen so the children of God, the surer they are, that Christ hath redeemed them, so much the more they vnderstand the great good will of God towards them, and therefore they are alway forced more and more by Repentance, and godly conuersation of life, to make certaine vnto themselues the knowledge of their election, and redemption in Christ. 2. *Pe. 1. 10.*

3. Like as the fire without heate or warmth, is no true fire: So is it a cleare matter, that faith without Repentance, is no true faith. *Luk. 19. 8. & 23. 40. 41. 42. Mat. 2. 37 & 19. 18, 19.*

4. As it is the nature of some cloth, if it bee stayned when it is wet, the stayne will seeme to bee easily washed out, but being drie, it will appeare againe: Euen so some men thinke that they haue Repented, when they haue done it to halfe; and therefore they are to repent againe; as those that breake out of prison, are brought thither againe. *Psal. 51. 2.*

5. As bleaching and whiting weareth the cloath: So a man must be worne before he can bee cleane washed by true Repentance.

6. Like as in an assurance or euidence, a man may leaue out such words as be effectuell in the conueyance, to their great prejudice: Euen so, sure it is, that many things in Repentance, may be found out to a mans hindrance, which were forgotten at the first. *Eph. 1. 10. &c.*

7. As it is the nature of the children of God, in the reading of the Scriptures to take all with them, not a peece only, but as wel that which humbleth them, as that which

lifteth

listeth vp: Euen so it is the part of them which will repent truly, not to play the Mice and Rats to nibble a little, so much as maketh for them, but to take all, and not to leaue out that which maketh against them.

8 Like as a man that is strayed far out of his way, must turne quite backe againe the contrarie way: So those that haue strayed from the wayes of godlinesse, to the way of sinne, must by vnfeined Repentance, turne quite backe againe into the right way.

9 As it makes a glad Father, and delights him to haue a child like himselfe, especially both in place and linaments of body: Euen so more glad is God, when one is spiritually borne, and sheweth himselfe like vnto God in all his actions, by vnfeined Repentance.

10 As dead men in their graues, although they be helped neuer so much, can not rise from thence: Euen so men that are weake, but dead in trespasses and sinnes, can doo nothing that may further their Repentance, or conuersion, though they be helped neuer so.

11 Like as if a man build a house, which doth cost him much labour, and great charges, and not hauing laide a sure foundation, when a tempest commeth, his house doth fall; then will he be verie forrie, and repent that hee hath so vnadvisedly bestowed his money and labour: Notwithstanding, for al this his great sorrow and Repentance, yet it cannot set vp his house againe which is fallen, but onely it taketh occasion by the ruine of the house, to teach the owner more wit against another time, that when he buildeth againe he may make a sure foundation: Euen so, though thou Repent neuer so much, yet that can not get remission for thy sinnes that are past, but that must be pardoned onely by the faith of Christs blood; neuertheless it doth teach thee wit, and leaureth thee to tame



thy body, and subdue it, and to cast a low foundation, that in time to come, thou mayest the better resist the assaults of the diuell, the world and the flesh.

12 As the Angels, in heauen, doo reioyce of one man, when he repenteth: So the diuell is thoroughly intubred, with highest delights, and (as it were) with most pleasant pleasures, when hee seeth men, (specially those which haue giuen their names vnto Christ) to liue without Repentance.

*Regeneration necessarie in all men.*

AS trees growing on the top of hilles, haue a rough barke, crooked knots, long bowes, and therefore vnmeet for any building, vntill they be cut downe, pilled, squared, drawne home, and yet can doo nothing of all those themselues: So we likewise as long as wee wandring in the mountaines and wilde woods of this world, being highly minded, and in great wealth and authoritie aboue others, as on an hill, wee by nature haue froward and proud mindes, and not meete for Gods house, vntill wee be made lowly in our owne sight, and fall flat downe at Christes feete, and haue the rough barke of our olde Adam pulled off, and our crooked affections cut away, be mortified, and drawne home, by the preaching of his word, and working of his holy spirit. *Aggel. 1. 12. Cor. 3. 3. Iohn. 6. 44.*

*Recreation*

AS the Land which is sowne euerie other yeare, for the rest in the one yeare, is more fertile in the other: So quicke wittes, and dayly studies, doo sometimes desire Recreation and rest, wherewith they bee much refreshed againe.

*Regenerati*

biel 21 11 28 *Regenerate man falleth not finally* bood ydols or

**A**S a man in travelling from *Barwicke* to *London*, he may be that now and then hee doth goe sometimes amisse and out of his way, but he speedily returns to the way againe, and his course generally shall bee vpright. Euen so it is the propertie of the Regenerate man, to walke according to the spirit, which is not now and then to make a step forward, for to keepe his ordinarie course in the way of godlinesse. *Rom. 8. 13. 1. Iohn. 5. 24. 2.*

**A**S it is the practise of a sicke man, who hauing recovered of some grieuous sicknesse, walkes a turne or two about his chamber, saying; Ah, I would faine walke vp and downe, but I cannot, meaning, not that hee cannot walke as hee would, being soone wearied through faintnesse. Or as a Souldier, that with a blowe hath his braine pan cracked, so as he lies groueling astonished not able to fight: Or like him that hath a fit of the falling sicknesse, who for a time lies like a dead man: Euen so the Regenerate man, although the flesh for a time vanquisheth and subdueth the spirit, not onely in thoughtes, in inward motions, and in some particular offences, but also in the generall practise of this dutie or calling, and through the whole course of this life. Yet the spirit preuaileth in the ende, and getteth the maisterie. *Rom. 7. 25. 26.*

**3** Like as a prisoner, that is gotten forth of the Gaile, and that hee might escape the hand of the keeper, desires, and strides with all his heart, to runne an hundred miles in a day, but because hee hath straight and weightie Boltes on his legges, cannot for his life creepe past a myle or twaine, and that with chafing his flesh, and tormenting himselfe: Euen so a Regenerate man, and the seruants of God, doe heartily desire, and endeavour

to obey God in all his commaundements; as it is said of King Iosias, *That hee turned to God with all his heart, with all his soule, with all his might, according to all the lawes of Moses, &c.* Yet because they are clogged with the boltes of the fleshe, they performe obedience both slowly and weakly, with diuers slips and falles. 2. King.

23. 25.

*Reformation.*

**A**S Elecampane beeing greene, hath in it a superfluous Amoysture, which must be first consumed before it be occupied about the body: So many men haue in their superfluitie of euill, which must bee first Reformed, before they be employed to matters of the Church.

*Regeneration increaseth by degrees.*

**A**S seed cast into the earth, doth not by and by sprout, encrease and come to perfection, but by space and length of time, it attaineth to his perfection and ripenesse, in that season, that God hath appointed: As a tree likewise is not perfect as soone as it is planted: Nor an infant is not straight wayes vppon the suddaine, as soone as it is conceived in the wombe of his Mother, become a man, but with time: Euen so we are not all at the first dash Regenerated; but this Regeneration riseth by degrees; and being once begun, then it proceedeth faire and softly, and by little and little encreasing euerie day, till we come to euerlasting life in the heauens.

2. Euen as that begger, which hath but a patched or an ouerworne robe, had euer need to be carefull in peeing and mending the same, least otherwise his nakednesse appeare vnto all: So surely this Regeneration or righteousness of ours, beeing in respect of our selues, but a torne and tottered robe, wee had need euerie houre to labour and exercise our selues in the repaying thereof, least our

filthinesse

filthinesse breake forth; and euen to sigh and to groane, vntill we be with our house, which is from heauen. 2. Cor. 5. 3. *Reue. 3. 18. & 16. 15.*

*Righteousnesse not in vs.*

1. **A**S an euill tree cannot bring forth any good fruit, nor a rotten or worm-eaten seed, can engender any thing, but like it selfe: So we, for so much as our thoughts, our affections, our words, our actions, and generally, our whole life and nature being examined, it shall bee found that in vs there is nothing but vanitie, and the verie matter of death and damnation; and that we neither doo, nor can doo any thing, that may be able to abide the Righteous examination of the iustice of God, but onely to flie to him for mercie. *Math. 7. 17, 18. & 12. 33. Psal. 51. 7. & 53. 2, 3. Ose. 2. 3. Luk. 15. 18. & 18. 13, 14. Rom. 3. 10, 11, 12.*

2. As they that are sicke of the Drop sic, who by reason of the grossenesse of their bodies, seeme to bee in good estate; notwithstanding they be ful of nothing, but water and euil humors, which in the end are the cause of death: Euen so such as are arrogant, & presumptuous, and puffed vp with a vaine conceite of their owne Righteousnesse, though they be in great credit & reputation in the world, yet before God their state is miserable, and abhominable. *Luk. 16. 15.*

3. As Marchants, who praise and esteeme their wares and marchandise, more then they are worth; and as olde Images newe gilded ouer, which outwardly hath some glittering, and shew, but within are nothing but dust and dirt; or as counterfeit money, which is naught; how goodly a print so euer it hath: Euen so all our Righteousnesse, vertues, and good workes, when they shall be examined and prised by those which knowe them, as by the spirit of God and his word, they are altogether iudged, as

old ragges, torne, tied together, and patched vp againe.  
*Esa. 64. 6. Dan. 9. 5. &c. Phil. 3. 3.*

4 Like as if a man would boast of his strength & health, and yet were subiect to a thousand diseases: Or of his knowledge, and yet were ignorant of all good learning: Or of his riches, and yet were indebted, and endaungered to the whole world; would not one mocke him as an Idiote and a foole? Euen so wee, as well shew our ignorance, and what slender vnderstanding we haue, when wee will attribute any Righteousnesse to our selues, and boast our selues in it, be it neuer so little. *Iere. 9. 12.*

5 As the basest Gold, though it bee rayed with some durt, is alwayes more precious then the brightest Copper or Lead that a man can find: Euen so the Righteousnesse of a Christian man, though it bee defiled through many infirmities, and imperfections, yet notwithstanding is more to be esteemed, then all the Righteousnesse of hypocrites and Infidels.

6 As there is no man so hard to be healed, as hee that thinketh himselfe to be hoale: For as much as he alwayes refuseth counsell of the Physition, and will take no remedies, nor keepe any good diet, or gouernement of himselfe, which should be meete and healthfull for him: Euen so likewise, here is no man farther off from the Righteousnesse of God, then he that hath some opinion of himselfe. For such commonly are obstinate, and cannot without great difficultie, bee brought from the perswasion, which they haue conceived of their owne Righteousnesse.

7 As newe Wine, with the strength of the working thereof, will breake old Bottels, so that if it should be put into them, it should bee but spilt, and lost: Euen so they who haue placed Righteousnesse in the outward exercises



exercises of Religion, cannot stand our, taste, or receiue the doctrine of Righteousnesse, by faith onely in Christ.

*The Righteousnesse of Iesus Christ, which is onely,*  
*may be distributed to all the faithfull.*

As the soule of man, is wholly throughout the whole body, and euerie part alike: Euen so is the Righteousnesse of Iesus Christ, wholly in the body of the whole Church, as the soule to giue it life, and to maintaine it: So that it is altogether in euerie of the particular members, to make them strong, wilde, stout, and of courage to doo all their Offices and duties: Or as the voice of a man, which heeing heard of a great many persons, is in such sort receiued of euerie one of the, (provided that they be attentiu) that the same is wholly vnderstood, without being diuided or sundred in any respect. And as the face of a man, may bee receiued in many Glasses, and wholly represented to all, without any diuision or seperation of the same.

2 As an old rotten tattered garment, cannot be comely peeced with newe, whole, and sound cloath: Euen so they that plant and place their Righteousnesse in fasting and other externall exercises, cannot admit that Righteousnesse that commeth onely and wholly by Christ.

3 As the *Israelites* were forbidden to cloath themselves with Linnen and Wollen, made in one garment: So likewise must all true Christians at this day, put vpon them the Righteousnesse of Christ Iesus onely, not mingling it with their owne merits.

4 As the Sunne, when hee riseth, obscureth and darkeneth the light of the skies, & dismisseth & scattereth them:

Euen

Euen so the Righteousnesse of faith, which for Christ his sake is imputed vnto vs, doth vanquish the darknesse, and as it were driueth away the night of the glorie of mens workes.

5 As the sinne of *Adam* was the cause of condemnation vnto eternall death: So in like manner the Righteousnesse of Christ, is the cause of iustification vnto eternall life. *Rom. 8. 1, 2.*

*Religion.*

**L**ike as in labour or worke, he that begunne last, ought with the more diligence to redresse his slacknesse, and recompence his late comming: So he which lately began to professe and imbrace Religion, vertue, or godlinesse, ought with the more seruentnesse and zeale, to endeavour to attaine the same.

*Reading of Bookes.*

1 **A**S they which be thirstie, first doo drinke, and at leisure doo behold the fashion of the cup, if it bee engrauen, or bee marked: So ought we first to Read things that be most profitable; then if leisure will serue vs, wee may note and consider things elegant and trim.

2 **A**s it is more profitable, oft to dung the ground, then much, and that at one time: So is it more for one vtilitie, to Read with moderatnesse dayly, then at one time, and that greedily.

3 As a drop of water pearceth a stone, not so much by his onely strength, as by his often falling: Euen so a man shall become wise and learned, not so much by his force, and by himselfe only, as by his diligent & often Reading.

*Riches.*

1 **A**S it is the vse to cut the wings of Birdes, least they should flie faire, or away: So must Riches be taken from some away, as from children, and others, least they

should

ſhould exalt themſelues ouer much in hardneſſe.

2 As the golden bridle maketh the Horſe neither ſtronger nor ſwifter: So Riches, and coſtly apparrell, doo nothing aduaunce a man in vertue, learning and godlineſſe.

3 Like as we beholding a Rich man and a poore man Painted on a wall, doo neither enioy the one, nor deſpiſe the other, and why? Becauſe they bee but ſhadowes of the ſubſtances: Euen ſo our mindes muſt neuer bee troubled, either for Riches, pouertie, glorie, or ignomie, becauſe they be more ſickle and deceitfull, then any ſhadow.

4 As Oyle kindleth the fire, which it ſeemes to quench: Euen ſo Riches come, as though they would make a man contented, and make him more couetous. 1. Timo. 6. 6.

5 Like as drinke dooth not quench the thirſt of him, that hath the Dropſie, but maketh him the more thirſtie: So likewiſe, although Riches be good to withſtand need and pouertie, yer they oftentimes, cauſe men to be miſerable, & euer needie, and they that for the moſt part haue aboundance of goods and Riches, doo eouet and greedily deſire to haue more, and ſo ſhew themſelues to be verie needie.

6 Like as they be in great daunger of a woe, and curſe, which doo not giue of their owne Riches to thoſe that haue need: Euen ſo, in much more daunger bee they, that take from the needie, that which they did poſſeſſe. Habac. 2. 9.

7 And if they ſhall goe to Hell, that haue not cloathed the naked: Euen ſo, much leſſe ſhall they eſcape Hell, that by oppreſſion, and vnmercifull dealing, haue cauſed them to go naked, that were cloathed. Math. 23. 41, 42, 43.

8 As hee that walketh in the Sunne, careth not whe-

ther the Moone shine or no, because hee hath no need of  
het light: Euen so when a man hath found the heauenly  
Riches, hee careth not for earthly Riches. *Psal. 37. 16.*  
*1. Tim. 6. 6.*

9 As the mad-man desireth nothing so much as to get  
water, by reason of his excessiue distemperature; yet is  
there nothing that so much tormenteth him; for the only  
sight thereof, is able to cast him into his fit: Euen so is it  
with Riches, euery man longeth for them, yet are they the  
only things that encrease his longing, trouble his mind,  
and replenish his heart with passions. *Mar. 10. 23, 24, 25.*

10 As those things which agree not with our nature,  
and haue no proportion with it, as fire, sulphure, and such  
other things, if wee should eate them, would not onely  
not profit vs, but would also hurt and kill vs: So the de-  
ceiptfull Riches of this world, too much desired and  
sought for; the pompe of honour, vaine glorie, and such  
like; after the which very many do runne too too earnest-  
ly, doo not onely not nourish the soules of men to eternal  
life, nor mitigate and appease the wicked lusts of the same,  
but also doo bring vpon them euerlasting woe, with vtter  
and endlesse destruction.

11 As hee that walketh in the raine, shall hardly escape  
wetting; or he that trauelleth in the whole Sunne, eschew  
heate: So is it almost vnpossible for a Rich man to auoyde  
vice and corruption by his riches. *Psal. 62. 10. 1. Tim. 6. 17.*

12 As *Bucephalus*, the Horse of *Alexander* the great, so  
long as he was naked, would suffer any man to back him;  
but if he were once furnished with the royall Saddle, Bri-  
dle, and other furniture, hee grew so proud, that no man  
might ride him but the King: Euen so many, who in their  
pouertie were modest, humble and vertuous, by encrease  
of wealth, haue chaunged their vertues into vice.

13 As those mountaines that containe mynes of Gold and Siluer, are otherwise barren : So they that haue Riches, and vaynes of Gold and Siluer, are for the most part in their hearts, made vnprofitable to the seruice of God and man. *1. Timo. 6. 17, 18, 19.*

14 As Muscicall instruments, are to no vse to him that cannot play vppon them : So are Riches vnprofitable to him, that cannot vse them rightly.

15 As a Horse, is of no vse without the bridle : So are Riches without reason.

16 As faire Tapistrie, couereth foule and broken walls: Euen so Riches may well make a man more honourable in the sight of the world. *Math. 6. 19.*

17 As Riuiers and flouds, although they be most sweet and pleasant, yet when they run, and enter into the Sea, they are most bitter ; keeping their right and due course, they yeeld pure and wholesome water, but once mingled with the Sea, they are as it were poysoned with bitternes: Euen so the wealth and Riches of this world, although in the course of this life, they doo highly delight some men, which haue them in possession, neuerthelessse, when they come to the Sea of death, whither all flouds and Riches at the length shal come, they seeme to be dolefull, sower, bitter, intollerable, and as it were, poyson it selfe.

18 As Riches be vnto the vngodly and wicked, hindrances of vertues: So contrariwise, Riches, are to the faithfull seruants of God, helps & furtherances of many good things, godly actions, and very charitable workes: So that Riches of themselues are not euill; for godly men do possesse their Riches, bee they neuer so ample & infinite, and are not possessed of their wealth and goods; because their Riches are drudges to them, and not they to their riches.

19 Like as Gold is tryed with a touchstone : Euen



So is man tried by hauing Gold and much Riches, which most easly bewrayeth what manner of man one is.

20 As Feathers doo lift vp, and carrie on high, the fowles and birds of the ayre: So Riches and dignities of this world, are wont to extoll & carrie men into the ayre and clouds of vanitie.

21 Euen as Corne laid vp and kept in a Barne, Garner, or other place, doth not increase; yea many times is eaten, and consumed of Wenels, and other vermine, but being cast into the ground, doth bring forth plentiful fruit, and great increase, and is very profitable for the owner: So Riches, as Gold, mony, & other Jewels, laid vp in Chests, and kept in Coffers, are oftentimes in daunger of loosing, by theeues, that may breake through and steale them; or by fire that may consume them; but beeing dispersed and scattered among the poore & needy Saints of God, they bring forth fruit an hundreth fold; and are very profitable, both to the giuer, and to the receiuer, discharging a good conscience in the one, and comforting the distressed body and mind of the other.

22 As pits and lakes of spring water, being stopped and polluted with mire, mud, or other foule & filthie matter, if they bee scoured and drawne out, will flow with water that is pleasant, sweete, and wholesome, but suffered & let alone, are corrupted, and doo stinke: So Riches & worldly substance, if they be distributed vnto the poore, & translated from them that haue too much, to those that are needie; and hauing nothing, they do greatly increase and multiplie; for a very little, is great Riches to him that hath nothing; and to him that did bestow them, they are instruments, and meanes of Gods blessing; but being Cofferred, and lying still, so that the poore needie creatures are not releued with them, they are vnprofitable; and will breed

the

the stinch of hell, and endlesse woe, to those that so doo keepe them. *Psalm. 41. 1. & 112. 9.*

23 As the Licoure in the pot, profiteth not to it selfe, but them that draw and drinke therof: So worldly goods and Riches, oft profiteth not the keeper and owner thereof, but other that come after.

24 As they that are swolne with the Drop sicke, who a far off seeme fat, and to bee in good liking, by reason of the abundance of the humors in their bodies, though that for this cause they be soare and daungerously diseased: So do we iudge by the outward appearance, that Riches are verie pleasant, and such as loue and haue them, very happie; though that for the most part, there be nothing more vile and filthy in their houses, then themselves.

25 Euen as a Gold ring, doth not so soone touch a goutie or diseased finger, but that presently it causeth great & intollerable griefe: So likewise Riches, honours, pleasures & profit of this world, do nothing else but molest & trouble our minds, either with ambition or couetousnesse.

26 As an Ape or Munket, is tied and tethered to his elogge: So likewise Riches of themselves, doo encumber and entangle mens minds.

*Reason.*

AS if the Sunne were not, all our life should bee led in night and darknesse: So if Reason were not, all our other senses were no better then brute beastes.

*Repentance requireth confession.*

AS the beginning of health, is the feeling and perceiuing of the sicknesse: So the beginning of Repentance, is to acknowledge the offence.

2 As they are most hardly healed, which in their sicknesse be void of all reason: So hard it is for the to repent & amend, who will not acknowledge their owne sinne and wickednesse.

3 Like as when a man is sicke, the first step to health, is to know his disease: Euen so to true Repentance, and saluation, the first step is, to know the damnation due for our sinnes.

*Rich men are to liue godly, as well  
as the poore.*

**A**S God alloweth the Rich man, nothing more to mis- vse, or mispend, then he doth the poore man; for as he hath the same Baptisme, Faith, Lord, God, and Father in heauen with him; and hopeth for the same kingdome, that the poore man doth: Euen so hath he the same Law giuen him to liue after, and by the same shall be iudged, as well as the poore.

*To Relieue the poore.*

1 **A**S he that gathereth vp the Queenes rents, if he bestow them not in that good manner that he is appointed, but wasteth & spendeth them ryotously how- soeuer, shal be sure to suffer due punishment for his so do- ing: Euen so likewise, he to whom God hath giuen riches and great wealth, for the reliefe of his poore brethren, if he neglect them, and spend his goods lasciuiously, on his backe or belly, or otherwayes, God wil punish him most seuerely, at the day of his account. *Luk. 16. 1, 2, &c.*

2 As the cloudes that are full, powre out raine: Euen so the rich that haue abundance, ought to distribute.

*Reading of the Word.*

1 **L**Ike as the busie Bee, when as shee flieth into some faire and pleasant Garden, and lighteth sometimes here, and sometimes there, as it falleth out, sucketh out some sweetnesse out of euery flower and hearbe, where- on she sitteth: Euen so a Christian, looking into the vo- lume of the sacred scriptures, and reading sometimes this parcell

parcell thereof; sometimes that, shall receiue by euerie booke therein, some comfort and profite; as will cause him to preferre the same, before the honie, and the honie combe. *1. Timo. 4. 13, 14. 15, 16. Psal. 19. 8, 9, 10, & 119. 72, 103, 104.*

2 As the vse of meates is not sufficient to the nourishment of mans bodie, except they be dressed and prepared: Euen so the hearing of the word of God read, is not sufficient to bring men to sound knowledge, and saluation, except the same be preached, and rightly diuided.

*Amos 8. 11.*

*Reprobate and vngodly men, often in  
greatest prosperitie.*

AS the Butcher will suffer those beasts, which he appoints to be killed, to goe where they list in his best pastures, and to breake his hedges, that in so dooing, the sooner they be fatte, the sooner he may kill them: Euen so the Lord lets reprobate and vngodly men (whom he loues not in his Sonne Christ,) take their pleasure, corrects them not for their amendment; but lets them worke their iust condemnation, in giuing them vp to their owne lusts, and into a reprobate sence; as he did *Pharao, Saul, Iudas, Herod, Antiochus, Nero, &c.*

*Deferring of Repentance.*

LIKE as if a malefactor for his punishment, should be appointed to carry euery day a sticke of wood to an heape, to burne him twentie yeares after: Euen so men, by deferring Repentance, do treasure and heape vp wrath against the day of wrath. *Rom. 2. 4, 5.*

2 The longer a man goes and continues in his sickness without any Physicke, the harder is the recouerie:

recovery: Euen so, the more the time is prolonged, the harder it is to repent. For where the diuel dwels long, he will hardly be remoued.

3 As the case is dangerous if a man fall into the relapse of an ague, or any other strong disease, it may peradventure cost him his life, and the recovery will be verie hard: Euen so it is verie dangerous, after Repentance for some greuous sinne, to fall into the same againe, and come to Repentance the second time. *Iohn 5. 14. Luk. 11. 26.*

*Resurrection of our bodies.*

1 Like as the bodie of Christ, which he tooke in the virgines wombe, was by his Almighty power, raised vp againe, immortall and glorious, all infirmities that it was subiect vnto, being cleane put away, and taken off: Euen so these mortall bodies of ours, euen the same, that we tooke of the substance of our sinfull and mortall mothers, shall at the day of the generall resurrection of all flesh, be raised vp againe, according to the mightie working of the Lord, whereby hee is of power to subdue all things vnto himselfe. *Esa. 66. 24. Exe. 37. 1 &c. Dan. 12. 3. Math. 25. 41. Ioh. 5. 29. Ioh. 19. 25. Iohn. 11. 25. 1. Cor. 15. 1. &c. 2. Cor. 5. 10. 1. Thess. 4. 13 &c.*

2 As Swallowes, Wormes, and Flies, which haue lyen dead in the winter season, in the spring, by vertue of the Sunnes heat, reuiue again: So likewise men fall in sloues and traunses, being for a time, without breath or shewe of life, and yet afterward come againe; and so is the Resurrection.

*Remitting of trespasses.*

Like as if we see one eate or drinke a great deale, we say he was hungrie, or thirstie, because we see him eate or drinke so much, or so greedily: So doo we say, that one is hotte, because we see him sweate; yet do we not say, that

his



his eating, or drinking, is the conditionall cause, of his hunger or thirst, nor yet the sweate the cause of his heate; but contrariwise, we say, hunger, thirst, and heate, are the causes of eating, drinking and sweate: Euen so the turning from iniquitie, and Remitting of trespasses, are not the causes of the forgiuenesse of our sinnes, but the fruits thereof, and tryall of our estate. *Ezech. 18. 21. Math. 6. 24.*

*Reading of Authours.*

**E**VEN as amongst healthfull and medicinable hearbs, there springeth forth some weedes vnprofitable and venomous, but the hearbes meete for medicines, the wise Physition onely doth gather: So in Reading of Authours, although there be some things contained, being not only vnprofitable, but also wicked; yet it is the part of good students not to neglect them, but rather to collect such sentences and doctrine as may be profitable for them.

2 As dastard and cowardly Dogs, doo barke at home at the skin of the wilde beast, but in hunting they will not come neare the same: So some student will piously prate of things vaine and foolish, leauing the effect of learning unlaboured for.

*Reprobate.*

**L**Ike as a man vpon a Racke, crieth and roreth out for very paine, yet cannot desire his tormentor to ease him of his paine: Euen so the Reprobate, when he repenteth, he cannot come vnto God, and seeke vnto him; hee hath no power, no not so much as once to desire to giue one little sob for the remission of his sinnes; if hee would giue all the world, hee cannot so much as giue one rap at Gods mercie gate, that hee may open to him. *Math. 7. 7. Gene. 4. 4. 1. Sam. 31. 4. Math. 27. 5.*

2 Like as if a man, that hauing made to himselfe a great burden to carrie, should assay it on his backe, and for that

is fat and lay vneasily, and pressed him much, should cast it downe againe, and put a great deale more vnto it, and then beginne to lift it againe; but when hee felt it more heauie then before, hee should fall into a greauage, and adde twise as much more to it, thereby to make it lighter: Euen so doo the children of this world, who finding it somewhat loathsome and vnpleasant, to resist one or two vices in the beginning, doo deferre their conuersion and Repentance, and doo adde twentie or fortie moe vnto them, thinking to find the matter more easie afterward.

3. Like as a man hauing tasted a good peece of Wine, making shew as if hee would buy it, vnderstanding the price, and not willing to giue so much, leaueth it there, without buying or drinking of it any more: Euen so the Reprobate, hauing tasted the heavenly good things, finding them good, and praying them exceedingly, after they vnderstand the price, that is, that they must renounce themselves, and beare the Crosse of Christ, to goe to take possession of the kingdome of heauen, which hath purchased for them with his precious blood, they will none of it at this price, and so renounce these good things without drinking, or enioying them. *Hebr. 6. 4.*

1040 As those that haue their stomackes charged with euill humours, cease not to eate sometimes for all that, yea and to finde taste in some good meates, but are constrained after (through the euill disposition of their stomacke) to cast it vp againe, and to vomit: So some Reprobates, hauing within them an euill conscience, may well taste the good heavenly giftes, but this euill conscience, not being able to agree with the true and sure faith of the heart, stoppeth, that these giftes take no roote to fructifie to saluation; so that finally they cast it off, or let it wither and come to nothing: On the contrary, those who haue



*Reading of Scripture or word.*

**A**S hee which knoweth his letters perfectly, and can spell, cannot but Read if he be diligent; and as hee which hath cleare eyes without impediment or let, and walketh thereto in the light, and open day, cannot but see, if he attend and take heed: Euen so a man hauing the profession of his Baptisme onely written in his heart, and feeling it sealed vp in his conscience by the holy Ghost, cannot but vnderstand the Reading of the Scripture, because hee exerciseth himselfe therein; comparing one place with an other, and marking the manner of speech, and asking heere and there, the meaping of a sentence, of them that be better exercised then himselfe; for he feeleth in his hart, and hath a sensible experience of that inwardly, which the spirit of God hath deliuered in the Scriptures: So that he findeth his owne feeling, as a good commentarie vnto him.

*Resurrection.*

**1** **A**S a cunning Goldsmith, knoweth what difference is betwixt a peece of earth, digged out of a Golde myne, and other common earth; but aske an ignorant man, and hee will say there is no difference at all betwixt them: Euen so at the day of iudgement, God will knowe the dust of mens bodies, from common dust, which men cannot discerne.

**2** Like as if a Gardiner, mingle diuers seedes together, and cast them into the ground, yet they will not bee confounded one with an other; but euery seed will haue his proper hearbe: Euen so the bodies of men, although they bee mingled together, yet euerie body shall receiue his owne flesh at the generall day of iudgement.

**3** Like as seed cast into the earth, during the cold, and stormes

stormes

stormes of winter, smally appeareth, or not at all; but as soone as the Spring commeth, it sprouteth forth and flourisheth, growing more and more vntill the Haruest come, and then it recompenceth the Husband mans labour with plentiful encrease: Euen so our bodies (though they fall as seede ~~into~~ the ground) are not neglected of God, who regardeth the smallest graine and vilest seede, but shall one day bring them out of the graues, where they were laid, in a far better case then they were before.

4 As in winter time by the nipping Frost, the trees loose their leaues, and the grasse withereth, but at the Spring, they both receiue that which they before seemed to haue lost: So likewise, though men die, each in his order, now one and then an other, yet they perishe not, but shall liue againe at the last day, when the euerm-lasting Spring shall bee, without either Autumne or Winter.

5 As God giueth life vnto the Infant, inclosed in the Mothers wombe, and maintaine the same after a secret and wonderfull manner, vntill the tenth moneth, when it can be there retained no longer, but must bee brought forth into the world: Euen so God, in whose hand is life and death, keepeth vs alieue in the middest of death, & the bodies which were cast into the earth, at the sound of the last vnknowne trumpe (liuing vntill then, after a wonderfull sort) shall arise, at which time the graues, and every place wher our bodies died, shal yeeld vp the dead, that were in them, when as they shall truely liue, and that for euer.

6 As the Ashes in the night time, so couereth the fire, that no sparke thereof, nor any light appeareth in the house, but yet it may easily be kindled & reuiued by drie straw, or a small match: Euen so our life that cannot die,



lieth as a sleepe in our mortified bodies, which God in his good time, by his mightie word and power, can and will awake.

7 Like as in sleepe (which is as deaths kinsman) no part doth his dutie, the eyes see not, the eare heareth nothing, wee can neither feele nor walke, but euerie member is as dead, overwhelmed with sleepe, when as in the meane time, the mind liueth & euer moueth, and the next morning approaching, rayseth vp the body, when as euerie member and part, performeth his wonted worke, and more liuely refreshed by sleepe: Euen so, though our carcases being in terred, seeme to bee deprivied of all sence and mouing, yet they perish not; but when the last and euerlasting morning shall arise vpon them, at the end of the world, they shall rise againe, and the earth shall yeeld them far more glorious, when as God hath purged away the corruption and filthinesse of them, as by the meanes of sleepe.

8 As in the Lawe, the offering of the first frutes, and all the frutes of the earth were sanctified: So also by Christ, the first frutes of them that sleepe, the promise of the rising againe of our bodies, to life euerlasting, is so vs confirmed and assured. *Exod. 23. 10. & 34. 26. Leuit. 23. 10. Deut. 26. 2. Job. 1. Cor. 15. 20. Coloss. 1. 18. Reue. 1. 5.*

9 Like as it would make glad the heart of a lame man, or cripple, to heare that all his limmes should bee restored againe perfectly, as they were at the first: Or as it would greatly reioyce the heart of a poore naked begger, to heare that hee should bee cloathed; with most precious garments of Silke and Gold: Euen so much more, ought all Christians to bee ioyfull and glad, to

heare that they shall be restored to all integritie of bodie and soule, at the general Resurrection, and so be cloathed with most perfect & pure innocencie of life, for euer and euer.

10. As Hearbes, dead in winter, flourish againe by the raine, in the spring time: So the dead Corpes that lye in the dust, shall rise vp to ioy, when they shal feele the deaw of Gods grace. *Esay 26.19.*

11. As the same seeede in substaunce, that is sowne, springeth againe, yet altered in forme and fashion: Euen so our bodies, shall rise againe, the same in substaunce, but maruellously altered in qualities. *1. Cor. 15.37, 38.*

12. As our bodies, except they consume, rise not againe, yet altered in forme and fashion: Euen so our bodies shall rise againe the same in substance, but maruellously altered in qualitie.

13. As often as we rise from sleepe, hauing our wearie limmes refreshed, and as it were reuiued, so that we feele our selues in better case and abilitie to do any manner of thing, then before: Euen so we should often remember, that death vnto the godly, is but a resting of their wearie bodies and bones, till they rise againe, exceedingly bettered by immortalitie and glorie; and therefore termed by the name of sleepe. *1. Thes. 4.13, 14.*

14. So bright and so glorious as one starre appeareth aboue an other: So much shall the state and condition of our bodies, at their Resurrection, excell the state and condition, that they are now in, during this time of immortalitie. *1. Cor. 15.41.*

15. Like as the Husbandman taketh no thought, nor sorrow for the seeede that is cast into the earth, because he:

He hath a sure trust and hope, that it shall come again with a plentifull and an exceeding recompence : Euen so the faithfull, are not so vnmeasurably heauy and sorrowful for the death of their faithfull friends, as the heathen and vnfaithfull are, which haue no hope or beliefe of the Resurrection. *Reue. 14. 13. 1. Thes. 4. 13, 14.*

16 Like as if impotent and miserable men, as experience sheweth, can by art, euen of fishes, make the most curious workmanship of glasse : Euen so we may in reason thinke, that the omnipotent and euerliuing God, is able to raise mens bodies out of the dust.

17 As the Goldsmith by his Art, can sunder diuers mettals one from an other; and some men out of one mettall can draw another: Euen so, much more may we think it possible for the Almighty God, to raise mens bodies being dead, and turned into dust, and mingled with the bodies of beasts and other creatures, or one mans bodie with another.

18 As the cloud tooke vp the very true bodie of the Lord, yea euen the whole perfect Christ: So likewise shal all godly persons bee taken vp into the aire to meete the Lorde their God, that they may liue with Christ their Lord and head, for euermore. *Act. 1. 9. 1. Thes. 4. 17.*

19 Like as the roote giueth all vertue and sappe vnto the tree: Euen so is the matter of the Resurrection of the dead thorow Christ, the chiefest, greatest, and true principall point of the word and affaires of God. *Esa. 26. 19. 1. Pet. 4. 6.*

20 As the wicked & vnbelecuers, haue in this life with their bodies, taken their owne pleasures, ioy, and delight: Euen so in the life to come, at the Resurrection of the dead, they shal be plagued and punished with euerlasting paine & torment, in the same bodies. *Mat. 25. 41. &c. 2. Cor. 5. 10. Act. 24. 15. Ioh. 5. 29.*

21 Like

21 Like as when the Corne is cast into the ground, it seemeth to bee lost, for it rots and wasteth in the ground, but afterwards it springeth faire: *1. Cor. 15. 36, 37.* So when the body hath bene corrupted, it carrieth the time appointed by God, to come out of the earth, and to be altogether perfect.

22 As the Corne, by meanes of the seed taketh againe anew shape, and that more fayrer: So the faithfull which dieth and goeth to rest with the seede of Iesus Christ, which is the spirit of God, is raysed againe by the same spirit, which rayseth the Sonne of God from death.

23 Like as Christ rose againe in the selfe same body in which he suffered: So we also shall rise againe in the selfe same flesh, which we carrie about with vs.

24 Euen as Christ after his Resurrection, had an other glorie much greater then he had before: So we shall bee farre otherwise after our Resurrection, and so reuued into a more glorious state.

25 As the Sun and the Moone being of one substance, differ in dignitie and excellencie: So likewise in the Resurrection, our bodies shall haue more excellent qualities, then they haue now.

*Regeneration.*

1 **A**S there is need of no Lawe, to compell the bodie to eate or drinke, to digest, to sleepe, to goe, to stand, to sit, and to doo their workes of nature, for it is readie to doo them of it owne nature, when the case so requireth, and when it is meete, without all respect, either of reward, or punishment; and may not vnfitly be said, as concerning these things, not to be vnder a Law, notwithstanding thereupon nothing lesse followeth, then that it doth therefore abstaine from such workes, vnto which in deed, it so much more applieth it selfe, as they are lesse commanded,

maunded, and are more naturall vnto it: Euen so after the same sort, altogether dooth the godly man behaue himselfe, concerning the workes of godlinesse, he is carried to the doing of them, by that his newe nature of the spirit, albeit there were no Law at all, and all, both hope of reward, and feare of punishment, were away. *1. Tims. 1. 9. Renc. 6. 14.*

2 Like as if a man haue all his mind set vpon drinking and gulling in of Wine and strong drinke, hauing little delight nor pleasure in any thing else; it argues a carnall mind, and vnregenerate, because it effectes the things of the flesh; and so of the rest: Euen so on the contrarie, hee that hath his mind affected with a desire to doo the wil of God, in practising the workes of charitie and Religion, he I say, hath a spirituall and a renewed heart, and is Regenerate by the holy Ghost. *Rom. 8. 14. Gal. 5. 17.*

3 As God in the beginning created vs after his owne Image: So also must hee Regenerate vs according to the same, which he doth by the holy Ghost, the third person in Trinitie, one and the same euerlasting God, together with the Father and the Sonne. *Iohn. 3. 5. Math. 16. 17. Ioh. 8. 36. & 15. 5.*

4 As a liuing body, although naturally it bee the subject of sense, yet some one part of it may bee benumbed and senselesse: So the soule of one Regenerate, hath in it, at least the beginnings and seeds of all graces, howsoeuer some of them at sometimes doo not worke or appeare: Whereas a carnall man is altogether destitute, yea vncapable of them.

5 Euen as we know that the trees haue heate and life in their rootes, in the midst of the coldest and sharpest winter; yea as many beastes lie all the winter long in holes of the earth, without eating, drinking, stirring, or hauing any



any iotte of heate, lease or life, in any of their outward parts; and yet there is a remnant of life, and of heate lurking in the heart; which being in Summer stirred vp, doth reuiue the beast, so that it is able to goe or runne vp and downe, and to performe all naturall actions, in the manner as it did before: So likewise a totall decrease, or an utter decay of holinesse, as whereby nothing is left, cannot happen to any one who is truly Regenerate, who in the greatest extremitie and depth of his fall, retaineth some reliques of Gods spirit and of grace receiued, yea some life of faith, whereby he liueth to God in Christ; howsoeuer he be to the eyes of all men, and euen in his owne conscience a dead rotten stocke.

6 Euen as a man being sodenly taken with the plague, or any infectious sicknesse, sayeth, he knoweth not how it happeneth, onely hee seeth the effects of it: Euen so the action of Regeneration, in it selfe is secret and vnknown, but manifest in the effects which follow of it.

*Regeneration not without sinne.*

**L**ike as the *Israelites*, suffered the *Iebusites* to dwell amongst them, to their great harme: Euen so sinne remaineth in our mortall bodies, conquered in deed, that it dooth not raigne ouer those that serue the Lord; yet not deane taken away, but left for our exercises, who hauing our mortall enemy dwelling in vs, should fight against sinne, vnder the banner of faith in Christ Iesus, who onely hath, can, and will continually defend his people, subdue their enemies, and giue his children the victorie.

*Repentance.*

**A** prisoner will strue to get out of prison, by all kind of means he can, though he grate off some of his flesh: Euen so a man that is out of the fauour of God, must trie

by all kind of wayes that he can, that if hee cannot come to Gods fauour by one way, he may yet by another. *Psal. 31.1. &c.*

*The Redemption of Christ vniuersall.*

1 **A**S the Sunne is the generall giuer of light to the whole world, though there bee many which doe receiue no light at all of it: Or as there was among the Iewes, vpon the yeare of Iubylee, a generall deliuerie of all bond men, although many abode still in their bondage, and refused the grace of their deliuerie: Euen so the Redemption of mankind by Christ, is auailable for all, although reprobate and wicked men (for want of the grace of God) doe not receiue the same; yet there is no reason that it should leese his title and glorie of vniuersall Redemption, because of the children of perdition, seeing that it is ready for all men, and all be called vnto it. *1 Tim. 2.6. Col. 1.13, 14. 1 Pet. 1.18. Tit. 2.14.*

2 As they who being taken in warre, are wont either to be slaine, or to bee condemned vnto perpetuall bondage, except they bee redeemed and ransomed: Euen so, such were wee all, being taken prisoners of the diuell, who had vs body and soule in his owne power, from whose kingdome and tyrannie, Christ hath most mercifully Redeemed vs. *Rom. 14.8. 1 Cor. 3.22. Phil. 1.27. 1 Pet. 1.18, 19, & 2.9.*

*No Reason for a man to find fault with an other, that is more faultie himselfe.*

1 **A**S it is against Reason, that a blind man should take vpon him to lead an other man, that sees better then himselfe: Euen so it is an vnreasonable and impudent thing, for any man to offer to pull out a Moate out of his neighbours eye, when there is more need, that his neighbour should say vnto him; nay rather suffer me to pull out the

the beame, that is in your eye. *Math. 7.3. Psal. 50.16, 17.*

2 As it is a very vsual thing with the Papists, to condemn it for a great fault in Protestants, to leaue off any of their popish ceremonies: When as they account it no fault in themselves, to cut off and defraud them of the Cup, in the ministration of the Lords supper, which is commaunded to bee taken and drunken of all, by Christ our Sauour himselte. *Math. 26.27.*

3 As they crie out against vs, for not subscribing and reproofing in all points, to their writings and determinations: When as they themselues refuse to subscribe and allowe vniuersally to the word of God, adding and taking from it at their pleasure. *Deut. 4.2. & 12.32. Prou. 30.6. Reue. 22.18, 19.*

4 Like as it is too too common in all sorts of men, that haue great beames in their owne eyes, wherof they make no conscience, yet will seeme mutuellous curious and carefull, in drawing out Moies out of the eyes of others: Euen so, hee that of all the rest in the Parish, is the most worst observer, either of Gods Law, or his Priuies, hee will bee most readie to find fault, and to quarrell with the painefull and faithfull Ministers, for omitting the least rite or ceremonie, (as though hee of all others, were the most desirous, that the Quenes proceedings should exactly be followed) whereas in verie deed, hee could find in his heart, rather to haue Popetrie fully established.

*Rebukes.*

AS Physicians with their bitter drugs, do mingle sweete spices, that the sick patient may the more willingly receive them: So ought bitter Rebukes to bee mingled with gentle admonitions, that the offender might be the better brought to amendment.

N n n n 3

Righteous.

*Righteousnesse, peace, &c.*  
**A**S the earth being fertile and fruitfull, and beautified with the gallant verdure of fresh floures, and Greene hearbes, is an argument of the bountifull goodnesse of God towards vs: Euen so, Righteousnesse, peace, tranquillitie, and other vertues, wherewith the minde & soule of man is garnished, declare the exceeding great goodnesse, and loue of God towards mankind. *Esay. 61. 10. Gal. 5. 22.*

*Rich men.*  
**A**S the fiercest lightning dooth flash vpon the highest Towers, the fairest Oakes come soonest to the fire, and the fatteest Oxen are first knocked downe: Euen so, they which haue the most money, are subiect to the most miseries.

*Prac.*  
**A**S pouertie punisheth the poore man: So the Rich cannot rest for feare of robbing.

*Gal. 6. 10.*  
**A**S the goutie man, the more he walketh abroad, the better is his health: Euen so, the more the Rich man distributeth abroad, the more he shall inherite. *Luk. 19. 9.*

**L**ike as a River when it goeth by an emptie place, it will not passe vntill he hath filled that emptie place: and then it goeth forward to another emptie place and filleth it, and so to another emptie place, and filleth it; alwayes filling the places which are emptie: So likewise should Rich men, fill the poore, the full should fill the hungrie, they which abound, should fill them, which want, for the rich, are but Gods Amners, and their riches are committed to them of God, to distribute, and doo good, as God doth himselfe.

*No Resistance against God.*

**L**Ike as the Eagle when she hath taken her praye, standeth with her wings spread ouer it: Euen so, those whom the Lord raiseth vp to conquere any Country and to destroy it, spread themselues all ouer it, so that there is no hope in resisting, nor refuge in running away. *Ier. 48. 40. Lamen. 4. 19.*

*Repentant.*

**A**S the Lilly dooth flourish and spring in the field or Garden: So God dooth make the Repentant man, whose sinnes he forgiveth and pardoneth, to grow & flourish. *Hose. 14. 6.*

**2** As it is often needfull for the preservation of the bodily life, that the patient be by detraction of blood, brought to a swowne, and so euen to deaths doore: So likewise, it is needfull for the spirituall life of the soule, that the Repentant be by sorrow and feare cast downe, euen to the gates of hell, as one forlorne, and being in a most wretched estate. *2. Cor. 7. 3.*

**3** As the wise man exhörteth the good husband to be sowing his seed, at all houres, times, and seasons, because he knoweth not whether this or that wil prosper: So likewise, a Repentant must take all occasions of hearing gods word, for that he knoweth not but that God will euen at that time which he would bestow on worldly profites or pleasures, bestow his vnspeakable blessing of regeneration vpon him. *Ecclesi. 11. 6.*

**4** As that Offendant is liker to obtaine mercy at the hands of his Prince, who standeth at his very gates in his presence, attending when he wil becken or call vnto him, then he who hauing addressed himselfe to come before the King, keepeth himselfe aloofe off, far out of his sight: Euen so, it is liker that God will behold that Repentant with



with the eye of mercy, who is in his presence, hearkeneth to his voice, and attendeth his pleasure, then him who is out of his sight, and employed about other matters.

1 **A**S it is impossible for a Cammell to goe through the eye of a Needle: So also is it impossible for such a Rich man to enter into the kingdome of heaven, who is possessed of his possessions, for he hath made his Gold his God, though hee doe not so thinke nor perswade himselfe. *Mat. 19. 24. 25.*

2 **A**s those Fisher-men, which when they had sped well, did go and burne incense, and offer sacrifice to their Nettes, instead of praising God, who had blessed their endenours: So likewise some prophane Rich men, doe ascribe their wealth and other blessings of this life, to the outward meanes and instruments, whereby they have gotten those things, forgetting wholly, that God is the onely authour and giuer thereof. *Habba. 1. 16. Psal. 137. 1. &c. Iam. 1. 17.*

3 **L**ike as if a Cable be vt-twisted, and drawen into smal thredes, it may be drawen through the eye of a Needle: So likewise he that is Rich, if he denie himselfe, abase himselfe, and lay aside all confidence in himselfe, in his riches and honor, and be as it were, made small as a twine thrid, and with *Ioseph* the good Senator, become the Disciple of Christ, hee may enter into the kingdome of heauen. *Math. 19. 24. Luke 29. 50. 51. Ioh. 29. 36.*

4 **A**s Sheepe that goe in fat pastures, come sooner to the slaughter-house, then those which are kept vpon the bare Common: So likewise Riche men, which are pampered with the wealth of this world, sooner forsake God, and therefore are sooner forsaken of God, then others. *Ram. 9. 22. Eccles. 10. 20.*

5 As that is not alwayes a good horſe, which hath his bridle and Saddle adorned with gold: So alſo may not that Rich man be accounted bleſſed, who hath rich attire, ſump-  
tuous buildings, and coſtly moueables.

6 Euen as a Flie, comming to a platterfull of ſweete and pleaſant honie, if ſhee thruſt not her ſelfe altogether into it, but onely touch and taſte it, with her mouth, and take no more then is neceſſarie and needfull, ſhee may ſafely goe away, and flie to an other place; but if ſhee wal-  
low, and tumble in the Honie, then is ſhee limed, and ta-  
ken in it; and whiles ſhee is not able to flie away, ſhe doth there looſe her life: Euen ſo, if a man, of all his Riches, take onely ſo much as may ſuſtaine him, and honeſtly main-  
taine his eſtate, beſtowing the reſt well and Chriſtianly, his Riches then cannot hold him backe, nor barre him out of the kingdome of heauen; but if couetouſneſſe ſhall bewitch him, and ſtill pricke him forward, to ſcrape to-  
gether more and more, and ſhall make him euen vſuriable, then they take him, and holde him, and ſo beſme the wings of his mind, that he cannot once in all his life, haue one flight towards the kingdome of heauen; and thus be-  
ing in thralldome and bondage to wicked Mammon, the ende of his pleaſures in this world, is the beginning of his ſorrowes in the world to come.

7 As *Aſper* Dogge, who hauing a peece of meate in his mouth, and eſpying the ſhadow thereof in the water, thinking it had beene an other peece of fleſh, ſnatched at it, and through his greedie deſire, loſt that, which before hee had: Euen ſo Rich men, who might peaceably and quietly enjoy the goods they haue, and with pleaſure the fruites of their labours; by their couetous humour they deprive themſelves wholly thereof, and ſetting before their eyes, a fraudulent and deceitfull hope of things that

seeme to bee good, forget for the most part, those things that are good indeed.

8. Like as when we see a man that drinketh continually, & yet cannot slake his thirst, we coniecture forthwith that he is distempered, & that he hath more need to be purged, and his body to be cleansed from corrupt humours, then to giue him more drinke: Euen so the great desire of Rich men, which alwayes eateth, which hath so monstrous a bellie, and vnfatiable, like vnto the graue, doth euidently declare that the mind is very sicke; and therefore to recover it selfe, it must be first purged and cleansed of the passion that tormenteth it; this being done, the disease would continually cease.

9. As it is hard for a Periwinkle in the Sea to swimme, or for a Snayle vpon the land to creepe, while they beare their houses vppon their backs: Euen so it is hard for a Rich man, that trusteth in his Riches, with all his bigge bunches of wealth vppon his backe, to goe through the needles eye, and to enter into the kingdome of heauen. *Mark. 10. 25.*

10. As the Moone, when shee is at the full, is farthest from the Sunne, of whom shee hath her light: So likewise many Rich men, who doo flowe on euery side, with the goods and Riches of this world, do euen then in the midst of their wealth, withdrawe themselues farthest from God, from whom themselues, and all their treasures, and whatsoeuer, haue their being. *Luk. 8. 14. Act. 17. 28.*

11. As the Moone is not eclipsed, nor looeth any light, but when it is at the full: Euen so some Rich men are wont, then thieffy to bee eclipsed and darkned, concerning the loue of God and their neighbours, when they be full of Riches, and abound with worldly wealth.

*A Remnant*

*A Remnant reserved.*

**A**S in the time of gathering of Oliues, a few berries escape here and there vngathered: So when God doth bring generall destruction vpon any land, for the impietie of the people therein, and for the contempt of his word, and ordinances, a few here and there shall escape. *Esay. 17. 6. & 24. 13.*

*Reprobate are in perpetuall remembrance.*

**A**S the letters carued in stone or other hard mettalles, with tooles of yron and Steele, are wont to be set vp, for a perpetuall memorie, of that which men will haue remembred: So God neuer putteth out of memorie, the froward sinnes of obstinate and wicked men. *Iere. 17. 1.*

*The Register of our saluation.*

**A**S the Penne of man serueth to commit to writing, those things, whereof hee would haue the remembrance continued: So the holy Ghost Registereth in the hearts of the children of God, those things, which God seeth necessarie for their saluation, to bee recorded of them. *2. Cor. 13. 3.*

*Renued holinesse.*

**A**S in the natural birth of man, his body cometh into the world, not so great and strong as afterward it becometh, but little, weake, and impotent: So in the spiritual birth of Regeneration, the soule of man is not in the first momēt, indued with perfection, but with a smal measure of Renued holinesse, from the which it is to grow, and go on forward to a perfect estate.

*The Renued happinesse of man.*

**E**VEN as when Saule turned his backe to goe awaye from *Saule*, God chaunged him, and gaue him another hart, and made him an other man: *1. Sam. 16. 18.* Euen so doth God, by changing the minds & wills of his elect,

so secretly, as that they themselves know not which way it is done; make them new men, and prepare them for his euerlasting kingdome.

*A Remnant saued.*

1 **A**S a number of things should yearely decay, & come to nought, except seeds of them were saued, whereof they are by sowing renewed: Euen so the people that beare Gods name vpon earth, should in the day of visitation of their sinnes be cleane and vtterly destroyed, as *Sadam* and *Gomorrhah*, but that God spareth some Remnant to bee as it were a seed, for the encreasing of his Church and people againe. *Rom. 9.29.*

2 As great and mightie vapors, with the force and power of the Sunne, are taken and lifted vp from the earth; and do seeke after the Sunne, by whose strength and vertue they are carried vp on high, and growing into clouds, doo euen follow the Sunne: So there is a Remnant, and a little flocke of Christes, that in a true and vnfained, and sincere loue of God, are lifted vp from the loue of the world, and from all earthly, and fleshly affections, so far as is possible, for a man in this life to bee, and doo seeke the Lord and his kingdome, in the singlenesse of their hearts, and thinking the time of their abode heere, in this vale of all miseries, too too long, they dayly sigh and grone, for a dissolution, & the comming of Christ, to iudge the quick and the dead. *Esa. 60.8,9.*

*The portion of Reprobates.*  
**L**Ike as of the shreddings of the Vine, cometh no profit, neither can they serue for any other vse, but for the fire: So those whome God cutteth and casteth off from his Church: can serue for no other end, but for Hell fire. *Ezech. 15.2. &c.*

*Reading*



*Reading is not preaching.*

1 As the smell or sight of meate, doth good to the hungry man, but it will not feede him, except he taste of it: So by Reading of the Scriptures, men may haue some feeling & smell of Religion, but they shall neuer thoroughly taste of it, without preaching.

2 As meate that is rawe and fat, may bee called good, but it is not to bee eaten, before it bee made ready and dressed: So are the Scriptures Read, good, holy, and pure, but not sufficient foode for the people, without preaching.

3 As is a whole Loafe set or cast before children, which want strength to cut it: Euen so is Reading without preaching, which indeed is a right cutting and diuiding of the bread of life, that euery one may haue his seuerall portion. *1. Timoe. 2. 15.*

4 Like as if one shoulde offer good treasures to his friend, but yet such as were hid, shut vp, and fast locked, and could not bee come by, in thus dooing, hee should mocke his friend: Euen so bare Reading without preaching, is bare feeding; because preaching is an opening of the treasures, to the ioy of Gods children.

5 As fire couered with ashes, dooth little or nothing heate, or profit them that stand by it: Euen so bare Reading, is smally auailable to the people, without preaching; which preaching, is an explaining and a discouering of hard and darke points.

Like as if the Husbandman, should cast whole strikes and bushels of Corne on his land together on heapes, he should both loose his labour and his seede: Euen so that Minister, that only Readeth the Scriptures in the Church and preacheth not, dooth loose his labour, and deceiueth his auditorie.

7 As that Fisher catcheth no fish, who shuffeth his Netties on heapes, and not opening them: Euen so that Minister, that contenteth himselfe, with the simple reading of the Scriptures in the Congregation, winneth no soules to God.

*Refusing the meanes.*

**A**S we see many men at some times, not so much grieued for the sicknesse it selfe, as for that they haue willingly neglected the meanes, which might haue preserued their health: or else for that they haue abused the phisick that might haue restored their health to them againe: Euen so in like manner it fareth with those, who haue either vntreuerently refused the meanes, which should haue kept their soule from surfering, or else vthankfully haue abused those helpes, which might haue recouered them againe.

As a rich man is sometimes humbled, for not giuing money to the poore, which he might haue done: So likewise, some are much grieued, for not vsing their good gifts to the benefite of Gods Church; so also others are troubled for abusing their gifts to the hurt of Gods Church.

*The Resurrection, a wo full day to the*

*unrepentant.*

**I**F a man were bidden to goe to bedde, that after he had slept, and was risen againe, he might goe to execution, it would make his heart to ake within him: yet this, yea a thousand fold worse is the state of all impenitent sinners, they must sleepe in the grave for a while, and then rise againe, that a second death may be inflicted vpon them, in bodie and soule, which

the suffering of the full wrath of God, both in bodie and soule, eternally. *John. 19.*

2. Like as when a Traveller comes into an Inne, having but a penny in his purse, who sitting downe, calles for all store of prouision and dainties, whose behaviour and doing, may be thought in the iudgement of all men, to be foolish and madde; because hee spendes so freely, and hath no regarde to the reckoning which must follow: Euē so much more foolish and madde, is the practise of euerie man that liueth in his sinnes, and basting himselfe in his pleasures in this world; neuer beel thinketh howe hee shall meete God at the last day of iudgement, and there make a reckoning for all his doings.

*A Reward.*

1. As a Reward is given to a workeman, after his worke is done: So everlasting life is given vnto the faithfull, after the trauailes and miseries of this life ended. *Rom. 8. 23.*

2. As hee which runneth a race, must continue and runne to the end, and then be crowned: Euē so must we continue to walke in good workes vnto the ende, and then receiue our Rewarde, eternall life. *2. Tim. 4. 7.*

*Reall presence.*

1. Like as when a word is vttered, the sound comes to the eare: and at the same instant, the thing signified, comes to the mind: and thus by relation, the word and the thing spoken of, are both present together: Euē so at the Lordes Table, Bread and Wine must not be considered barelly, as substances and creatures, but as outwarde signes, in relation to the bodie and blood of Christ: and this relation, arising from the verie institution

institution of the Sacrament, stands in this, that when the elements of bread and wine are present to the hand and mouth of the receiver; at the verie same time, the bodie and blood of Christ are presented to the minde: thus and no otherwise, is Christ truly present with the signes.

As one Candle is lighted by another, and one torch or candle light, is conueyed to twentie candles: Even so the inherent righteousnesse of euery beleeuer, is deriued from the store-house of righteousnesse, which is in the manhood of Christ: for the righteousnesse of al the members, is but the fruite thereof; euen as the naturall corruption in all mankind, is but a fruite of that originall sinne which was in Adam.

*Remission of sinne.*

As it is meete and needfull, that the inferiour seeke to the superiour, the begger to him that is rich and liberall; the sick man to the Physician, the offendant, to the mercifull Prince: So it is the dutie of man, to seek for Remission of sinne, for spiritual life, health, and wealth, at the hands of God, the onely giuer of all good things. *Amo. 5. 6*

*Riches and dignities, make wicked men worse.*

As great Clouds, and swelling Riuers, when they overflow their chanel, and do break through their banks, by reason of their raging & violent streams, and so spread and runne abroad, cannot fill and couer the fieldes with water; but they hurt corne and grasse, or what so else is in their way: So, great Riches, mightie powers, and high dignities, when they grow and encrease in wicked & ungodly men, doo not spread abroad, and runne over the fields, and limits of Common-wealths, but they do much harme: to wit, they pottle and pill away, the riches & substance, of the silly weake, and poore men; they fill theyr

purfes, with the blood of innocents; they build their hou-  
fes, and establish their dignities, vpon the disgrace, and the  
oppression of the Saints and seruants of God; and what-  
soeuer is in their way, & to their liking, they carrie it with  
them, by hooke or crooke, by right or wrong; they care  
not who weepe, so they laugh; who be emptie, so they be  
full; who be vndone, so they be aduanced: Here hence  
come slaughters, and murthers; thus are many brought  
into great calamities, and miseries: But they that doe  
these things to others, do hurt themselues most; for whiles  
they hurt others in their bodies, goods, or names, they kill  
their owne soules.

*Our Religion is not new.*

**A**S a man in trauellling, calleth it a new way, which hee  
neuer went before, though the way it selfe be of long  
continuance and knowne of olde: Euen so may this our  
way and doctrine bee well called a new Religion; not as  
though it were not before Poperie, which the Papists  
count so old, and is not; but because that men through the  
the mistie clouds of their errors and abuses, neither so ge-  
nerally, nor so perfectly did knowe, or traced it before.

*Act. 17. 18.*

*Where Religion is not, there is no wisdom.*

**A**S the one eye of the body, is so assisting to the other,  
for the making perfect of our sight together, that ha-  
uing the vse of both, we attaine thereunto; and otherwise  
the one being blinded, the light of the other, is somewhat  
dimmed & shadowed, & perhaps in the end fadeth away,  
and leaueth vs altogether in darknesse: Euen so standeth  
the case betwene Religion & wisdom (the lights of the  
mind) being linked & placed together in the mind of mā,  
the eyes thereof, to giue light to his whole vnderstan-  
ding; so that no wisdom is to bee allowed without true

P p p p

Religion,



Religion, & where Religion is not, there is no wisdom.

2 As we account him rather blind, or blinking, then otherwise, that shall say he hath eyes sound, pure & perfect, and yet in the open day, wil neuer shew use of them in the presence of men, but continually be wimpled, and weare a veyle, so that no man can perceiue whether he do see or no: Euen so wisdom is no wisdom, and not to be accounted off in any, so long as it is dissembled, and not employed, that other men may see good prooff thereof; for that Religion is no Religion, that sheweth not it selfe by his plentifull fruites; so that what choyse soeuer they that seeme wisest or holiest, make of Religion, doing it so as other men shall not be able to discern it in them, nor to be witnesses thereof, they are indeed to be esteemed neither wise nor Religious.

3 As the Sunne, which hath his Globe, his light, & his heate, is so conioyned, and wherefoeuer the one shineth, the other cannot but warme: Or as the soule & body, are so compact in one, that the body cannot but perform the pleasures of the same: Euen so in whom so euer true righteousness in Christ is, in him also ther cannot but be true Religion, the true feare of God, & holinesse of life, which is the singular seruing of God, in the inward desire of hart vnfaignedly. *Luk. 1. 6. Psal. 116. 10. Act. 4. 20. Iere. 20. 9.*

*Rage.*

AS Fire being kindled but with a small sparke, worketh oftentimes great hurt and dammage, because the fiercenesse thereof, was not at the first abated: So anger being harbored in the heart, breaketh foorth oftentimes into much crueltie.

*Riches oftentimes draw men to extreame daunger.*

1 AS among a flocke of sheepe, the Wolfe chuseth out alwayes the best and the fattest; and the Eagle likewise

wise taketh the fattest Goose in the field: Euen so do those men that liue of ruine & spoyle, when as they are minded to forrage and purloine for themselues, they search out the richest and best houses, and those fields, wherein there is the greatest store of Corne.

2 As we do with sponges, which wee squeeze & straine with out hands, to make them yeeld vs that water, which they haue before soaked vp: So also Princes & great men, when they haue giuen their seruants the meanes to waxe wealthie, and that they haue taken great paine to enrich themselues by a lide at once, then afore they be aware vpon the suddaine, they laye hold vpon them, and spoyle them of that they haue gathered.

*Riches make couetous and prodigall men euill spoken off.*

1 **A**S we see that Flies will stay no longer in a kitchen, then there is greace to nourish them: So flatterers, and claw backs, foole and bauds, which are usually in the houses of prodigall men; as soone as his wealth begins to diminish, & that he waxeth poore, they wil then straightway giue them ouer; yea if hee be euill spoken of in their companie, the same men, as wel as others, wil gretly blame him, for that he wasted his goods so riotously & so foolishly.

2 Like as men doe with springs, which so long as they yeeld water, so long they are haunted, but when they bee once drie, there is no further reckoning made of them: So flatterers & brainlesse persons, whose tongues are as light as their wits, such as for a morsell of bread, or a meales meate, will praise or dispraise whom you will, if the partie fall into pouertie by prodigalitie, they will then cast him off, and make no account of him.

*Some Repent to haue eaten too much.*  
**A**S many Repent that they haue spoken too much, but few that they haue bene too silent: So likewise it is true

that many Repent themselues, that they haue eaten too much, but no man sorroweth for his temperance and sobrietie.

*Sinne in all men.*



**A**s wee see those riuers, which spring out of little Wells, are of the same nature, that the head & spring is, wherof they come, though they runne two or three hundred miles off, through diuers countries: Or as those Crabs, are sower and bitter this day, which grow on the Crabtree, which is a hundred or two hundred yeares olde, because the first roote and plant was sower and bitter: So likewise wee all be Sinfull that bee borne of Adam, and sower and bitter as hee was, because he the first tree was such a one, and the spring whereof we came, was corrupt and filthy. *1. Cor. 15. 21, 22. Hebr. 7. 9, 10. Rom. 5. 12.*

**A**s there is no Bread without Branne, no Corne without Chaffe, no Garden without weedes, no Wine without Lees, no Gold without drosse: So there is no wight that liueth, hath liued, or shall liue, onely man, without Sinne.

*Sinne how dangerous a thing it is.*

**A**s it skilleth not whether the shippe sinke, by slipping and leaking in of the water in a long time, or whether it bee ouerwhelmed by surges at once: Euen so, whether little Sinnes, or great sinnes worke our destruction, it is all one; therefore we must auoide and eschue, not onely great sinnes, but little sinnes also.

**L**ike as if a Father should bee sicke of such a disease, that

that nothing would heale him, but the heart bloud of his owne child; hee would presently iudge his owne case to be daungerous; and would also vow, if euer he recovered, to vse all meanes whereby he might avoid that disease: So likewise, seeing nothing could cure the deadly wound of our Sinne, but a playster made of the heart bloud of Christ; it must make vs acknowledge our pittifull case, and the hainousnesse of the least of our sinnes, and stirre vs vp to newnesse of life. *2. Cor. 5. 19.*

*Saluation onely in the Church.*

1 **A**S Sothern-wood, will grow no where but in Gardens, where it is planted: So the godly wil not grow any where, but in the Church, and body of Christ, where they are engrafted.

2 Euen as it was necessarie, that they which should be saued from the flood, should be in the Arke: So likewise all they that will be saued from the flood of Gods wrath, must of necessitie be in Christ, and so in the Church. *Gene. 7. 1. &c.*

*Sacrament of the Supper, compared with the Paschall Lambe.*

1 **A**S the Paschal Lamb was instituted & eaten the night before the children of *Israell* were deliuered out of *Egypt*: So likewise was the Supper of the Lord, instituted and eaten the night before wee were deliuered from our sinnes. *Exod. 12. 1. &c. 1. Cor. 11. 24, 25. &c.*

2 As the Paschall Lambe was a very Lambe indeed: Euen so the Sacrament is very Bread and Wine indeed.

3 As the Paschall Lambe was called the Lords passer, or passing by of the Lord, which destroyed the power of *Pharao*, & deliuered him: So the Sacrament is called the body and bloud of the Lord, which destroyeth the power of the diuell, and deliuereth vs.

4 As the Children of *Israel* were but once deliuered from *Egypt*, notwithstanding they did take euery yeare a Lambe, to keepe the deed in perpetuall remembrance: Euen so Christ our Sauour, bought and redeemed vs but once for all, although the Sacrament thereof be often distributed and broken among vs, to keepe the benefite in perpetuall memorie.

5 As many as did eate the Paschall Lambe in faith, and beleueed Gods word, as touching theyr deliuerance from *Egypt*, were as sure of the same thorowe faith, as they were sure of the Lambe by eating of it: So as manye as doo eate of the bodie and blood of Christ by faith, and beleue Gods word, as touching theyr deliuerance from Sinne, Death, Hell, and damnation, are as sure of theyr deliuerance thorow faith, as they are sure of the bread by eating of it. &c.

*Sinne, how carefully it is to be auoyded.*

1 **A**S the diseases of the bodie and corporall death, doo much disquiet and trouble our mindes, that wee commonly tremble and quake at the onely mention of them: Euen so, howe much more ought wee to feare the sicknesse of the soule, and death of the same, (which commeth by reason of sinne,) then which there can bee no greater, nor more fearefull calamitie come vnto vs.

2 Like as euerie man dooth auoide (so much as in him lyeth) the paine, miseries, diseases, and death of the bodie: Euen so, howe much more ought wee to decline and eschewe the death of the soule, and the causes of these guilles, which bee Sinnes, and offences;

and



and feare the anger of God, which wee so (by our transgressions) doo procure.

3 As the Physition seeing in a Glasse by the water, the diseases within the body, by skill and learning, searches out the cause of the disease, and ministers good things for the same: Euen so wee, in looking into the Glasse of Gods word, shall soone perceiue the diseases and infections of Sinne, which are in vs, and the cause thereof; and so wholesomely minister some profitable and comfortable remedies for the same.

4 As little theeues beeing let in at a window, will set open great gates for greater theeues to come in at: Euen so, if wee accustome our selues to commit little Sinnes, and let them raigne in vs, they will make vs the fitter for greater offences, to get the aduantage of vs, and to take hold on vs.

5 As all kind of wild beastes escaping out of the snare, will take heede least they come there any more; yea though they should bee in bondage euen vnto man, the most excellent of all other creatures: Yet man by Sinne falling into the snares of Sathan, cannot beware, though hee shall bee in bondage, to the most cursed of all creatures.

6 As a drunken man, whilest hee ingorgeth abundance of Wine, feeleth no discommoditie thereby, but afterwards he seeth and feeleth the inconuenience of the same: So in like manner, Sinne whilest it is in committing, dooth darken the light of reason; howbeit afterwards, the conscience arising, sheweth both the vgliness of Sinne, and the absurditie of the fact; and so vexeth the soule more grieuously, then if all the world accused him of the same.

*Sacraments are not corrupted by the wickednesse  
of Ministers.*

1 **L**ike as there is no difference betweene the selfe-  
same image or figure of any thing imprinted or  
sealed with a Ring or signet of Golde, and with a signet  
made of yron, or wood: Euen so the word and Sacra-  
ments, being ministred by a lawfull Minister, although  
otherwise a wicked, and an vngodly Minister, yet be the  
same Word and Sacraments, of the same vigour, strength  
and efficacie, as when they be ministred by a man of ex-  
cellent vertue and godlinesse. For as the Father shall not  
die for the childe, nor the childe for the Father: So the  
Minister shall not die for him that receiues at him, nor the  
partie that receiues, for the euilnesse of the Minister, for  
euery one shall sincke in his owne sinne; so that the Mini-  
ster, which doth so wickedly corrupt the holy Sacraments  
and holy ordinances of God, ministreth them to his own  
damnation, and iudgement. *Deut. 24. 16. Ezech. 18. 20.*  
*2. King. 14. 6. 2. Chro. 25. 4. 1. Cor. 11. 29.*

2 Like as among men, if a Letter be sent, so that the  
hand and seale of him that sendeth it be well knowne, it  
maketh no matter, who, or what manner of man be the  
carrier: Euen so it ought to suffice, to know the hand and  
seale of our Lord in his Sacraments, by what lawfull Mi-  
nister so euer they bee brought: for the malice or leaue-  
nesse of man, cannot change the nature of the ordinance  
of God. And therefore the vertue and efficacie of the  
word and Sacrament, consist and depend, not vpon the  
worthinesse, or vnworthinesse of the Minister; but in, and  
vpon the commaundment, ordinance, power, and authori-  
tie of God onely.

3 Like as Gold is Gold, of whom so euer it be giuen  
or receiued: Euen so likewise is the Sacrament, whether  
it be

it be giuen by a good or bad Minister: For *Iudas* although he were a theefe, yet hee Preached, and baptized; whose doctrine and baptisme, was as well the doctrine and baptisme of Christ, as was *Peters*, and *Andrewes*, *Iames*, and *Iohns*. *Ioh. 6. 70. & 12. 6.*

4. Like as if the Treasurer or Receiuer of a Prince, doo deliuer forth false & counterfeit money, in stead of good, the Office whereunto hee is called, cannot make it other, then false and counterfeit money, because he dooth not execute his Office faithfully, but doth chaunge the good money, which hee receiued, to distribute by the commaundement of his Lord and Maister, into that, which is not the same that he receiued to be distributed; and by this meanes, they which shall haue receiued the same, shall be deceiued and spoyled. On the other side, although he were wicked and vniust, if hee did distribute it good, and such as he was commaunded, the same could not let at all, but that it should be good currant money; and that they which should receiue it, should very well make their profit thereof: Euen so the Minister, (although he bee lawfully called, and haue sufficient giftes to Preach) yet if hee doo not administer the Sacraments according to the Lords ordenāce, or do either disguise, & peruert them, or else doo administer other in stead of them; in thus doing the case is altered; but otherwise the vitiousnesse of the person, cannot, nor may hinder the vertue of the Lordes ministerie.

5. As the word of God, although it bee Preached by mortall men, yet ought the same to bee receiued of all good Christians, not as the word of men, but as the word of God: and as it were proceeding out of the mouth of Christ. *1. Thess. 2. 13.* Euen so the holy Sacraments, although they bee ministred by frayle and lewd Ministers,

are to bee receiued of the godly and religious, not as proceeding from men, but as it were from the hand of God himselfe, the first and principall author thereof.

*How Sinne dependeth on God.*

**L**ike as the Physition comming vnto the sicke person, doth by medicines draw corrupt humours out of his body, and bringeth them out either by a Purgation, or by a sweate, or vomit, or letting of blood, as hee iudgeth it best; yet dooth hee not graft in the sicke person naughtie and corrupt humours: Euen so God causeth to bee brought to light our malice, which was not brought forth before, but lay hid within, to make manifest his iustice, and to open our Sinnes; and yet hee suffereth them to breake forth by chaunce, or rashly, but ordereth and gouerneth them, according to his iudgement; that euen by them, he doth fulfill the limits of his prouidence. *Esay. 10. 6, 7. 15, 16.*

*The Scripture not hard.*

**L**ike as if one should affirme, that because there bee some bones in a shoulder of Mutton, therefore it is nothing but bones, and no fleshe thereon at all: Or because some places in the riuer bee deepe, therefore all the riuer from head to foote is deepe, and no shallow to bee found therein, which were most rediculous to affirme: Euen so is this opinion of the Papists, that because some places in the Scripture bee hard, therefore all the whole body of the Scripture is hard, so as lay people may not read them. *Deut. 6. 6, 7. Psal. 119. 7, 8. Col. 3. 16. Iohn. 5. 39. 2. Pet. 3. 15.*

*Secrecie.*

**1** **A**s silence is a gift without perill, and containeth in it many good things: So it were better our Silence brought our simplicitie into suspition, then to speake either inconueniently, idly, or vnnecessarily.

2 As the Viper is torne in funder, when shee bringeth forth her little ones: So Secrets comming out of their mouthes, that are not able to conceale them, doo vtterly vndoo and ruine such as reueale them.

3 As we must render account for euerie idle word: So must we likewise for our idle Silence.

*No Seruice pleaseth God, but such as he teacheth.*

AS the Lord in the first Commaundement, wholly demaundeth the soule, will, vnderstanding, and hart, that is our faith, feare, loue, thankfulness, inuocation, and spirituall adoration, or worshipping, to bee giuen to him onely, and for his sake, as he shall appoint: So in the second Commaundement, *Thou shalt not make to thy selfe, &c.* Hee generally requireth for the outward Seruice of him, that we should follow his word, in seruing of him, and take and account it no lesse then Idolatrie, or Image Seruice, whatsoeuer thing is inuented by man, Saint, or Angell, and not by him, concerning his worshippe and Seruice. *Leuit. 26. 1. Exod. 34. 13, 14, 15. Dent. 4. 23. Psa. 97. 7. & 106. 36. Esay. 44. 19. Iere. 2. 27.*

*There is no Sinne whatsoeuer, but it is forbidden by the Law of God: nor any good worke, but it is there commaunded.*

LIKE as if a King being resolued, to forgiue no offence worthie of death, and thereupon pretending to set downe a Law, which if his subiects keepe truely in euerie point, they shall escape the edge of his sword and be well promoted; yet one man for all that omitteth some matter worthie of death, which beeing done, the King conuenieth him before his iudgement seate as a malefactor, layeth to his charge the committing of that euill, or omitting of that good, which is not contained in his Law; and vpon confession thereof, giueth sentence of condemnation.



on against him; the partie might well answer his King, that hee were vniust, and his Law vnperfect: Euen so in like sort, for as much as the Lord hath decreed death, to bee the certaine reward of euerie Sinne. *Rom. 6. 23.* and hath giuen his Law for this intent, and to teach man to a-voide whatsoeuer is damnable, and that whosoever obserued all things written in this Law, might liue thereby; If there be any Sinne, that is any thing that he will damne a man for, not forbidden, or any good worke, not commaunded in this Law, then is God vniust, and the Lawe vnperfect; of which neither is true: for as for God hee is not vnrighteous. *Rom. 3. 5, 6.* And as for the Law it is perfect. *Psal. 119. 7. I am. 1. 25.*

*Sacraments be commonly called by the names of those things, which they be Sacraments off.*

**L**Ike as when a Noble man or Gentleman, deliuereth a letter of Annuitie or rent, to any one of his seruants, he saith, he giueth him an Annuitie of ten pound by the yeare: No man is so simple, to thinke that the letter, is the money it selfe, but an assurance, confirmation; signe, or gage, of such a Summe of money, in such sort, that hauing such a letter, he is full assured of the money: Now no man is so blockish, to thinke that hee hath euill spoken, for so much as euerie man doth well know, that the signes haue the names of the things which they signifie: After this manner of speech also; as an Ambassadour of a Prince, being demaunded of the authoritie hee hath receiued of his Lord, to deale in such or such a matter, dooth vse to shew foorth his letters of credite, or Commission, and to say; Here is mine authoritie: albeit that the letters are not the power it selfe, but onely the testimonie of the same: Euen so the bread and the Wine, are the remission of sinnes, or the body and bloud of Christ: to wit, they are

as scales and letters, whereby we are assured, that the body of Iesus Christ crucified, and his blood shed, haue purchased vnto vs the forgiuenesse of Sinnes, and eternall life. *Gene. 33. 20. & 41. 26. Ioh. 10. 7. & 14. 6. & 15. 1. 1. Cor. 10. 4, 16. Ezech. 4. 1. & 5. 2. 2. Cor. 3. 21. Ioh. 1. 14.*

*Saluation is to be sought, in and by the appointed meanes, though God could saue vs without all meanes.*

**A**S God by his omnipotent power, could preserue aliue our mortall bodies, extraordinarily and supernaturally, without naturall foodde and sustenance, as hee did *Moses* and *Elijah*, the space of fortie dayes, they not receiuing in that time any bodily meate or drinke, according to the order of nature; yet neuerthelesse, no man ought to refuse meate and drinke, beeing the ordinarie meanes that God hath appointed, for the preservation of our bodily life: Euen so God could saue vs without all meanes, and giue vnto vs a liuely faith, through the wonderfull working of the holy Ghost; and that without either preaching, or hearing of his word, or else without prayer and ministratiō of the Sacraments, yet neuerthelesse, is it his ordinance not so to do. *Exod. 28. 18. & 34. 28. Deut. 9. 9. 1. Kin. 19. 18. Act. 9. 1. &c.*

*Sacraments.*

**A**S the great Castle *Gillifer*, flourerh not til March and April, a yeare after the sowing; and *Marians Violets*, two yeares after their sowing: So the grace of God receiued in baptisme, doth not by and by shew forth it selfe, till some yeares after the infusion.

2 Euen as the best medicines, doo most annoy, vnlesse they bee rightly ministred and receiued: So the vnspcakable wholesome Sacraments of Christ, to the worthe receiuers, are al health and life; but to the vnworthie, death and damnation.

3 As a seal is altogether vnprofitable, yea not allowed a seal, vnlesse it be bounde or set to some instrument or writing, for the confirmation thereof: Euen so the Sacraments are altogether vnprofitable, yea indeed are no Sacraments, if they be not ioyned with the word of God preached, to confirme the same vnto vs. *Matth. 28. 19. 1. Cor. 11. 26.*

4 As they which come to heare the Gospell preached, and want faith, receiue nothing but words; and the Gospell to them is no Gospell: Euen so, they which come to receiue the Sacraments without faith, do indeed receiue the symballs or signes, but they haue not the fruite, and thing of the Sacraments.

5 As Circumcision, (which was a Sacrament of the old Lawe) was a seal in that time to our Fathers of righteousness: Euen so be our Sacraments to vs in these daies, seales of Gods promises vnto vs; and al haue one strength and vertue.

6 Like as the Sunne, which shineth well for all, but not to all; so it happeneth to those, to whom the Sacraments are ministred.

7 As there are none; but those which haue eyes, and do open their eyes, that do receiue the light of the Sunne, the which it representeth to all; but in the meane time, such as are blinde, or do shut their eyes, do not receiue it, for they haue not the instrument, without the which they cannot receiue it: So standeth it betweene the faithfull, & the vnfaithfull, in respect of the ministry of the church; for it representeth vnto all, the benefites of God. And albeit that the wicked and faithlesse do not receiue them at all, that notwithstanding the same letteth not, but that the Ministry hath alway in it self his vertue. But in the mean while, it is not ordeined but to be exercised towards those  
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for whom it was ordained; or otherwise it should not be a Ministry; and by consequence, should not haue his vertue. For where there is no faith in the heart, there the holy Sacraments, or signes, do no more profit the soule, then the light or shining of the Sunne, doo those that are blind.

8 As a corrupt and withered braunch, which sticketh still fast to the tree, but for all that, can receiue no strength or life from the roose, or hart of the tree: Euen so the vnfaithfull, although they receiue outwardly the bread and the wine, of the Ministers, in the Supper of the Lord, yet they do not receiue the fatte, or the inward strength, and the treasure, to wit, the life, & the holy Ghost; or to speak it in one word, the communion of the body, and of the blood of Iesus Christ, no more then the corrupted or withered braunch, receiueth life and strength of the tree, in the which it is dead; albeit for a time, it cleaueth fast to it.

9 Euen as it followeth not, that for so much as the withered braunch can draw to himselfe no strength, nor receiue life, that therefore it must needs bee also, that the sound braunches can draw or receiue no strength or life of the trunke or body of the tree; or that it doth not communicate his life vnto those good and sound braunches: Euen so it followeth not, that the Sacraments be vain and bare signes, because that the vnfaithfull cannot lay hold on life, nor on that which is offered, and sealed vnto vs by the same.

10 As the fault is not in the Tree, but in the withered braunches, that it receiueth not from the Tree, a fatnesse or a iuce: So no more is the fault in God, which offereth and presenteth to all men, richly his giftes, but in the vnfaithfull, which neither will nor can receiue and imbrace the

the same, because of their vnfaithfulnesse; through the which, they are dead in the body of the christian church, as oftentimes a braunch doth starue in a good tree.

11 Like as the Scripture of God, is an Indenture betwixt him and vs, wherein is contained both the promises, grace, and mercy, which God offereth to the world in his sonne Christ; and also the conditions, which he requires to be fulfilled on our behalfe: So the Sacraments are the seales set to this Indenture, to strengthen our faith, that we do not doubt.

12 As it is not inough to write the conditions of a bargain in an Indenture, except it be sealed: Euen so God for our weakenesse, thought it not sufficient, to make vs promise of blessings, in writing in his Scriptures, but he would seal it with his owne blood; and institute his Sacraments, as seales and pledges of the same truth, to remaine to be receiued of vs, in remembrance of him, and strengthening of our faith. So that we may very conueniently say, that Sacraments are as witnesses, and solemne oathes, wherby we do as it were homage to God, and do make profession of our faith and Religion.

13 Like as in Circumcisiō there meet foure things, that is to say; the promise, the commaundement of the signe, and the beliefe of the promise: So likewise in the meeting of euery Sacrament, the same things must of necessitie meete: namely, that a godly Sacrament be a visible signe commaunded and ordained by God: Whereby like as God beareth record of his promise vnto men: so man accepting the signe, doth on the other side, professe his faith toward God, and confirmeth the same with the vse of the signe, and by thinking vpon it.

14 Like as if a man would take the bush, that hangeth at the Tauerne doore, and should sucke it for to slake his thirst,



thirst, and would not goe into the Tauerne where the Wine is, might bee well accounted an idiot and a foole: Euen so likewise may he be reckoned a foole, that (whereas the signes of the Sacraments were ordained by God, to bee helps to nourish and plant faith in our hearts, and to confirme in vs the promises of God,) hee through ignorance thereof (as many doo) should preposterously iudge of the same, taking the signes, for the thing it selfe.

15 As Siluer and Gold beeing not coyned, is nothing else but Siluer or Gold; but if by her Maiesties commaundement, a new forme or stampe bee added by a print, it is made currant money, which it was not before, although it bee the very same substance, which it was before: Or as if one take waxe, which is fastned to a writing or publike instrument, and it differeth not from other wax of it selfe, but onely because of the vse, to the which it is appointed; that is to say, to serue for a testimonie, that the instrument is effectuali and auailable, the which it hath not by nature, but by the ordinance of man: Euen so the signes of the Sacraments, to wit, water in baptisme, and bread and Wine in the Lords Supper, although they be not chaunged, concerning their substance, meane, quantitie, or qualitie, but onely in the vse of them, and doo differ from common water, bread and Wine, in that they are ordained of God, to serue vnto vs as gages and pledges of those benefits, which Christ by his death and passion hath purchased for vs; yet they bee ordained of God for an excellent couenant, to represent vnto vs most great and excellent things. And albeit that this mutation here spoken of, changerth not the substance of the signes, neither of bread, water, or Wine, but only the vse of them; and is done and wrought by the holy Ghost, according to the ordinance of the good will of God, which is testified to vs, by that

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promise,

promise, whereto the signe is ioyned, and not by the pronounciation of words, after the manner of Sorcerers, and Charmers, but the promise is the soule of the signe; so accordingly, the water, the bread and the wine, become Sacraments; that is to say, true and veritable signes of those things, which the word promiseth, and which be presented by them; so that this alteration is onely in the vse thereof; for before and after the administration of the Sacrament, it taketh no place, but onely during the action and vse, to the which this chaunge or mutation tendeth.

16 Like as the word serueth to no purpose, except it be so preached, that it may be vnderstood; and further, except that which it declareth and representeth to vs, that is to say Iesus Christ, with all his goodnesse, be received by the faith of those which heare it: Euen so also ought wee to vnderstand of the Sacraments, if wee bring not faith, which is the onely meanes to receiue that which is preached to vs, represented and offered by the same word; but contrariwise in dispising them by our incredulitie, and rejecting that goodnesse, which God offereth with the same to vs, we seale our owne condemnation.

17 Like as the Gospell ceaseth not of his owne nature, to be the word of life and saluation, although the wicked through their contempt, turne it into the fauour of death and damnation: Euen so the Sacraments, cease not to be true Sacraments, although they be either ministred by vnworthie persons, or receiued vnworthily.

18 As the seede, how good so euer it be, bringeth not forth fruit at the same instant that it is sowne, but continueth a certaine time in the earth: So is it not meete to restraints the fruit and vertue of the word of God, to the same houre that it is preached, or the Sacraments to the same instant, that they be ministred; but the fruit shall be shewed

shewed in the elect, when it pleaseth God.

19 As water is not the water in Baptisme, nor a signe, nor consequently a Sacrament thereof; but so farre forth as they bee ioyned with the word of Iesus Christ, by the which it is dedicated and consecrated to that vse, and so being applyed to those persons, which are to be Baptised according to his commaundement: So the verie like is of the Bread and Wine of the Lords Supper; for they can no more bee the signes thereof, then may the water of Baptisme, if being ioyned together with the word of Iesus Christ, whereby they are dedicated and consecrated to this Sacrament, they bee not giuen, and distributed to those which should bee partakers of the same; as it dooth appeare by the expresse word of Iesus Christ, in that hee saith of both the signes: *Take yee and eate yee; likewise, Drinke yee all of this*; For it is plaine, that these wordes may not bee spoken either to the Breade, or to the Wine; but onely to the persons, which might vnderstand them, and execute the commaundement, that our Sauiour Christ gaue vnto them by the same: For the Bread and the Wine, can neither eate nor drinke themselves.

*Math. 28. 19. Math. 26. 27. Mark. 14. 22, 23. Luk. 22. 19, 20. 1. Cor. 11. 24.*

20 Like as louing and tender hearted parents, are not content to procure for their children, costly possessions and liuely hoodes, but take order that the same may bee conserued, and come to their vse: Euen so our Lord and Sauiour, thought it not sufficient, to purchase for vs his Fathers fauour againe, (which is the deepe fountaine of all goodnesse and eternall life) but also inuented the wayes most wisely, (by the institution of his holy Sacraments) whereby the same might redounde to our commoditie and profit.

21 Like as of olde time, God decreed his wonderous benefits, of deliuerance of his people, in memorie by the eating of the Pasleouer, with his rites and ceremonies: So our louing Sauour hath ordained and establiſhed, the remembrance of his great mercy expreſſed in his Paſſion, in the institution of his heavenly Supper, wher euery one of vs muſt be gueſts and not gazers; eaters, and not lookers on; feeding our ſelues, and not hiring other to feede for vs; that wee may liue by our owne meate; and not periſh for hunger, whiles others deuour all. *Exod. 12. 1. &c.*

22 As of neceſſitie, we muſt be our ſelues partakers of the Lords Supper; and not beholders of other: So wee muſt addreſſe our ſelues, to frequent the Sacrament in reuerent and due maner, leaſt as Phyſicke, provided for the body, being miſuſed, more hurteſh then profiteth; ſo this comfortable medicine of the ſoule, vndecently receiued, tend to our greater harme and ſorrow.

23 Like as the Supper of the Lord is a ſpirituall meate, and ſweete to thoſe that bee incorporated and made one body with Ieſus Chriſt, and with their neighbour: Euen ſo of the contrarie, it is a mortall poyſon to them, which put not their whole truſt in Ieſus Chriſt, and be ſeperated from their neighbour.

24 As it is not enough for a child to be borne, and that hee haue life by his parents, which begot him, if that afterwards they doe not alſo nourish him, to conſerue him; and to the ende that hee may grow and become tall and ſtrong in the ſame: Euen ſo God our Father, dooth not content himſelfe to haue begotten vs for his children in his Charch, by the incorruptible ſeede of his word, and to haue giuen vs life in his Sonne Ieſus Chriſt, by the vertue of his holy ſpirit; but will alſo conſerue and nourish vs in the ſame, by the right uſe of his holy Sacraments, and

and wil make vs to grow and wax strong, and accomplish the worke which he hath begunne in vs, and al this by his Sonne Iesus Christ.

25 As it is not enough that a shepheard doo onely gather his sheepe into the fold or sheepecoate; but also that hee prouide meate for them and pasture: Or as it is not sufficient that a Maister doo onely entertaine his seruant, into his seruice, by giuing him his Liuerie coate & badge, whereby hee is openly knowne to be his man; but also that hee prouide and giue him meate and drinke dayly to feede him: So surely dooth the Lord with vs in these Sacraments. For by baptisme, doth hee admit vs to his seruice, and by the Supper doth hee feede vs, that we perish not with hunger.

26 Like as mans body is nourished and sustained by bread and Wine: So also our soules are sustained spiritually, with the body of Christ giuen for vs, and with his blood shed for our sakes. *Iohn. 6. 32, 33, 35. 1. Cor. 11. 24, 25.*

27 As bread nourisheth our bodies: So thereby we learne, that Christes body, hath most singular force, spiritually by faith to feede our soules. *Ioh. 6. 50, 55, 56.*

28 And as with Wine mens hearts are cheared, and their strengths confirmed: So we learne also, that with his blood our soules are refreshed thorow faith.

29 And further, as surely as we know, that we haue receiued the bread & wine with our mouths and stomacks: So surely thereby we are assured, that Christ maketh the faithfull beleeuers, partakers of his body and blood. *Ioh. 6. 54, 57, 58.*

30 As those which haue eaten sweete Comfits, and feede for the most part on delicate Cates, haue sweete breathes: Euen so must there needes bee found a sweete smelling Odour, in all the words and workes of those,



which are fed with this spirituall and heauenly foode, the bodie and blood of Christ, and in whom Christ dooth dwell; for they do all things for the profit and edification of their brethren, and the glory of God.

31. Euen as the Gospell, which of it owne nature is the word of life and saluation, is yet turned by the wicked, vnto the saupour of death: So the Sacraments also, which are instituted by God, vnto the saluatiō of men, are notwithstanding, receiued by the faithlesse, and the vnwoorthie communicants, vnto their condemnation, and iudgement: and yet do they not desist in respect of God, to be true Sacraments still.

32. As a sicke man feelles no comfort or nourishment, when he eateth meate, and yet it preferueth his life: So the weake Christian, though he feele himselfe not nourished at the Sacrament by Christs bodie and blood, yet he shall see in time, that his house shall be preferued thereby, vnto euerlasting life.

32. Like as Souldiers, when they receiue their pay, do binde themselves to their Captaine, by solemne oath: Euen so we, when we are partakers of the holy Sacraments which God hath appointed in his Church, by the which he bestoweth vpon vs spirituall gifts, do bind our selues to him, by the same oath.

34. As we see with our eyes, that the bread is broken for vs: So we are certainly confirmed in our faith, that the bodie of Christ was giuen vnto death for vs.

35. As certainly as we see that the bread and wine to be present: So certainly do we beleeeue, that the bodie and blood of Christ is present with vs also: yea we do not beleeeue, that it is the Supper of the Lord, except his bodie and blood be present with vs.

36. As things set before the eyes, do mooue the sight:

Euen

Euen ſo the Sacraments moue the heart to beleue.

37 Euen as ſure as we take the bread in the Lords Supper, and eate it with the mouth of the bodie, and drinke the wine: So verely & certainly, euen at the ſame inſtant, with the mouth of our faith, we receiue the verie bodie and blood of Chriſt, and there it doth as actually comfort and ſuſtain the ſoule, as doth the bread and the wine nourish and comfort the heart, and the outward man.

38 And as verely as the moſt ſoueraigne plaſter and ſalue laid to a wound or ſoare, draweth out the filth, and healeth it: ſo verily and really, doth the bodie and bloud of Chriſt thus receiued, put away the ſoares and deformities of the ſoule; and not only maketh it whole, but alſo pure, clean, without ſcar, wrinkle, and ſpot, and ſo maketh it a delectable, lonely, & faire ſpouſe in the ſight of God.

39 As when many Windows be opened in an houſe, the more light may come in, then when there is but one opened: Euen ſo by the perception and receiuing of the Sacraments, a Chriſtian mans conſcience hath more helpe to receiue Chriſt, then ſimply by the word preached, heard, or meditated; and therefore the Sacraments may well be called ſeeable, ſenſible, taſte-able, and touch-able words.

40 As the Diuel entred into *Indas* by the ſoppe which Chriſt gaue him, yet not that he receiued an euil thing of him, but becauſe he did receiue it badly, and with an euill mind: Euen ſo the vnworthie communicants, eate and drinke their owne damnation; not by the eating of the bread and wine, (which are holy ſignes) but becauſe they receiue the ſame, without faith and repentance, hauing an euil conſcience.

41 As the word *Sacramentum*, was a form of a ſolemn oath in war, wherby the ſoldier did vow & deſtinate himſelf

to

to serue his Generall, and the Generall in like manner did binde himselfe to his souldiers: So also by the vse and institution of the holy Sacraments, after that God hath promised that he will be our God, and giue vnto vs saluation, he doth in like manner, binde vs as it were with a solemne oath, before himselfe, before Angels, and men, that we will serue him, and none other.

*Soule.*

1 **L**Ike as to be healthie in our bodies, it is not inough, not to haue the plague, or a pluresie, but generally to be free from all diseases: Euen so to be holy in our Soules, we must be clean from all spots, and defilings; and we must take the whole lawe of God, as an vniuersall rule of all our thoughts, affections, words, and deeds; to the end to keepe it from point to point, and not to omit any thing which is there commaunded vs.

2 As sweete Oyle powred into a fustie vessell, loseth his purenesse, and is infected by the vessell: So the Soule created good, and put into the corrupt bodie, receiues contagion thence. *Rom. 7. 14.*

3 Like as if a man should borrow a thing of his neighbour, and vse it so, as he doth quite spoyle it, he would be ashamed to bring it againe to the owner in that manner, and if he doo, the owner will not receiue it: Euen so vngodly men in this life, do so staine their Soules with sinne, as that they can neuer be able to giue them yp into the hands of God, at the day of death: and if they would, yet God accepts them not, but casts them away.

4 Like as we know that in any common danger or perill; as the sacking of a Citie, or burning of an house, if a man haue any pretious Iewell therein, he will first fetch that out, and make choyse of a faithfull friend, to whose custodie he will commit the same: Euen so, in common perils

perils and daungers, we must alwayes remember to commit our Soules, as a most precious Iewell into the hands of God, who is a faithfull Creator. *Psal. 31. 5. Luk. 23. 46. Act. 7. 59.*

5 Euen as a little Bird shut vp in a Cage, although it be very precious and costlly, and be made of Cedar, Iuorie, or Gold, yet shee desireth to goe out, and strueth to haue her libertie, and in her eager and earnest desire to be gon, shee doth oftentimes thrust her bill through the loupes of the Cage: So likewise the Soule of a vertuous man, inflamed with an vnfained loue of God, beeing shut vp and holden in the coupe of his body, although hee abound with all necessaries, fit for the preservation of this temporall life, yet most earnestly desire to depart hence, and to goe to his Countrie, which is heauen. *2. Cor. 5. 2. Phil. 1. 23.*

6 As the Soule hath a heauenly, and the body an earthly beginning: So the Soule is immortall, and not suffering corruption; the body is mortall and corruptible, and yet be so ioyned together without confusion, that in both, remaineth his owne nature.

7 As it were great folly to buy a house for the body, laying out so much therupon, that for want of goods, and other maintenance, the body so well housed must die for hunger: Euen so, a man shall get nothing by keeping his goods for to feede & cloath the body, which is the house of the Soule; and in the meane time suffer the Soule to pine away, and to die for hunger. *Math. 16. 26.*

8 Like as it grieueth and maketh sorrowfull, and expert Jeweller, when he beholdeth and seeth, those Jewels and precious stones, which he with all his wit, industrie, and Art, hath trimmed and polished, to be tumbled and tossed in the foule and filthie fingers, of children and fooles, who neither knowing them, nor esteeming them,

do soyle, blemish and despise them: Euen so, our heauenly Father, when he seeth our Soules, the which hee hath created after his own similitude and likenesse, to be in the middest and depth of the corrupted cogitations, wicked and beastly thoughts, and hellish imaginations of our hearts, he taketh it heauily, and in euill part. *Math. 9. 4. & 15. 18. Ezech. 11. 5.*

9 As the Soule of Christ was receiued into Paradise, the same day that it departed out of the body: So also must we thinke of the blessed spirit & Soules of the Saints, according to the promise made to the theefe. *Luk. 23. 42. Phil. 1. 2.*

10 As a body without a Soule is cleane dead, and nothing but a filthie loathsome carcassee: Euen so the Soule, vnlesse it stirre and rayse vp it selfe by prayer, is dead and miserable.

11 As, they that haue healthfull bodies, easily endure both cold and heate: So they that haue a stayed and settled Soule, haue the dominion, ouer anger, griefe, ioy, and all other their affections.

12 As the body of man by nature is mortall, lumpish, and heauie, delighting in those things which are visibie & temporall, and alwayes of it selfe sinketh down-ward: So the Soule, being of a celestiall nature, violently enforceth her selfe to flie yppward, and with al her might, striueth and wrastleth continually, against the heauie burthen of the earthly body, wherein she abideth; despising those things which are mortall, and onely desiring things permanent and immortall.

13 Like as a man comforteth his earthly & corruptible body, with bread and meate, when it is hungrie; and with ale, beere, or wine, when it is thirstie: Euen so dooth the Soule of man (when the law sheweth to her, her faults and eternall



eternall damnation, and the dreadful iudgements of God for her offences) comfort her selfe in her great hunger and thirst; beleeuing that Almighty God, hath forgiven his sinnes for Christes sake.

14 Euen as a man, who by chance is fallen into a deepe drie pit, far from succour, cannot by any meanes possible help him selfe out, vnlesse some man come with some ladder, or other instrument to helpe him out; desireth to bee deliuered out of the pit, but by his owne wit he cannot tel how: Euen so the Soule of man, desireth to bee deliuered out of the sorrowfull agony of death, hell and damnation, but she cannot tell how, otherwise then by the righteousnesse of Christ. *Psal. 42. 1, 2. Iohn. 7. 37.*

Slaunder.

1 AS the hayres of the beast *Tarandrus*, is not to be pierced with any weapon: So some men are such, as are neuer hurt with Slaunder, or reproach.

2 Like as the *Camelion*, can change himselfe into all colours saue white: Euen so the Slaunderer can frame his tongue to speake any thing, saue for his neighbors credite; but that he can as hardly be induced vnto, as the Leopard to change his spots; the Blacke more his slannes; or the Bricke his colour.

3 As the good name is to be much more esteemed then siluer; So the wound of Slaunder & defamation, is almost incurable; so that a man may better beware of such as steale his goods, then of the Slaunderer & backbiter, that taketh away his good name. *Numb. 26. 1. Eccl. 2. Sam. 16. 9. Hest. 3. 1. Sam. 24. 7. Eccl. 2. Sam. 15. 1. Eccl. 10. 7. 20. Math. 18. 35.*

4 As when a wound is cured, there remaineth a scarre: So against a slaunder, howsoeuer a man purge & iustifie himselfe, yet will there still remaine an euill opinion, at the least in some. *Psal. 101. 5. 1. Cor. 4. 6. & 6. 10.*

5 Like as *Cham*, the Father of the *Canaanites*, hauing scene the shame of his Father *Noah*, and in lieu of couering it, hauing shewed it to his brethren, was accursed, both he and his posteritie, by the mouth of his owne Father: Euen so they (who knowing the frailtie, faults, and infirmities, and consequently, the shame and reproach of their brethren, where they ought in charitie, to couer the same) doo neuerthelesse by backbiring, and euil speaking, lay them open, doo well deserue to bee accursed with *Cham*, and called *Canaanites*. *Gen. 9. 22. Psal. 50. 19, 20, 21. Ait. 24. 3. 1 Sam. 2. 1. 1. Chr. Psal. 52. 2. &c.*

6 Like as if when sundrie Faggots lie each by other, thou shouldest kindle the one, and so by degrees burne them all: So likewise, if he to whom thou hast opened thy mouth, to Slaunder and backbite thy brother, hath no more hold of his tongue, then thou hast of thine, so thou hast put into his hand a staffe, wherewith, by reuealing thy secret, so bring thee into brabling and strife, and therefore thou oughtest not to reueale that to an other, which thou wouldest should be kept secret.

7 As in a Country, vpon any murder, or other heinous trespass, they ring the Towne bell, which when other Townes or Villages doo heare, they likewise doo ring theirs, and so from one to an other, whereby all the Countrie is soone aduertised, that there is some offender to bee taken or stayed: Euen so thou, when the clocke of thy tongue hath strooken, looke that he that heard it, will likewise strike his, and his neighbour that heareth it, his, and so shall the infirmities of thy neighbour soone come to the eares of many. And therefore if thou beest loath it should be knowne, then thou oughtest not to haue vttered that, which thou knowest euery man will bee readie likewise to vtter.

8. Like as if there were no receiuer of thefts, there would not be so many theeues: So if none would harken to Slaundring and backbiting, there would not be so many backbiters. *Prou. 25. 23. Psal. 15. 3.*

9. As a shaft shot against a stone, reboundeth, and sometime hurteth him that shot it: So when a Saunderer or backbiter, seeth his countenance that heareth, or indeed harkeneth not vnto him, sad, or frowning, hee holdeth his peace, hee waxeth pale, his countenance is troubled, and his tongue stoppeth suddenly. *Exod. 23. 17.*

10. As one stripe of the tongue woundeth three, the backbiter, him that giueth care to the backbiting, and the backbitten: So the two first, doo thereby wound their consciences to death, by deseruing the sentence of eternall fire; but the third is no whit damnified, but in his good name, and that peraduenture but for a short space.

*Sober in youth, and childish in old age.*

**T**Here is a nation in *India* called *Pandora*, which people in their youth haue gray hayres, but in olde age their hayres are altogether blacke: So some in their youth be Sober and modest, but when they wax older, then they are giuen to more folly and trifles, in so much that they may seeme to wax children againe.

*Spirit.*

**A**s Comfrey, sod and put with minsed meate, bringeth it altogether againe into one masse or lump: So the Spirit, ioyneth in one those which were scuered, if it be among them.

2. As Baulme put into Beehiues, causeth the Bees to keepe together, and other to come vnto them: So where the Spirit of God is, it causeth Christians to abide in one, and draweth other vnto them.

*Some snared with their owne deuises.*

**A**S *Perillus*, who gaue the brazen Bull to the Tyrant *Phalaris*, who caused the said *Perillus* to be first pained and tormented in the same engine, which he had inuented: Euen so some doo fall into the pitte and snare which they had made and deuised for other. *Psal. 57. 6. Pro. 26. 2. Eccle. 10. 8.*

*Some haue better liking to other mens things,  
then to their owne.*

**E**Vẽ as Adulterers are greatly pleased with other mens wiues, but their owne they do contemne, and litle regard: So some men doo more delight in the pleasure, or things of other mens, then in their owne.

*Sabbath.*

**1** L Ike as Maisters will be displeased with their Seruants, if they spend their time idly, wherein they should apply their worke: Euen so we may well thinke, that the Lord will not be cõtented with them, who when they shuld sanctifie his Sabbath, and do his worke, either shew themselues as slow-bellies therein, or else altogether neglect the same, to serue their owne voluptuousnesse.

**2**: As the Scholler deserueth to be corrected and punished, that playeth the treuant, and so absenteth himselfe from the Schoole: Euen so no doubt the Lord wil punish and be reuenged of those that absent themselues, (without iust cause) from the congregation of Gods people.

**3** *Dauid* would not haue his seruants aduenture their corporall liues for his prouision, nor drinke the water, when they had prouided it: Euen so, much lesse ought Christians for their meates sake, to aduenture their liues; yea the soules of their seruants & Cookes, in being absent from the holy exercises of the Lords Sabbath. *2. Sam. 17. 15, 16, 17. 1. Chro. 11. 17, 18, 19.*

4 Like

4 Like as Christian Maisters would not be content to see their seruants plowing, carting, or working on theyr Trades, on the Sabbath dayes, (which yet to do, is lawfull on the six dayes) least they should be accounted breakers, both of Gods lawes & their Princes: Euen so, much more they ought to be ashamed to behold & see their children or seruants to prophane the Lordes Sabbath, by dycing, carding, foote-ball, or stoole-ball playing, &c. which are more vnlawfull to be done on this day, then working on their Trades, but yet forbidden, both by Gods Lawe, and their Princes Lawe.

5 As it is lawfull on the Sabbath day, to pull and draw out a sheepe, or other cattell, out of a pit or ditch wherin it is fallen, and wherin it would otherwise perish: Euen so much more it is lawfull to do good, and to relieue any kinde of necessitie of our neighbour, the same day.

6 As it is sinne, not to be carefull of the Sabbath, that we might rest vpon it, so it is greater sinne not to obserue it; that it might be a Sabbath vnto the Lord, by sanctifying it: and if for want of heedfulnesse, any thing do compell vs to worke vpon the day of rest, it is our sinne in not marking the Sabbath day: So if by our negligence we cannot sanctifie the day of rest vnto the Lord, it is a greater sinne, of not remembring to keepe it holy, which is the first and greatest thing in this Commaundement.

*Deut. 5. 12. Exod. 20. 8.*

7 As the Passe-ouer, though it were a Sacrament onely belonging vnto the Iewes, and the difference of meates, and of cleane and vncleane things, was proper vnto them, yet the Lorde would haue the straungers that dwelt among them, be subiect to the same Lawes, for the good of his people; and so that otherwise he woulde not haue them, to haue anye dealing with  
them,



them (for he threatneth to cut them off from his people) as appeareth. *Exod. 12. 19. Levit. 17. 12, 15.* Euen so likewise, the Lord would haue this holy Saboth of rest, without all interruption and gaine saying, to be duly obserued on all sides; when vnto the particular commaunding of all estates, by name to rest, hee hath adioyned the beastes and the straungers, vpon whom hee layes the like charge. *Exod. 23. 12. Dent. 5. 14.*

8 As other things are called most holy vnto the Lord, because they are seperated from the common vse, where in other of the same nature are imployed, and may not be vsed, but to the Lords vse, *Exod. 29. 44. & 40. 13. Levit. 27. 28, 30.* So the Sabbath day, or day of rest, is then sanctified and hallowed of vs, when we doo not vse it in the affaires of this life, from the which it must be seperated, and from which vpon it wee must rest; but vse and make that day proper vnto it, and to nothing principally but that.

9 Euen as the child, which is set to read, must name euerie letter apart and distinctly by it selfe, and spell euerie sillable, that so hee might be holpen forward in reading, which when he hath attained vnto, though still hee be bound to read, yet hee is freed from spelling, and naming euerie letter, as hee had wont to doo, and that were a great bondage and wearisomnesse to binde him vnto it still, nay it were altogether ridiculous, and childish in him indeed: So now, though we be charged to rest vpon the Saboth, yet when we are not ouercharged with those Iewish ceremonies, which they (being children) had giuen the, as furtherances vnto them, let vs not complaine, before we haue cause; neither murmure against God, because we cannot be so licentious as we would; seeing we be at such libertie, as we be, and as it pleaseth the Lord to bestow vpon vs; and let vs bee so much the more carefull

arest, by how much we haue but this one thing to attend vpon, and are made free from many other, which might hinder vs. *Dent. 6. 8, 9. Gal. 4. 3.*

10 As they preposterously labor to reform the church, that haue no care to reforme themselues, and vndiscreetly complaining of wants and disorders there, do not practise better orders in their houses, vpon themselues, and theirs, do hinder it, and keep them backe: Euen so they that labour for more meanes to sanctifie the Sabbath, and are carelesse in practising those that they haue, doo stay such good blessings as God might otherwise bestow vpon his Church this way.

*Notorious Sinnes.*

L Ike as a man is much more to be blamed, which goeth out of his way in the cleare Sunne at noone-tide, then he which goeth by night with a candle: Euen so, such men deserue much more to be punished for committing offoule and notorious Sinnes, now vnder the cleare light of the Gospel, then in the time of the Lawe.

*Sinne couered by Christs innocencie.*

A S a garment or cloake do serue to couer our bodies: Euen so the innocencie, iustice, & holinesse of Christ Iesus, doth serue to couer our Sins before the iudgement of God, to the end that there appear no one spot of them in his sight. *Gal. 3. 27.*

*Sinner.*

1 L Ike as God is much pleased with the praier of the iust: Euen so, much more he doth delight in the amendment of the Sinner; for it doth little profit for the one to multiply his prayers, if the other do not diminish his sinnes.

2 As an earthly Father when his childe is sicke, he will not cast him away, but take pitie vpo him: So much more

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our heavenly Father, when a Sinner humbleth him ſelfe before him, and lamenteth his finnes, wil ſhew his fatherly affection towards him that repenteth.

3 As the night in the firſt dawning of the day, in which though the darkneſſe remaine, and be more in quantitie then the light, yet when the Sun hath alreadie caſt ſome beames of light in the aire, then the breaking of the day appeareth: Euen ſo, the conuerſion of a Sinner is not wrought all at one inſtant, but in cōtinuance of time, and by certaine meaſures and degrees. So that he that is in the firſt degree of his conuerſion, when the holy Ghoſt by the meanes of the word, inſpires him with ſome ſpiritual motions, and begins to regenerate and renue the inward powers of his ſoule.

*Sinne.*

1 **L**ike as that mans diſeaſe is moſt perillous, which lyes ſicke, and feelles not his ſickneſſe, nor cannot complaine of one part more then an other (for then the diſeaſe hath equally troubled the whole bodie): So likewise they which lie wallowing in ſin, ſo forgetting God and all goodneſſe, that they feelee no remorse of conſcience for their finnes, are deſperate, and almoſt paſt all recouerie.

2 As vertue muſt be imbraced in heart, in affection, in countenance, word, and deed, or elſe we are ſound breakers of the Lawe of God: So likewise Sinne muſt be abſtained from, as wel in heart, in affection, in countenance, and word, and alſo in deed.

3 Like as the dead body lies rotten and ſtinking in the graue, fearefull, and loathſome to looke on, and grievous to remember: Euen ſo when we lie buried in Sinne, wee ſinke in the ſight of God, he cannot abide to looke on vs, nor will remember vs.

4. And as when the body lyeth on sleepe in the bed, (which is an Image of our graue) can neither see, feelee, heare, taste, smell, vnderstand, nor yet mooue out of the place, vntill it be awaked, nor can take any pleasure at all, in any one creature of God: So we when we lie sleeping and wallowing in Sinne, wee neither see the maiestie of God, with the eyes of our faith, nor feelee his mercies offered vnto vs, in and by his deare Sonne our Lord and sauour Christ Iesus; nor yet can taste at all how sweete the Lord is; our eares are stopped from hearing good counsell; wee perceiue nothing at all of Gods goodnesse towards vs; his word is not sauerie vnto vs, neither yet be wee mouued or stirred vp to doo any one good worke of charitie. *Rom. 13. 11.*

5. Like as Carrion dooth not onely smell euill it selfe, but infects all that come neare it: So likewise that man that is defiled with any notorious sinne, doth not onely defile all things that he takes in hand, but all such as keepe him companie; so that Sin hath greater force and strength to defile other things, then goodnesse hath to make other things holy. *1. Cor. 15. 33. 2. Timo. 2. 16, 17. Rom. 6. 23.*

6. As a beast ouer-laden, is readie to sinke vnder his burden, except there bee present helpe at hand to ease him: Euen so wee are in daunger to sincke into the pit of perdition, by reason of our great and grieuous burden of sinne, except wee flie to Christ, who onely and alone can unburden vs, and ease and refresh vs. *Math. 11. 28.*

7. Like as if wee doo suspect any vncleannesse in vs, wherefore the Prince, or any Noble man, should loath or abhorre the sight of vs, wee would take great paines to remoue & put it away: Euen so, much more we ought with all diligence and speede that may bee, to put away

that vnclean Sinne and filthinesse, that doth seperate, and make diuision betwixt vs and God; and that hideth his face from vs, that he will not heare vs. *Esay 59. 2. Iere. 5. 25.*

8 Like as if there were an Apostume about the stomack of a man, or in his bowells, it would be neuer a whit the worse for him if it were seene, that it might be launced: Euen so, that man that thinketh himselfe to be whole and sound, because he wil not see his sinne and disease, he must needs be voyd of all wit and reason.

9 Like as a man that hath a disease or soare in his bodie, before hee can be cured of it, hee must see it, feelee the paine of it, and be in feare least it bring him into danger of death; after this, hee shall see himselfe to stand in need of phisicke, and he longeth til he be with the Phisitian, when he is once come to him, hee desireth him of all loues to help him, and to shew the best skil he can, he wil not spare for any cost; then hee yeelds himselfe into the Phisitians hands, perswading himself, that by Gods blessing, he both can and will helpe him; after this, he comes to his former health againe: So in like manner, euerie man is wounded with the deadly wound of Sinne, at the very heart, and he that would be saued and escape damnation, must see his Sinne, be sorrowfull for it, and vtterly dispaire of his owne strength, to attaine saluation thereby: Furthermore, hee must see himselfe to stand in neede of Christ, the good Phisitian of his soule; and long after him, and erie vnto him, with deepe sighes and groanes, for mercie; after this, Christ Iesus wil come with a plaister of his own heart blood, which being applied, he shall finde himselfe reuined; and shall come to the assurance of the forgiveness of all his finnes. *Psal. 51. 1, 3, 5, 12, 17.*



10 As a man that hath lost wife, goods and children, should be much grieved: so hee that hath committed great Sinnes, ought to bee as a man brused betweene the wall and the doore.

11 Like as a man is more to bee blamed, which goeth out of his way in the cleare Sunne at nonetide, then hee that misleth his way by night with a candle: Euen so are men, more to be punished for such soule Sinnes, as they commit in the cleare light of the Gospell, then in the time of the Law.

12 As of clouds, when they be vanished away, there is nothing seene: Euen so the Sinnes of God people, when hee forgiveth them, are clearely put both out of sight and remembrance. *Esay. 44. 22.*

13 As *Opium*, *Hennebane*, and other things extreamely cold, hide not paine, but make the body so astonied for a time, that he feeleth not the paine; but afterward when it commeth to it feeling, the disease and paine is commonly more grievous then before: So Sinne and want of zeale, &c. hide not from torment of conscience; but make the soule so astonied for a time, that it feeleth not the torment; yet afterward when it commeth to his feeling againe, the torment is more desperate then before.

14 As it would not anaille or profit a Citie, diligently to watch at one gate, and keepe it shut against the enemy, if in the meane while al the rest stood wide open to him: So likewise it is to no purpose, to keepe our selues from one sinne or vice, vnlesse we make account, and conscience, to abandon our selues from all other vices.

15 Like as Surgeons, when they must cut off any part of the body, vse to lay playsters to it, to mortifie it, that being without sense and feeling, it may bee cut off with lesse paine: Euen so in like manner, we are to vse all helpes and

remedies prescribed in the word, which serue to weaken or kil Sinne, that in death it may be abolished. *1. Cor. 9. 27. Gal. 5. 24. Col. 3. 5. 2. Tim. 2. 21.*

16 As a debt doth binde a man, either to make satisfaction, or else to goe to prison: So likewise our Sinnes binds vs, either to faulshie Gods iustice, or else to suffer eternall damnation.

17 As we see by experience that a ship which leaketh, is more easily emptied at the beginning, then afterward: Or as a ruinous house, the longer it is let runne, the more charge and labour will it require in the repairing: Or as we see that if a man driue a naile with a hammer, the more blowes hee giueth to it, the more hard it is to plucke it out againe: Euen so that man that committeth Sinne vpon Sinne, and by perseuerance therein, thinketh to finde the redresse thereof more easie hereafter, then now, is greatly deceiued.

18 As a river that glideth and runneth very swiftly, vntill there bee a damme or beame put ouertwhart, then it makes a swelling, and a roaring, neither by any means will be quiet: So mans Sinfull life doth passe quietly without any noyse, till the beame of Gods iustice ouertwhart him.

19 As a round bowle, throwne downe a steepe hil, neuer ceaseth or stayeth, till it come to the foote & bottome thereof: So likewise mans corruption, of it selfe (as prone to Sinne, as a bowle to runne downe a hill) neuer ceaseth to sinne, till it receiue the reward thereof, which is death. *Rom. 6. 23.*

20 As Gun-powder, and a rotten tree fired at the roote, neuer ceaseth burning till they bee all consumed: So the wicked will neuer giue ouer their Sinning, till all hope of eternall life be vtterly taken away.

21 As Tinder catcheth the least sparke, and is kindled thereby: So likewise our corrupt nature, is easily provoked and drawne to Sinne.

22 As the Viper conceaueth her young to her owne death: So also man admitteth Sinne into his heart, but to his owne great hurt.

23 Like as the Midwife is busie about a woman in tra-uaile, to bring forth the child into the world: So busie also is Sathan, vntill he hath brought forth the monstrous birth of Sinne in mens conuersations.

24 As huge as the Sea is, yet one may taste the salt-nesse of it in a drop: So likewise in one Sinne, we may see how ill fauoured the rest be. *Rom. 13. 13.*

25 As the forbidden tree, when it promised our pa-rents knowledge, tooke their knowledge from them: So euerie Sinne giueth other wages then it promiseth. *Gene. 3. 6.*

26 Like as if a man passe by some high dangerous place, in the night when he cannot see, hee is not afraid, but if yee bring him backe againe in the day, and let him see what a steepe and dangerous way he came, hee will not bee brought the same way againe for any thing: So it is in Sinning, for men liuing in ignoraunce and blind-hesse, practise any wickednesse, and doo not care for Gods iudgements, but when God of his goodnesse bring-eth them backe, and openeth their eyes to see the down-fall to the pit of Hell; and the iudgements of God due to their Sinnes, then (say they) they will neuer Sinne as they haue done, but become new men, and walke in the way to eternall life.

27 As it is the nature of a Canker, or Gangrene, to runne from one ioynt to another, from toe to the foote, from

from the foote to the legge, from the legge to the thigh, till it haue wasted and destroyed the life of the body: Euen so, we giue Sinne but an entrance, it will soone ouer if spread the whole man; and if the diuell may bee suffered, but to put one talent in our hearts, he will presently wind himselfe into vs, his head, his body and all.

28 As men which worke in mynes, and coale-pits, vnder the earth, are troubled with nothing so much as with dampes, which make their candle burne darke, and sometimes put it quite out: Euen so euerie mans Sinnes are the dampes of his heart, which when they take place, doo dimme the light of his iudgment, and cast a myst ouer his mind, and darken his vnderstanding and reason.

29 Like as if a man should commit such an heinous offence, as that he could no other way escape death, but by the Princes pardon, he neither would nor could be at rest, til by one meanes or other he had obtained the same, and had gotten it written and sealed; which done, hee would carrie it home, locke it vp safe and sound, and many times looke vpon it with great ioy and gladnesse: Euen so, such is the case of euerie one of vs, by nature we are rebels and traitours against God, and haue by our Sinnes deserved tenne thousand deathes; now our only stay and refuge is; that Christ the Sonne of God was condemned for vs, and therfore in Christ we must sue for pardon at Gods hands, and neuer rest till we haue the assurance thereof sealed vp in our hearts and consciences; alwayes remeinbring, that euer after wee lead a new life, and neuer commit the like Sinnes against God any more.

30 Like as if a man should be so farre in debt that hee could not be freed, valesse the suretie should bee cast into prison for his sake, nay, which is more, bee cruelly put to death

death for his debt, it would make him at his wits end, and his very heart to bleed: So likewise is the case with vs, by reason of our Sinnes; we are Gods debtors, yea bankrupts before him, yet haue wee gotten a good suertie, euen the Sonne of God himselfe, who to recover vs to our former libertie, was crucified for the discharge of our debt. *Math. 18.23. &c. Ezech. 12.10.*

31 As the Iuie by litle and litle creepeth vpon the Oke, till at the last he doth ouer-grow and destroy the Oke: So likewise doth Sinne by litle and litle get vp, and get the strongest, and mightiest men sometimes vnder him; as it did *Salomon*, and *Dauid*, and *Peter*, and diuers others, for all their wisdom, and learning, and iudgement, and experience, which they had both of themselves, and of the world.

32 As a litle Leauen sowreth the whole lump of dow; Or as a litle fire, whereof but one sparke is sufficient to kindle a great fire, and to burne downe a whole Citie: Or as a tree, whose stubbes remaining in the ground, are enough to giue one a fall: Or as *Iezabel* that painted harlot, whose very remnants, as the schull of her head, and the plumes of her hands, must be buried, least they infect the ayre: Or as a Mote in the Sunne is but a litle thing, and yet enough to hinder the sight, to paine the eye, and to trouble the whole body: Or a hayre is but a litle thing, yet enough to stifle a man: Or as the flies of *Egypt* were but litle things, yet none of the least plagues: Or as the lice were lesse thē the flies, yet one of the greatest plagues, that came vnto *Egypt*: Euen so, such be our Sinnes, which wee call litle Sinnes, and the Papists call veniall Sinnes, that may bee washed away with a litle holy water, &c. we count them litle and nothing, and not to be stood vpon, nor once to bee touched; but in time we may prooue



them, to bee the greatest plagues that will trouble vs, if securely and rashly we venture vpon them. *2. King. 9. 30.*  
*Or. Exod. 8. 16, 21.*

33 As a moth-eaten garment, and worm-eaten wood, hath no more vse, but to be cast away, the one to the dūg-hill, the other to the fire: Euen so no more vse with God, hath a soule moath-eaten, and worme-eaten with Sinne, but to be cast out of Gods presence into the fire.

34 As wee are loth to haue our wounds often grated vpon, and cannot well away to haue our soares rifled, feared, launced; but rather couet to haue them fed with healing salue: So likewise we are hardly brought to haue our consciences ground, or our Sinnes ranfacked, sifted, searched, and ripped vp; but rather we could wish to haue them playstered with sweete promises, and bathed in the mercies of God.

35 As it is farre safer before incarnatiue and healing medicines, to vse corosiuue and mundifying waters, without which, though some sores may seeme to close and skinne vp apace, yet they prooue worse, and bee rotten still at the coare; they haue about a thinne skinne, and vnderneath rotten flesh: So in like manner, wee would cloake, hide, and couer our Sinnes, as it were with a Curtaine; but it is more sound Chirurgerie and diuinitie, to haue our consciences pricked, and pierced with the burning yron of the Lawe; and so to cleanse the wound of our soule, by sharpe threatning, least that skinne beeing pulled ouer the conscience for a while, wee lament the rotten corruption, which remaines vncured vnderneath, and so wee be constrayned to crie out of our Sinnes openly.

36 As it is a folly, then to dissemble our soares, whilst they bee curable, and after to make them knowne, when they

they be vncurable: Euen so it is a great follie to dissemble our Sinnes, whilst they may be remedied; and so after to bee constraigned to blaze them all abroad, when they are remediless.

37 As wilde beasts, who so long as they are sleeping, stirre not, but being awaked, they flie in a mans face, and rend out his throate: Euen so in like manner, the Sinnes which a man committeth, lies at the doore of his heart, though hee feele them not; and if he doo not preuent the daunger by speedie repentance, God will make him to feele them once before hee die; and raise vp such terrours in his conscience, that he shall thinke himselfe to be in hell, before hee be in hell; and therefore it is good for euerie man to take heede how he continues an enemy to Christ. *Gene. 4.7.*

38 As men may be too carefull in seeking after Physitions, to remoue the diseases of their bodies, So may they be too too carelesse in seeking after Christ, to remoue the Sinnes of their foules.

39 As the body is soone hurt with wounds, but it is not cured but with much griefe and torments: So the soule is soone wounded with Sinne, but it is not so soone or easily healed.

40 Like as it is easier for one to hold a stone, whilst hee hath it, then to recouer it when it is fallen out of his hand: So it is easier to preuent and eschew Sinne, then to recall or hide it once committed.

41 As in a Well, except there be some water in it, we cannot easily see the baggage that lieth in the bottome: So in the depth of the heart, without teares we cannot see our Sinnes; for the lesser our sorrowes are, the greater are our Sinnes.

42 As hee that waxeth pale, and is afraid of the hissing

and biting of a Viper, and doo hurtne to the Physition: Euen so much more is filthie Sinne, to bee abhorred and feared, which hath worse poyson then all Vipers, and much more sooner ought medicines, and a remedie to be sought for it.

43 As when wee walke and liue according to Gods word, and in his feare, wee goe to God, to heauen, and to euerlasting life: So by Sinning, in lieu of going forward, we slip backe and draw towards death.

44 As hee that flieth from his enemies that pursueth him, in lieu of saving himselfe in some towne, turneth backe towarde them, and so putteth himselfe into their hands: Euen so we cannot turne back, that is to say, offend God, but with this condition, that we shall fall into ruine, and euerlasting perdition.

45 As he which is fallen into a deepe Caue, cannot so easily get out, as he fell in: So it is easie to Sinne, but not so easie to be rid of it againe.

46 As we are all angrie with Adam, because he obeyed his wife rather then God: So we must be angrie with our selues for our Sinnes, in that we studie to obey and please our flesh and men, more then God.

47 As God did allow the good things, and euer had somewhat to say, for the euill that hee found in the seuen Churches: So will his maiestie reckon with vs, for all our Sinnes, not onely of omission, but commission, although hee doo finde some, yea many good things amongst vs. *Reue. 2. v. &c.*

48 As he who taketh a taste of Honie, is easily drawne on by sweetnesse of it, to eate of it to his great hurt: So the pleasure of Sinne being once felt and enjoyed, will not afterwards be easily reiected and contemned.

49 As the Marchant venturer, hauing receiued a great losse

losse by Sea; or the Souldier a great wound in battaile, often become desperate, and carelesse of their owne estate: So in like manner, a Christian by committing some grievous Sinne, is brought to this passe, that hee layeth aside the care and studie of holinesse, and letteth all goe at sixe and seuen.

50 As one hauing a weake constitution of body, being in safetie, and as we say out of gunshot, is liker to liue, then the strongest man being in battaile in the middest of his enemies: Euen so a weake man being out of temptation, and auoiding occasions of Sinne, is liker to stand, then he who rashly rusheth vpon the pikes, and hath many occasions of sinning; although in his minde, affection, and purpose, he doo more abhorre from Sinne, and so haue a greater measure of the contrarie grace, then the other.

51 Euen as men doo most fortifie by Art, those places of their Townes and Cities, which are weakest by nature; and flocke thither a pace to defend, wher they see the enemy most busie in assaulting: So the care in auoiding Sin, by considering the nature & effectes of it, and by eschewing the occasions of it, ought to be exercised chiefly in regard of those sinnes; and the occasions of them, where vnto we know our selues naturally inclined, to the which we are oftneft tempted, and haue oftneft yeelded.

52 As that Citie, which is continually besieged and assaulted, cannot but bee taken at length, at one time or other, as they who haue the care and defence of it committed vnto them, cannot but sometimes remit of their diligence, and bee ouertaken with sleepe, drinke, forgetfulness, faire promises & pretences, or by some such meanes: So wher the corruption of Sinne, is continually working in the heart, it cannot be, but that it should at one place or

other, vppon one occasion or temptation or other, burst forth into open Sinne.

53 As a most naughtie Roote, beeing not plucked vp out of the ground, doth continually grow, and bud more and more: Euen so Sinne, when wee chearish it, doth get dayly newe strength vnto it, vntill a monstrous flood of Sinnes haue ouercome vs.

54 Like as when one man standeth bound to an other for the performance of diuers couenants, if he breake but one, yet he forfaiteth his bond; but if hee breake two, three, or moe of the couenants, then is not onely his bond forfeited, but also the Lawe hath more force and vauntage against him, to condemne him: Or as hee that standeth bound to an other, for the payment of a peece of money at a certaine day, and breaketh his day, is yet neuerthelesse still indebted, although the Creditor doo not straightway sue his bond, but of good will forbeareth him for a time: Euen so by euerie Sinne, we encrease our debt to God, for if we breake one title of Gods Law, and faile in one point, we are guiltie of all, and haue forfeited our Obligation; but if we of purpose, and willingly, heap Sinne vpon Sinne, and as it were make an Art of sinning, our cōdemnation shal then be the greater. And although the Lord in his mercie forbeareth for a time, to take punishment of vs for our Sinnes, to the end to mooue vs to repentance, yet stand we still debtors vnto him, and are to yeeld an account for the same, at his good pleasure. *Jam.*

*2.10. Deut. 28.58. Rom. 2.4.*

55 As that Steward, that doth spend and wast his masters substance, without regard, and neuer looketh to his debt booke; the body of such a one is commonly laid in prison: Euen so he that neuer trieth himselfe by the Law

of



of God, neither in the first nor second Table, shall be placed there (as Christ saith) where the worne dieth not, where shall bee weeping and gnashing of teeth; for by euerie Sinne and transgression, we doo encrease our debts, which God will request of vs, except wee craue of him with a liuely faith, pardon of them. *Mar. 9. 44, 46. Math. 22. 13. Rene. 19. 29.*

*Sacramentall signe..*

1 **A**S the word is all one to the euill as to the good: So the Sacramentall signes, bee common as well to the euill as to the godly; but yet neither the one part, or the other, dooth helpe any thing at all, to such as are voide of faith.

2 As men bind themselues in Obligations, putting too their hands and seales, so as they cannot goe backe: Euen so, when God commaunds vs, to receiue Sacramentall signes in faith, and withall, promiseth to the receiuers, to giue the thing signified; hee bindes himselfe, as it were in bond vnto vs, to stand to his owne word.

*Sinne which is committed of frailtie, differeth from  
Apostasie, and backsliding.*

**L**Ike as it is one thing, to ray a bodiees feete after they be washed; and an other matter to goe tumble all the body againe in filth and myre like Swine: Or as it is not all alike, when a woman dooth sometime offend hir Husband, as when shee breaketh her faith and bond of wedlocke, and setteth her selfe quite out from all the honest knot of wedlocke: Euen so it is one thing simply to Sinne, which the children of God also doo; and an other matter, vtterly to fall and runne backe from the grace of God, and to mocke and crucifie Christ anew, which the reprobate doo, and not the elect. *Iohn. 1. 8, 10. & 2. 1. Hebr. 6. 4, 5, 6. & 10. 26.*

*Sacraments are witnesses of the truth.*

**L**ike as the chiefe end of Sacraments is this, that they are testimonies to confirme the truth, by which the Lord in his Church, euen visibly dooth testifie, that the things now vttered by preaching of the Gospell, and by the promises assured to the faithfull, from the begining of the world, are in euery point so brought to passe, and are so certainly true, as they are declared, and promised in the word of truth: Euen so Baptisme is the heauenly and publike witnessse of the Church of Christ, whereby the Lord testifieth that it is he which receiueth men freely into fauour, and which clenseth from all blemishes, and to be short, maketh vs partakers & heires of al his goodnesse.

*Schooles.*

**1** **A**s a man that hath diuers Orchards, will also haue a Seminarie full of yong plants to maintaine it: Euen so Schooles, which are as Seminaries to Gods Church, without which the Church falls to decay, ought to bee maintained; because they serue to make supplie of Ministers.

**2** As trayning makes Dogs fit for hunting: So Schools and learning, makes nature profitable.

*The holy Scripture aboue the Church.*

**1** **A**s the Sunne is cleare and bright, not because that men doo iudge it to be so, but rather men do iudge it to be so, because it is so indeed, and can iudge of it none otherwise: Euen so the holy Scriptures, contained in the canonicall bookes of the old and new Testament, are the infallible worde of the liuing God; not because the Church dooth iudge and allow it to bee so, but rather the true Catholike Church, doth iudge and allow it to be so, because that it is so indeed: & can iudge of it none otherwise; no more then the cleare and bright eyes, can iudge

of

of the light and brightnesse of the Sunne, of the which the blind can giue no iudgement; euen as the vnfaithfull and reprobate, can giue no iudgement of the word of God, nor yet allow it.

2 As the Lawes of Princes ruling by Iustice, ought to be receiued, professed, and practised of all their subiects: Euen so much more the Church ought to bee gouerned by the Lawes of Christ, her Lord and King.

3 As the Lawes and ordinances giuen by *Moses*, who was but a seruant, might not bee abrogate, chopped, or chaunged of any mortall creature, without the displeasure of the Almighty: Euen so much lesse, those Lawes and ordinances of the Lord Iesus, beeing the chiefe Lord and ruler ouer all. *Deut. 27. 26. Gal. 3. 10. Iohn. 10. 4, 5. & 10. 33, 34.*

*Schoolemaister.*

1 As it is the part of a good Husband, to vnderstand the nature and fertilitie of the ground, which he dooth till: So it is the part of a good Schoolemaister, to discern the disposition and nature of his Scholler.

2 As *Prometheus* did make marueilous Images, such as none other euer could: So a wise, discrete and learned Schoolemaister, prepares to a child of an excellent wit, that which an ignorant and vnlearned Maister vtterly destroyeth.

*Scholler.*

1 As if *Appelles* should see the forme of *Venus*, or *Protagenes*, the Image of *Hyalisus*, all with myre and dirt defiled, they would no doubt be sorie: So if a man see his Scholler, whome he hath brought vp, now enclined and giuen to lewdnesse, he cannot chuse but greatly lament.

2 As there be some women that cannot conceiue of some men, yet accompaning with others, they are be-

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come

come fruitfull, for the encrease of children: So there bee some Schollers, that bee vnapt to learne vnder some Tutors, & Schoolemaisters, but vnder others, they will soone proue of a good quicke wit, and learned.

3 As the goodnesse of the ground, is not much profitable for Corne, vnlesse there be a meete husbandman to till and sowe the same: So it is not enough to finde good tow: dries in a Scholler, vnlesse there be added vnto him, a meete Schoolemaister to further the same.

4 As a drop of water falling from the house Eaves, weareth and holloweth the hard stone, not by force, but by his often falling: Euen so a Scholler proueth learned, not by power or strength, but by much diligence, and great reading.

5 As Appelles became an excellent Painter, because there was neuera day, but hee laboured himselfe to some learning: So in like manner, a diligent Scholler, by dayly applying of his learning, and often exercising of vertue, attaineth to perfect honour and vertue.

6 As young men, which haue bestowed their time in labouring for learning and knowledge, happily are apt and prone to come to great honour and preferment: So contrariwise, those Schollers which are given to their owne sensualitie and appetite, are to bee auoided of all good men.

7 Like as the goodnesse of the ground, is not sufficient to bring forth Corne, except there bee a good Power, and seede: Euen so a toward and wittie Scholler, is not like to get good learning, except he haue a master, a good instructor, and bookes.

*Suites in Law, how they are lawfull.*

1 **A**S a Souldier in lawfull warre may kill his enemy, and yet loue him: Euen a man may forgieue an iniuric

inurie that is done against him, and yet seeke remedie by Law, so it be in a Christian manner, that is, without priuate reuenge: that it bee not scandalous to the Church; that it bee to maintaine peace; and that the partie offending, may bee chastised, and brought to repentance for his fault.

2 Like as Physitions vse desperate remedies, when weaker will not serue: Euen so must men vse Law, as the last meanes, when all other faile.

*Who is a Spirituall man.*

AS the Scriptures call that man carnall, which is not renewed by the spirit, and borne againe in Christes flesh, and all his workes like, euen the very motions of his heart and mind, as his learning, doctrine and contemplation of high things; his preaching, teaching, and studie in the Scripture; building of Churches, Schooles, or Hospitals; founding of Colledges, giuing of Almes, and whatsoeuer hee doth, though they seeme spirituall, and after the Law of God neuer so much: so contrariwise, he is spirituall which is renewed in Christ, and all his workes which spring from faith, seeme they neuer so grosse; as the washing of the Disciples feete, done by our Sauour Christ, and Peters fishing after the resurrection, yea deedes of matrimonie are pure, spirituall, if they proceed of faith; and whatsoeuer is done within the lawes of God, though it bee wrought by the body, as the very wiping of shoes and such like, howsoeuer grosse they appeare outwardly, yet are sanctified. *Ioh. 3. 14. 1 Cor. 2. 15.*

*The Scripture sufficient to confute errors.*

LIKE as if a man being taken with a Phrensie, the Physition should come & offer him a medicine, which is vertu to purge the superfluous humor, that causeth the disease, & to make him whole & sound; and the phrantike



man should refuse it, and take an other to his owne contentation, that would doo him no good; were this medicine strengthlesse, and not able to helpe his disease, because the patient desired to haue an other, rather then that. Not so. So in like manner, although some men refuse to haue their errors, and false opinions to be confuted by the word of God, desiring rather to be tried by the writings of men, which can do them no good to establish their faith; this maketh not, but the Scripture is sufficient to confute and refell erroneous doctrine, and all false opinions, though they take it not so.

2. As in the night season in darkesome places, men are wont to doo all their businesse by candlelight, so continuing vntill the broad day: Euen so in like sort whilst we abide in this world, where we are compassed about with the grosse darknesse and ignorance of heavenly things, wee must carefully giue care to the prophecies of the word, take counsell at them, & gouerne our selues wholly by them, so long, till the day of the Lord approach, and the time wherein we shall clearly behold those things in the presence of God, which now in this pilgrimage of ours, we beleue and hope after. *2 Pet. 1. 19.*

3. As men enterchaungeably, are said to be wiser one then an other, when as one is wiser in diuers points, and an other againe in some other points: Euen so, if mans wisdom be able to doo that which the reuealed wisdom of God is not, then is God wiser then man, not simply, but in some pointes; and man wiser then God, not simply, but in some points; and therefore such as avouch, that the wisdom of man is not able to refell and confute some errors, heresies, and false opinions, which the word and reuealed wisdom of God cannot, is to make man wiser then God. *Eph. 2. 9. 1 Cor. 1. 20, 21, 22.*

4. Like

4. Like as *Abraham* said to the rich glutton, being in torments, who would haue had him to haue sent one to his Fathers house, to warne his five brethren, least they also should come into that punishment. They haue *Moses*, and the Prophets (said hee) let them heare them, and if they will not heare them, neither wil they be perswaded, though one rise from the dead againe: *Luk. 16. 29, 31.* Euen so, they that will not be perswaded by such reasons as may be alleadged and brought, both for confirmation and confutation of any point, either of doctrine or manners, out of the iacred Scriptures; surely they will not bee mouued any thing at all, either with the authorities of Poets, Phylosophers, Oratours, or other prophane writers whatsoeuer; neither yet with the reasons, that may be brought out of an Ecclesiasticall writer, how famous, learned, or notable so euer he were.

*Sanctification.*

1. Like as *Lot* was vexed, and his righteous heart was grieved, with the vncleane conuersation of the *Sodomites* from day to day: Euen so ought our soules to be vexed and grieved continually, at the wickednesse of our time, and to send vp prayers to God for them, that they may be brought to the obedience of his holy wil. *2. Pet. 2. 7. Ezech. 9. 1.*

2. Like as *Ioseph*, *Eliar*, and *Elizur*, left their garments behinde them: Euen so must the children of God, leaue their carnal affection, &c. before they can please God, and attaine saluation by Christ.

3. As *Wormes* and *Flies*, that haue layne dead all winter, if they be laid in the Sunne in the spring time, begin to reuiue by vertue thereof: Euen so when wee are vnited to Christ, and are as it were laid in the beames of this blessed Sonne of righteousness, vertue is deriued thence, which

warmeth our benumbed hearts dead in sinne; and reuiueth vs to newnesse of life, whereby we begin to affect and like good things, and put in practise all the duties of Religion.

4 As the sight of him that is blear-eide, is hurt by looking against the Sunne: Euen so likewise, it is very dangerous to handle a thing that is pure, with handes vnwashed: and a man not to purge himselfe, that hee may become a vessell sanctified to honour; meete for the vles of the Lord, and prepared to all good workes. *2. Tim. 2. 19, 21.*

*The Service of God, is to be preferred before all earthly things.*

1 Like as if a Seruant that is factor for his M. beyond the seas, after many yeares returning home to giue accounts to his maister, shuld yeeld a reckoning of so much time & mony, spent in carding, dicing, dancing; so much in courting and wanton company; we would laugh at so fond a reckoning: but being further asked by his maister, what time he bestowed on his marchandise which he sent him for, if he should answer none at all, nor that hee euer thought or studied vpon that matter, we might thinke him wel worthy of al shame & punishment: But so surely with much more shame and confusion shal they stand before God at the day of iudgemēt; who being placed here to so great a businesse, as is the worship & seruice of God, haue notwithstanding neglected the same, bestowing their studies, labors & cogitations, in the vain trifles of the world: which is as much from the purpose, as if men being placed in a course to run at a goldē game of infinit price, they shuld leaue their mark, and make some step aside after flies or feathers, in the aire; and some other stand still gathering

up the dung off the ground: we would thinke these men not worthe to receiue so great a reward as this that was proposed and offered to them.

2 Like as Doues, Pigeons, and Lambes, were offered in sacrifice, and sanctified vnto the Lord, vnder the Lawe, as well as Oxen: Euen so children & young men, ought to dedicate themselues to worship and serue God, as well as old folke. *Leuit. 5. 5, 6. Numb. 28. 3, 2. 2. Chro. 7. 5. Psal. 119. 9. & 143. 32.*

3 As the sacrificing Fire neuer went out, but burned continually vpon the Altar: Euen so Christians ought to haue a continuall care of Gods Seruice. *Num. 6. 13.*

*Scorners.*

Like as olde men for the most part are wayward, and thinke scorne to be told of their faultes: So likewise is this doating age of the world, wayward and waspish, if when a Preacher shall reprove them of any vice that they are faultie in.

*Sinne left by vngodly meanes.*

As a Bird, the more she struggleth, hauing lyme twiggess on her wnges, the faster is she ensnared: Or likewise a Fish taken with a baite: Or as a man that washeth him in a poole that is muddie in the bottome, the fowler he is: So likewise a man being in Sinne, struiuing to get our by vngodly meanes, hee infecteth himselfe the more with Sinne.

*Sathan.*

As a Rauen or carrion Crowe, will seaze first on the eye of a beast that seemeth to be dead, knowing that if the eye be out, they may the easier get their pray: So Sathan will seeke first to pecke at our eye of faith, and if that be out, he will rule vs as he will.

2 As a weak & brittle wall, is easily cast down, & ouerthrowne with euery Engine, but an huge fence, a mightie strong

strong wall, and a Tower that is firme, and fenced on euery side, doth stand surely, & endureth the force that cometh against it, without yeelding, staggering, or falling: in so much that the enemies that seek to ouerthrow it, are driuen and constrained, to vse warlike engines and pollicie, yea and to batter and shake it, with engines, torments, and ordenances of warres, which will send and throw out, stones, weapons, bullets, and pellets, of yron and lead: Euen so Sathan, dooth most easily ouerthrow, with euerie light temptation, fraile and weak men, which are not well settled in vertue, nor grounded in godlinesse, nor armed with the holy word, and spirit of God: but to winne and ouercome (if hee could) men that are furnished with a strong and liuely faith, and such as are stayed, and do relie vpon the Lords protection, he vseth sundry subtilties, and most daungerous and forcible temptations. *Math. 4. 1. &c.*

3 Euen as the Fisher, when he taketh some great Fish, doth not by & by violently strike, and twitch her, but letteth his fishing line go at the length, vntill the fish do swallow downe the hooke, and so worke her owne destruction; least if at the first, he should twitch her too hard, the fishing line or thrid should break, and his baite and hooke lost, the fish should escape: Euen so Sathan the Diuell, when he hath gotten a poore sinner, fast vpon his hooke, and hath intangled & fettered him, in the chaines of some daungerous and deadly sinne, and hath bewitched him, with the forceries of the flesh, and the world, he doth not sodeinly oppresse & exasperate him, least at the first dash, he play the Diuel openly and roughly, like a Diuel, as hee is; the sinner shuld break his bands, and escape his snares: But he doth cherish him, and maketh much of him, and doth suffer him now and then, both to speake, and to doo  
some



some things that saue of vertue, that by little and little, hee being made fast, and dead sure, vpon the hooke of sinne and wickednesse, hee may by degrees worke his owne woe and vtter destruction: So that the diuell doth stretch out his angling rod, threed and all, not that hee may let the sinner escape, but that hee may make him the surer, and hold him the faster.

4. As *Achjab*, who when shee had begged of her Father, an inheritance of the South countries, then shee must haue certaine grounds with Wells and Springs: Euen so, such a shamelesse begger is Sathan the diuell, that he will still haue a little sinne, and a little, and neuer leaue, till by little and little, he getteth both body and soule into hell. *Iosua. 15. 18, 19.*

5. As little Children, who know not what is good for them, for if they begin to taste Honie once, they will not leaue eating by their good wills, till they be sicke with eating: Euen so, so sweete hath Sathan made sinne to the taste of the wicked, that they crie still a litle more of it, and finde no fault with it; but that there is too little, and they cannot haue enough.

6. As Flies are alwayes busie about a sore place: So that is a sport or pleasure to Sathan, which is a sore or a paine to man.

7. As an Oxe will eate no kind of grasse, but that which is Greene and fresh: Euen so the diuell will be sure to haue his foode, of the finest and best.

*Spirituall graces from God.*

Like as the earth engendereth not raine, nor is able by her owne strength, labour or trauell, to procure the same: but receiueth it of the meere gift of God from aboue: Euen so saith, grace, forgiveness of sins, or Christi-

an righteousness, are given vs of God, without our workes or deseruings.

2 As the earth of it selfe, is not able to get or procure to it selfe, seasonable showers of raine to make it fruitfull: Euen so much lesse are we able by our owne strength, works, and deseruings, to winne & procure to our selues, faith, grace, forgiuenesse of sinnes, or Christian righteousness, vnlesse God himselfe by meere imputation, and by his vnspeakable gift, do bestow the same vpon vs.

*Swearing.*

**L**ike as he that maketh a custome of striking with his hand, it is likely that he should sometime strike vniustly: Euen so he that maketh a custome of Swearing in true matters, will at the length, euen forswear himselfe, in matters of no importance, by reason of his custome and vse, which he hath got in Swearing.

*Sonnes by adoption.*

1 **L**ike as if a King or Noble-man, should of meere loue and fauour take in a begger, nay a Traytor, and make him his heire: Euen so God did with vs, and such fauour did he freely shewe to so many of the sonnes of *Adam*, as it pleased him to adopt, and so to make them his children. *1. Iohn. 3. 1. Iohn. 1. 12. Rom. 8. 14.*

2 As *Iaball* the sonne of *Adah*, the wife of *Lamech*, is called the father of such as dwell in Tents, for he was the first inuenter of Tents: And *Iuball* his brother, is also called the father of such as play vpon Harpes, and vpon Orgains or Pipes: yet we may not therefore call the Tentes, *Iabals* children; and the Orgains and Pipes, the sonnes of *Iuball*: Euen so God is called the father of the reprobate, but metaphorically, because hee first created them; but yet they can no more be called the adopted Children of God; then the Tents might be called the Children of *Iaball*,

*Iaball*, or the Harpes and Organes, the children of his brother *Iuball*. *Gene. 4. 20, 21.*

3 As the Sunne, which sometime shineth and sendeth forth her light, dispersing the clouds, and sometimes againe is hidden vnder the cloudes: Or as the Sea is one while ebbing, and an other while flowing: Or as the Moone is sometimes waxing, and sometimes waning: Euen so the adopted children of God, by reason of their manifold corruptions, imperfections, and rebellious thoughts of their harts, haue not the spirit of God alwaies felt in themselues, nor perceiued in them by others in a like measure; but it is in them, somtimes in a greater measure, sometimes in a lesse.

4 Like as Trees planted by the water side, which doo bring forth fruit in due season, yet the same Trees haue both a summering and wintring, a spring time, and a fall of the leafe; when Winter comes they seeme as though they were dead, but in Summer they shall wake fresh and Greene againe; and yet the fruit of the same Trees are first in the sap onely, then it commeth into buds, and so into blossomes; whereof some are smitten with blastings, some are nipped with frost and cold, and some are eaten with Wormes; but if they escape all these, then from blossomes, they come to bee Apples: and at the first they are Greene and liuely, and some doo lust to eate them, but they are still hard and harsh, but in time they come to their full growth: And when they are ripe, then are they either shaken downe with the wind, and Swine deuour them: Or if they bee fairely gathered; yet are they pluckt from the Tree that hath borne them, then are they bought and solde, whereof some perishe and are cast out of doores: The fairest and the sweetest, are brought either to the fire to bee roasted, or to the Table

to be pared and cut in peeces, and so to be eaten; then the tree is naked and seemeth to be dead, but the next Spring doo fetch all againe: So likewise are the fruites of the spirit in the adopted children of God; first in the sap of faith onely, which is hidden in the heart: then it commeth into good thoughts; then into good workes by degrees; but many times they are nipped and smitten in the bud, or in the blossome; that is, either in thoughts, or words, that they neuer come to workes. The workes likewise of the Sonnes of God, are at the first faire and fresh, but yet hard and harsh; and when they are come to any perfection, they are either wind-shaken and deuoured by beastes, or smitten with persecution; then are they bought and sold, and euerie man handleth them as they list: In a word, the fairest, the pleasantest, and the best of our workes, must be pared and picked for daintie mouthes, and queasie stomackes, and in the end consumed of all; and then are our labours come to their perfection, whether they bee of the Church or Common-wealth; and then do many of Gods children, thinke themselues naked and dead, and there is no cause why they should; for their fruits whether they perish in the bud, or in the blossome, or in the ripening, or howsoeuer they be handled; yet they prooue that the sap of Gods spirit is in them; & the next spring of Gods grace will fetch all againe. *Psal. 1. 3.*

5 As men say of fruit, this is but little, but it is good; here be not many of them, but those that are of them, are very daintie, they are right, of such and such a kind: Euen so the adopted children of God may say; My faith is but litle and weak; my loue is not so much as I would it were; my zeale is but litle, and my patience is but small; but it is true faith, and true loue, and true zeale, and true patience, euen from the very heart roote, without dissembling;

ling; O Lord encrease it, and strengthen it. *Luke. 17. 5.*  
*Mark. 9. 24.*

6 As the adopted Sonnes of God, are planted by the ministerie of the word and spirit: Euen so they florish and abound in fruit by the same meanes, as also by the Sacraments and prayer, &c. *Psal. 92. 13, 14. Rom. 1. 17.*

7 Like as it a King, Prince, or Nobleman, should make a poore begger borne, his louing Sonne and heire by adoption; hee were greatly bound to loue him, and to bee thankfull vnto him for euer: Euen so much more wee ought to loue the Sonne of God Christ Iesus, that hath made vs Sonnes and heires to his Father, by his death and redemption.

*Saluation.*

1 **A**s an Helmet saue the head of a Souldier, in the day of battaile: So Saluation, which commeth from the Lord, saue the and protecteth vs, from the deadly wounds of our spirituall aduersaries. *Ephe. 6. 17.*

2 As the Pismire provideth foode in Summer time, to liue by in Winter: So in like maner, we must labour to attaine and get Saluation, with the meanes thereof, in the Summer of prosperitie, that so wee may liue spiritually in the Winter of aduersitie.

2 As a supper is made, when the day draweth to an end: Euen so is full Saluation giuen to the godly, about the end of the world.

4 Like as the Infant cannot liue without a Nurse: So neither can we haue Saluation without Christ.

*The Spirits to be tried.*

**A**s Marchants credite men so farre as their wealth and money will reach, but yet trust not them, that do not keepe their day and credite: Euen so in the promises that deceiuers make vnto their fellows, wee must regarde



what ground they haue for them, and how they can bee performed.

*Saluation to be preferred before either profit or pleasure.*

1 **A**S the eye is marueilous necessarie, for the guiding of the whole body, and a member that hardly may bee spared, yet if there come daunger vnto the rest of the body by it, wee must rather suffer the losse of it, then the whole body should perish for it: Euen so wee are to loose with contented minds, our dearest friends, or whatsoever commodities of this life, though wee can as hardly spare them as our right eye, if they hinder vs in the way of life and Saluation. *Math. 9. 47.*

2 Like as when a mans foote is so soare, that it cannot be healed, and putteth the other parts of the body in danger to be infected by it, is wont to be cut off, for the preservation of the rest: Euen so when our friends, or any earthly commoditie whatsoever, shall become hurtfull to our soules, and endaunger vs to loose life euerlasting, we must then reiect them. *Math. 18. 8.*

*They whom God setteth on worke must needes Speake.*

**A**S when the Lyon roareth, whosoever is within his daunger, cannot choose but bee afraid: So when the Lord speaketh, what Prophet or preacher of his, can hold his peace. *Iere. 47. 2. Amo. 3. 8.*

*Securitie is the high way to destruction.*

**A**S the Oxe, when hee is driuen to the Butchers stall, goeth willingly, because his hope is, that he shall bee driuen to some better Pasture, and neuer feareth vntill the Axe bee readie to be laide vpon his head: Or as a foole when he is led to the stockes, goeth chearfully, and neuer feareth vntill his feete bee fast snared therein: So likewise many men goe securely forwards, weltering in the broad way, without remorse of conscience, perswading themselves that

that that is the perfect way, because the greatest number do walke therein, and neuer perceiue their owne folly, vntill they be snared in the traps of destruction.

*A Spirituall man discerneth all things.*

As a man of cleare eye-sight, is able to iudge of colours, and to know one colour from an other: Euen so such as are indued with the grace of God, doo as plainly and evidently iudge of Gods word, & trie out the truth thereof, from the deuises and doctrines of men.

*Scriptures.*

As the Lawes must bee interpreted, not according to the censure and iudgement of them, to whome they were giuen, but after the will and meaning of the Iudge, and Lawgiuer which made them: So the Scriptures must bee interpreted by the Scriptures, and the word by the word, and that which is spoken obscurely in one place, by that which is declared and vttered more plainly in another place.

As the Carpenter knowes his Rule to be straight, not by an other Rule applied vnto it, but by it selfe, for casting his eye vppon it, hee presently discernes whether it bee straight or no: So likewise wee knowe and are resolu'd, that Scripture is Scripture, euen by the Scripture it selfe, though the Church say nothing: so be it we haue the spirit of discerning, when wee read, heare, or consider of the Scripture. And yet the testimonie of the Church, is not to be despised, for though it breede not a perswasiton in vs, of the certaintie of the Scripture, yet it is a very good inducement thereto.

Like as the Physitions in their bookes, doo most diligently discribe, euen such diseases as are most filthy, not to the intent to praise & commend them, or els alow the; but

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to the end they may bee exactly knowne, and the more perfectly cured: So the holy Scripture in sundrie places, doth most manifestly rehearse mischievous deedes, euen such as are to bee abhorred; not to the intent to teach and commaund the same; but to the end wee might knowe them the better, and iudge thereof, not according to the flesh, but according to the spirit of God; and also that wee might warily auoid them.

4 As the precious stone called *Drachonites*, cannot bee polished, nor needeth any Art or cunning, to make it either trimmer or fairer; for it is both pleasant and bright of it selfe: Euen so the holy Scriptures, hath her glorie and brightnesse of her selfe, and needeth not the artificiall colours and shewes, either of Phylosophie, Rhetoricke, or any other Art.

5 Euen as the cogitation and senses of man, are most hard to bee knowne, yet notwithstanding, our frindes, whome we feruently loue, and with whome we are continually conuersant, doo oftentimes, euen by a becke, open vnto vs the cogitations & senses of their minds, without any token of words and speech by them spoken: So shall it come to passe in the holy Scriptures, so that a man loue them, and be continually conuersant in them; hee which seeketh, findeth; vnto him that knocketh, it shall be opened. *Dent. 30. 11, 12, 13, 14. Prou. 14. 6. Math. 11. 25. & 13. 11.*

6 Like as in a Marchants Ship, are caried diuers things necessary for mans life: So in the Scriptures are contained all things needful to saluation. *Joh. 5. 39. & 16. 13. & 20. 30, 31, 2. Timo. 3. 15, 16, 17.*

7 As whatsoever Gold is without the Temple, is not sanctified: So whatsoever sense is without the holy Scripture, although vnto some it seeme wonderful, yet it is not  
holy,

holy, because it is not contained in the sense of the Scripture. *Math. 12. 3, 4, 5. & 15. 7, 8. & 22. 31.*

*The Soule that sinneth shall die.*

**L**Ike as euerie man that eateth sower Grapes, his owne teeth shall be set on edge: So likewise, shall euerie one that committeth iniquitie die, not for others, but for his owne sinne. *Ezech. 18. 2. Iere. 31. 30.*

*A Sorrowfull man.*

**A**S the Pellicane is wont to keepe alone, and without companie of other Birds, and whose voice or singing hath no pleasantnesse in it: So likewise such is the estate of a Sorrowfull man, and an heauie hart forsaken of all men, euen of those whome sometime he tooke to bee his deare friends. *Psal. 102. 6.*

*Impossible to Serue God and riches.*

**A**S impossible as it is at one and the same time, for one man to serue two diuers and sundry Maisters, for that he cannot be diligent, and imploy himselfe about and vpon the businesse of the one, but hee must needs neglect the others affaires: So likewise impossible is it for a man to addiect himselfe to Serue God and riches, or that which belongeth to them. *Math. 6. 24.*

*Slouthfull.*

**A**S a hedge or good fence of Thorne, is hard to passe through: So is euerie way of gaining or getting to the Slouthfull. *Prov. 15. 19.*

**A**S Viniger is bad & hurtful to the teeth, and smooke noysome to the eyes: Euen so much more hurtfull, then either of both, is a Slouthful seruant, to them that sendeth or setteth him about any businesse. *Prov. 10. 26.*

*How to carrie our selues in Sicknesse and death.*

**A**S a man that is to passe through a great water, dooth not so much cast his eyes vpon the water, as on the

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bancke,

bancke, that is on the other side : So we also in the time of Sicknesse and death, are not so much to respect the grievousnesse of the same, as that which followeth death, namely life euerlasting.

*Sorrowes.*

**L**Ike as when a man by bleeding at his nose, is brought into danger of his life, the Physition lets him blood in an other place, as in the arme, and turnes the course of the blood an other way to saue his life : Euen so wee must turne our worldly Sorrowes ; for the losse of goods or frindes, to a godly Sorrow for our offences against God.

*2. Cor. 7. 10.*

2 As the Moaths doo hurt garments, and Wormes the wood: Euen so doth Sorrow and heauinesse, hurt the hart of man.

3 Euen as filthie matter or rottennesse of a boyle, blaine, or push, being within the flesh, doth greatly grieue and vexe sore the body that is sicke; but if it breake and runne out, the paine is mitigated : So Sorrow being closed and shut vp in the heart of man, dooth mightily torment him; but beeing thrust out, with teares and grones, the heart is somewhat eased, and the mind a litle pacified.

*Ezech. 24. 16, 17.*

4 As a great and thicke smoake, vapouring out of a foule blacke fire, vnlesse it haue free passage, and some vent or way, where through it may goe out, will all too darken, bestinch, and make blacke the house : Euen so, Sorrow and grieve, proceeding out of the hot fire of aduersities and calamities, beeing shut vp in the house of mans heart, doth make it exceeding blacke, and dooth corrupt it, with blacke and bitter choller, vnlesse through the mouth or eyes, there be a breathing out of sighes, let from the bottome of the heart ; and streames of teares trickling



trickling downe the cheekes. Yet an effeminate and desperate wayling; either for the dead, or for any other cause, as of men without hope, is vitterly to bee misliked; and that Stoicall opinion also, that a wise man should neuer bee mouued, neither with mercie, Sorrow, mirth, or anger, is to be auoided.

*Securitie causeth contempt of Christ.*

**A**S they that are in health, and haue no neede of the Physition, and therefore seeke little or nothing after him: So they that know not the daungerous diseases of their soules, but think themselues in case good enough, doo seeke little after Christ, and set little by him. *Math. 9. 11. Mark. 2. 17. Luk. 5. 31.*

*Striving against God.*

**A**S he that beateth his heeles, and kicketh against sharp prickles, dooth nothing but hurt his owne heeles: So he that Striueth against God, preuaileth nothing, but harmeth himselfe. *Act. 9. 5.*

*The Stewards reward.*

**A**S men be bountiful vnto such seruants, whose faithfulness and deligence they haue good triall off, as well in their absence, as presence; and on the contrarie side, they are angrie, seuer, and sharpe, to them which deceiue their expectation, and doo not answer the trust, which is reposed in them: Euen so much more iustly, will God put the like difference, in rewarding or punishing, the good endeouours or negligence of them, to whome hee hath committed seruices of trust, in his people and Church. *Math. 24. 45, 46. &c.*

**2** As men haue iust cause, with more sharpnesse, and greater seueritie, to punish those seruants, to whome they haue shewed their mind and will, and yet their businesse is neglected; then to others, who therefore doo it not,

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because they know it not: So likewise God, to whome so euer he hath reuealed most, and vppon whome hee hath bestowed most greatest giftes of knowledge; if notwithstanding they bee negligent in vsing their giftes, to the profit of Gods Church, them will he most seuerely and sharply, aboute all other punish. *Luk. 12. 47, 48.*

*Seruants of sinne.*

**A**S men are their seruants, to whose commandements they yeeld all obedience: Euen so if Christians obey sinne, they are the Seruants of sin, whose wages is death. *Rom. 6. 16, 22, 23.*

*Gods Spirit purified.*

**1** **A**S cleane water washeth and maketh cleane our bodies: So the Spirit of God, maketh our hearts and soules cleane, in the eyes and sight of God. *Ezech. 36. 25.*

**2** As no man that hath the Spirit of God, can blaspheme Christ and worship Idols: So none can acknowledge Christ for Lord and God, without the same Spirit. *1. Cor. 12. 3.*

**3** As *lohn* by the fire and Spirit, meaneth nothing but the Spirit of God, which purgeth and purifieth as the fire doth. *Math. 3. 11.* Euen so our Sauour, by Water and the Spirite, meaning nothing else, but the Spirit of God, which cleanseth the filth of sinne, and cooleth the boiling heate of an vnquiet conscience; as water washeth the thing, which is foule, and quencheth the heate of the fire. *John. 3. 5.*

*Sinne maketh our bodies the Diuels dungeon.*

**L**Ike as if a man had a faire house, wherein he must entertaine a King, and should make thereof a swinfie, or a stable, all men would say, that hee did greatly abuse both the house and the King: Euen so mans body being at the first made a Pallace, for the euerliuing God, if a man shall

that abuse it by drunkennesse, swearing, lying, fornication, or any vncleannesse, he doth make it in stead of a Temple for the holy Ghost, to be a stie or stable for the Diuell. For the more filthie a mans body is, the more fit it is to be a dwelling place for Sinne and Sathan. 1. Cor. 6. 15.

*Sathan subtiltie.*

1. **A**s Naab the Ammonite, warring against the men of Iabes Gilead, would not raise his siege, but vpon condition that he might thrust out all their right eyes: So Sathan the enemy of our soules, who seeketh by all meanes possible our destruction, neuer ceaseth to assault vs, vntill hee haue deprived vs of the eye of right iudgement, that wee may not see our saluation in Christ Iesus onely. 1. Sam. 11. 2. 1. Pet. 5. 8.

2. Like as if men by long experience, and obseruation of the naturall causes, can attaine vnto such great knowledge of things to come, that they can tell twelue yeares before the change of the Moone, the Eclips of the Sunne, what day, hower, and minute it shall bee: Euen so much more Sathan (who is a more excellent nature then man, and greater experience) hath knowledge of things to come, for that he hath beene practised therein, from the beginning of the world, and is also more circumspect in obseruing of causes, because thereby he deceiueth man, a poore simple soule.

3. As Amalek resisted the children of Israel, that they might not enter into the land of Promise: So dooth the Diuell with Christians, that they should not enter into heauen. Deut. 25. 17. Exod. 17. 8, 9.

*Spiritual man.*

**A**s a man sore wounded and diseased, may for a time or season, bee deprived almost of all operations of

the naturall life, to the outward shewe of his owne indument and feeling: Euen so may a Spirituall man be soare wounded by Sathan, and diseased by the present sight and feeling of his sinfull corruption, specially in temptation; that he may thinke, yea appeare to others, that the life of the spirit is not in him.

*Impenitent Sinners.*

**L**ike as a Captain that hath taken some hold or Sconce, doth rule and gouerne all therein; and disposeth it at his wil and pleasure: Euen so it is with all blind, ignorant, and impenitent Sinners; not one Diuel alone; but euen legions of Diuels possesse them, and rule their hearts: and therfore how soeuer they may sooth themselves, and say, all is well, for God is mercifull: yet their case is far worse then *Mary Magdalens* was, who had bene possessed with seuen Diuels. *Mar. 16. 9.*

*Preuening of Sinne.*

**E**VEN as a Father when hee sees his childe too bolde and venterous about Fire & Water, takes and holds it ouer the fire; or ouer the water, as though hee would burn or drowne it, whereas his purpose indeed, is nothing else but to preuent danger for the time to come: So in like maner, Christs subiects are bolde to sinne by nature, and therfore to preuent a mischief, he doth exercise them with affliction, and seemes for a season, as though he wold quite forsake his Church; but his meaning is, only to preuent offences in times to come. *Hosea 2. 8.*

**A**S Beasts, which going in the way see green pastures, and desire to enter in, and therefore go to the hedge, but feeling the sharpenesse of the thornes, dare not venture to go in: So likewise Gods people, like vnto wilde beasts, in respect of Sinne, viewing the green pastures of this world, which are the pleasures thereof, are greatly affected there-

with:

with: and if it were not for the sharpenesse of crosses and temptations, which are Gods spirituall hedge, by which he keepeth them in, they would raunge out of the way, and rush into Sinne, as the Horse into the battell.

*Sentence of condemnation, why set downe.*

**A**S a wise Father of a family, will check his seruant, and if the cause require, correct him in his childes presence, and that the child it selfe may learn thereby to feare, and stand in awe of his father: So likewise Christ the most carefull and wise gouernor of his Church, hath set downe the Sentence of condemnation against the wicked, that the children of God in this world, when soeuer they shall heare or read the same, might be moued thereby to stand in great feare of God, and more dutifully performe obedience to his commaundements. *Mat. 23. 41.*

*The holy Spirit regenerateth not all.*

**A**S the Sun doth not warme euery thing that it lighteth: So neither doth the Spirit regenerate, nor draw to the loue of wisdom, all which it illuminateth, and to whom he giueth the knowledge of his doctrine, but onely the godly and the faithfull. *Math. 23. 46.*

*Not to grieue the Spirit of God.*

**A**S men vse their guests friendly & ciuitously, shewing vnto them all seruice & dutie: So likewise must we do to Gods Spirit, which is to come to dwell & abide in vs, dooing nothing in any case, which may disquiet or molest him. *Ephes. 4. 30.*

2 Like as when the Arke of the couenant, which was a signe of the presence of God, was in the house of Obed Edom, then the Lord blessed him, and all his house: Euen so much more when the holy Ghost dwelles in any mans heart, ther is more then the Arke of the Lord present, euen God himselfe: and therefore such an one, may looke  
for



for a greater blessing, if he grieve not him by sinning.

2 Sam. 6. 11. 1 Thes. 5. 19.

*The use of all prescribed meanes to Salvation,  
is necessary.*

1 IF a King should giue vnto one of his subiects a Princely Pallace, vpon condition that he shall goe vnto it, in the way which hee shall prescribe, hee would (no doubt) take what pains he could to know the way, and afterward endeouour to keep & continue in it: So likewise the kingdom of heaven, is the most glorious and royall Pallace that euer was, and God hath bestowed the same on his Elect: and hee requires nothing at their handes, but that they would turne their faces from this world, and walke vnto it, in the way which hee hath chalked forth vnto them in his word; Therefore if they be desirous to haue Salvation & life euermlasting, they must come forth of the broad way, that leades to destruction, and enter into the straight way, that leades to eternal life: they must acquaint themselves with the guides, which are the faithfull Ministers of the word, that wil cry vnto them, Here is the way, walke ye in it, when they shall goe to the right hand, or to the left.

2 As *Siméon* going into the Temple by the motion of Gods spirit, met with *Christ*: So if we will be ruled with the same spirit, & frequent holy assemblies, we shall meete without Salvation.

*Christs Spirit.*

As the light cannot match with darkenesse: So likewise *Christs Spirit* cannot accord and match with sinne, and lusts of the flesh.

2 As Raine with the moisture therof faneth the earth, to make it fruitfull: Euē so the holy Spirit, with his inuifible grace doth make vs fruitfull, to produce the fruits of righteouſnesſe. *1 Ioh. 3. 9.*

3 As fire consumeth euērie thing that it layeth holde on: So the Spirit of God, consumeth all the corruption of our hearts, and originall sinne in vs.

4 As fire giueth light to the bodily eyes: So the Spirit giueth light to the eyes of the soule. *Ephē. 1. 17.*

5 As fire giueth life & quickneth those that be benumbed with cold: So the Spirit of God, doth quicken and put life into those that be dead in their finnes. *Ephē. 1. 18.*

6 As a man that made a bargaine, will bee carefull to keep the earnest pennie, that he loose not all his bargaine: So also must we bee carefull to keepe the Spirit of God, the earnest pennie of our saluation, that we bee not deprived of the same. *Ephē. 1. 23.*

*Sacraments.*

**A**S Circumcision, (which was a Sacrament of the olde Law) was a scale in that time to our Fathers of righteouſnesſe: Euē so be our Sacraments to vs in these daies, scales of Gods promises vnto vs, and all haue one strength and vertue. *Rom. 6. 11.*

*Sinne of ſer purpose.*

**A**S hee that striketh the King ignorantly, not knowing him to be the King, is nothing in ſo much fault as he that striketh him, knowing it is the King: Euē so hee that doth offend God of ignorance, is to bee lesse blamed, then he that wittingly and willingly offendeth him. *Luk. 12. 47, 48.*

*God giueth vs vnderstanding to know the Scripture.*

**E**VEN as the Disciples of our Saviour Christ had no knowledge, nor vnderstanding, vntil God gaue it the:

So fareth it with al the rest of Gods children, that although they heare neuer so much his Apostles Preach, yea, Christ himselfe personally sounding in their eares, yet except the Lord open their hearts and minds as he did *Lydia*, it auaileth not one. *Math. 13. 17. Act. 16. 14.*

*Sinnes are our greatest enemies.*

1. **A**s a huge and mightie fire, will bee asswaged, and at the length quite put out, if the stickes and other matter, that doth chearish and increase it, be withdrawne and kept from it. So in like manner, our affections and troubles will come to an end, if we doe cease to doe euill, and giue ouer sinning, before it giue ouer vs, for our Sins are as drie stickes and stubble, wherewith the fire, not onely of the wrath and malice of Iofuels and heretikes, but also of the wrath and indignation of God, is kindled, increased, and most mightily stirred vp against vs.

2. As wee wonder at the Creator, not onely in great matters, as heauen, earth, the Sunne, Elephants, &c. but also in like creatures, as pismires, lice, wormes, flies, &c. So a soule giuen to Christ, must as wel regard litle as great matters, and Sinnes, knowing that wee must giue an account for euery idle word. *Math. 12. 36.*

*For the health of the Soule, the body is to be kept in subiection.*

**L**ike as when one part of a man that is sicke, is not capable of the remedie, wherewith he may be holpen, the Physition is wont to applie the same remedie to another part, as if one bee grieued with an extreame Ach of the head, then the Physition weth to strike a vaine of the arme, because the head will not abide Phlebotomie, or bloud letting. So, that we may helpe and heale many diseases of the Soule, wee must keepe the body in subiection to the spirit, and tame the lusts of the flesh, and labour to bridle

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our affections, and to keepe them within the compasse of reason, sobrietic and temperance.

*Spirits that die in the Lord.*

**E**VEN as the Spirit of Christ, passed from the Crosse into Paradise, at the verie same moment that it departed out of the body, and thence returned into the body, that whole Christ in respect that he was man, might be afterwards glorified: So likewise all good Christians, doo beleue, that their Spirits and soules, who die in the Lord, doo straightway depart vnto God, there to enioy that measure of glorie that is appointed for them, vntill that they being adioyned againe vnto the same bodies (which will be the very same in substance truly corporall, though in a far more excellent estate) shall siue vnder Christ their head for evermore. *Luk. 13. 33. Aene. 14. 12.*

*The Lords Supper.*

**1** *A* Bread nourisheth and strengthneth man, and giueth him abilitie to labour: So the body of Christ, eaten by faith, feedeth and satisfieth the soule of man, and furnisheth the whole man to all duties of godlinesse.

**2** *A*s Wine is drinke to the thirstie, and maketh merrie the hearts of men: Euen so the blood of our Lord Iesus drunken by faith, dooth quench the thirst of the burning conscience, and filleth the hearts of the faithful with unspeakable ioy.

*The holy Spirit the earnest pennie of our inheritance.*

**1** *A*s in a thing that is bought, there is sometimes given an earnest pennie, to wit, some part of the money agreed on, as wel for the beginning of the payment, as by consequent for the assurance that the bargain shal be held firme: So likewise the holy ghost, who by faith engendreth peace & ioy in the hearts of the faithful, is the earnest penie,

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assuring

assuring vs, by this beginning of the spirituall blessings; which God promisseth to his children; that he holdeth vs for his possession, purchased to the prayse of his glorie; and that at the length he will gather vs into the full enioying of the inheritance of heauen. *Ephe. 1. 13, 14. Rom. 8. 29, 30.*

2 Like as when a man dooth purchase an inheritance, he first giueth earnest, that is, some part of the money promised, that serueth as a beginning to the payment of the totall summe: So God having redeemed vs by the blood of Iesus Christ, giueth the earnest penne of his holy spirit; that is to say, a beginning of knowledge of the true God, of sanctification, of loue to God, of righteousness, and of peace, and ioy in the holy spirit, attending vntill hee finish in vs the communication of that light, ioy, holinesse, and glorie, that we shall haue perfectly in heauen. *Ephe. 1. 13, 14.*

3 As among men, which things that passe too and fro, though they bee in question, yet when the Seale is put too, they are made out of doubt: Euen so when God by his Spirit, is said to seale the promise in the heart of euerie particular beleeuer, it signifieth that hee giues vnto them euident assuraunce, that the promise of life belongs vnto them. *Ephe. 4. 30.*

*Sluggards.*

AS the Drunkards drinketh till he hath drunke all the money out of his purse, and all the wit out of his head, and all goodnesse out of his heart, that there is no difference between him and the beast, except it be in this; that the beast can goe and keepe his way, which the drunkard cannot doo: So the Suggard sleepeth in all securitie, and neglecteth his businesse, and puts off all care, for doing of all his duties, vntill he hath slept all thrift out of his

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shop, and all his friends out of his companie, and all Gods graces out of his hart, and all comfort out of his soule, and all strength out of his body, and all conscience out of his dealing, till his stocke be spent, and his occupying decayed, and his customers gone, and Gods spirit gone, and all be gone; and till nothing be left but feare and shame, with pouertie, penurie, and a bare head and feeble shoulders to beare off the blowes.

*Singing of Psalmes.*

1 **A**S that is a godly sorrow, that driueth vs to prayer; a blessed heauinesse, that maketh vs seeke vnto the Lord: So that is a godly mirth that endeth with Singing of Psalmes, and heauenly ioy, that at the least wile maketh vs more fit to serue God. *2. Cor. 7. 10. Gal. 3. 18. Ephe. 5. 18. Iam. 5. 13. 2. Chro. 35. 25.*

2 **A**S no man can truly pray, without the feeling of his wants: So no man can Sing from his heart, vnlesse he haue some perswasion of Gods fauour; and so as affliction driueth him to pray, so mirth mooueth him to Sing. *Act. 15. 25.*

3 **A**S all knowledge is increased, especially by hearing, reading, and conferring about the Scripture: So all affections are most of all stirred vp, by meditation, prayer, and Singing of Psalmes. *Psal. 147. 5.*

4 **L**ike as when the light of the Gospell came first in, Singing of Ballads (that was rife in Poperie) beganne to cease, and in time was cleane banished away in many places: So likewise the sudden renewing of them, and hastie receiuing of them euery where, maketh vs to suspect, least they should driue away the Singing of Psalmes againe, seeing they cannot stand together; of which wee are so much the more ialous, because we see that in other places also, where these bee not receiued in, yet the Singing

of Psalmes is greatly left ouer that it had wont to be.

5 As the vngodly haue a grace in their wickednesse, and are the better liked of among the vngodly (though indeed they are then most deformed) So this singing of Psalmes maketh vs comely before God, and louely in the eyes of his Church; when we (hauiug prepared our hearts therevnto) dosing with affection, with reuerence, & with vnderstanding. *Psal. 33.1. Reue. 14.3.*

6 Euen as a costly garment may be comely in it selfe, yet shall it not become vs, vnlesse we be fit for it, and it be well put vpon vs: So though to sing be neuer so comely in it owne nature, yet it becommeth not vs, except we be prepared for it, and do sing *Davids* Psalmes with *Davids* spirit. *Ephes. 5. 19. Coloss. 3. 16. 2. Chro. 29. 30.*

7 Like as the expert Phisitians vse for the most part to annoynt the brinks of the Cuppes with hony, when they minister their bitter potions to sicke children; least they should abhorre their health for the bitterpesse of theyr drinks: Euen so the holy Ghost perceiuing that mankind is hardly trained to vertue, and that we be very negligent in things concerning the true life indeed, by reason of our great inclination to worldly pleasures and delectations, hath inuented and mixed in his forme of doctrine, the delectation of Musicke by the Psalmes; to the intent that the commoditie of the doctrine, might secretly scale into vs; whilst our eares be touched with the plesantnesse of the melodie: so that for this ende be these swete and harmonious songs deuised for vs, that such as be children, either by age, or children by maners, should indeed haue their soules wholesomely instructed, though for the time, they seeme but to sing onely.

*Simile*

## Sinne the cause of affliction.

**A**S no man ought to accuse and blame the Phisitian, as though he were the onely occasion of the corrupt humours within the bodie, notwithstanding that he hath brought and driven them out; that a man may evidently see and perceiue them; but the misbehaviour and vntemperate diet of the man himselfe, is the very right occasion, and the onely roote thereof: Euen so we ought not to ascribe any blame or fault vnto God, if he send vs heauynesse, paine and trouble, but to thinke that it is a medicine and remedie meete for our sinnes; and enery man to ascribe the verie cause and occasion thereof vnto himselfe, and his owne sinnts; and to referre blame to, nothing else. *Dan. 9. 5, 6, 7. Ionah. 1. 10*

## Our Spirit must strive to overcome the flesh.

**L**Ike as the Spirite farte passeth and ouercometh the flesh in Christ: Euen so must it do in vs also, that we haue more respect vnto God, and vnto life euerlasting, then vnto this our worm-eaten flesh.

## Sinnes of others are not to be imitated, or to

## be our excuses.

**L**Ike as if in walking, thou shouldest see him fall that goeth before thee, thou goest not to fall with him, but thou art to be so much the more circumspect that thou fall not as he did: Euen so we are to remember, that those foule falles, and grosse faults of *Dauid*, and of *S. Peter*, and of others, are set before vs, first that they should be to vs as a mirror of the frailtie and weaknesse of man, to acknowledge, that if we be exempted and freed, it is by the grace of God: and secondly, that we should so much the more stand vpon our guard, and be watchfull, leaſt we likewise fall.

Sorrow.

*Sorrow for imminent daunger of death, warre, hell, &c.*

**A**S there was great lamentation in *Syon*, because of Gods iustice for their sinnes: Oras there was great lamentation for *Pharao* in *Egypt*, because hee was a Lyon in the land, and a Dragon in the Sea; and as there was great Sorrow, fasting, mourning, and weeping among the *Iewes* because the King had decreed their deaths: Euen so wee the inhabitants of England, haue great cause of lamentation, fasting, mourning, and weeping, because death is scaling our windowes, the beastes of the fields, to wit, the Pope and the Spaniard, hungring to deuour our bodies, to spoyle our Countrie, and to shed our bloud as water vpon the land; and our soules as prepared for the fire of hell, by reason of sinnes in the common sort, of horrible crueltie in many of them that are mightie, and of the generall ignorance of Christ, according to his Gospell, in euerie sort. *Iere. 9. 17, 18, 19. Ezech. 33. 1, 2, 3. Hest. 4. 3. Iere. 9. 12. Ezech. 32. 4, 6. Math. 7. 19. & 19. 42, 43. Hos. 7. 3, 4, 5.*

*Saluation is from God alone.*

**A**S the vertue attractive to draw Iron, is not in the Iron but in the Adamant: Euen so the vertue and power of Saluation, lyeth not in the Minister, but in the power of the word, wrought by the Spirit of God.

*By our words, deedes, gestures and mourning; Satan knoweth the secrets of our hearts.*

**A**S a man holding in his hand an Angling rod, and with a banded hooke fishing in an obscure and troubled ryuer, although he doth not see the fish rush vpon the baite, yet hee perceiueth verie well, that the fish is taken, and hanged vpon the hooke, because the Coirke or barker of his fishing line is pulled downe, and hid vnder the water: So Satan, that most subtil and wily fisher, although

he seeth not our thoughts, beeing in the secrets and bot-  
tomes of our hearts, yet notwithstanding, by outwarde  
signes, he many times doth know them; as by our words,  
(for out of the abundance of the heart, the mouth spea-  
keth) by our actions, and by the gestures of our bodies.  
*Math. 15. 19, 20. Prou. 6. 18.*

*Our dutie to read the Scriptures.*

1. **A**S Artificers with their tooles and instruments, doe  
finish their worke: So by reading of the holy Scrip-  
tures, our selues are corrected, formed, and reuued. *Col. 3.*  
*16. 2. Pet. 1. 19. Ephe. 6. 17. Rom. 15. 4. 2. Timo. 5. 16. Act. 17.*  
*11. Psal. 119. 105. Dan. 9. 2.*

2. As Artificers cannot transforme earth or wood into  
siluer or gold, onely they can by their Art and workman-  
ship, giue forme and shape vnto things: But by the rea-  
ding of Gods word, thou maist of a wooden or earthen  
vessell, make a vessell of gold or siluer; as saith the holy A-  
postle Saint Paul, *2. Timo. 2. 20, 21.*

3. Like as there are some spices, which without brusing  
do yeeld no smell, but the more they be chafed the swee-  
ter they are: Euen so is it with the holy Scriptures, such as  
read but little can find no taste, but the more they be per-  
used and read, the more doo they yeeld forth the trea-  
sures and pleasant fruits hidden in them. *Psalm. 145. 1. Iohn.*  
*7. 17. & 6. 45.*

4. As increase of strength groweth to the body by  
meate: Euen so the like groweth to the soule, by the rea-  
ding of the holy Scriptures.

5. As a barre of yron by long lying in the fire waxeth  
hot, red, and of the nature of burning fire: Euen so that  
soule that daily imployeth it selfe in reading, and medita-  
ting the word of God, groweth to bee spirituall, diuine,  
heauenly, and kindled in the word of God. *Ioh. 15. 3.*



6 As some Birds vse to sit by the water side, that seeing the shaddow of rauening foules flying in the ayre, they may escape them by leaping into the water : So must Christians bee euen conuersant in the hearing and reading the word of God, that so they may behold as in a Glasse, the sleights of the Diuell, may escape them, and so maketh it their Glasse to see their own sinnes in; all which would (without vnfained repentaunce) bring condemnation.

*The Subiects dutie to their Magistrates.*

1 **A**S Saint *Peter* admonisheth seruants to be subiect to their Maisters, albeit froward and peeuish : So are Subiects bound to obey their Magistrates, albeit an infidell, a wicked man or an Idolater. *1. Pet. 2. 18. Rom. 13. 1. Tit. 3. 1. 1. Pet. 2. 13, 14.*

2 As Christian Religion dooth not subuert the order of Policie : So the wickednesse and impietie of the Magistrate, dooth not depriue him of his right to commaund; neither dooth it exempt the Subiects from their dutie to obey.

3 So long as there remaineth in Princes, the Image and ordinance of God : Euen so long continueth the bond of Subiects, to yeeld obedience to Magistrats, not as to men, but as to God. *Exod. 9. 16. Dan. 2. 37. 1. Sam. 21. 1. & c. Ier. 26. 7. & 29. 7. & 33. 9. Ezech. 29. 18. 1. Sam. 26. 9.*

4 As God armeth the Magistrate with the sword, for the preseruatiō of his Subiectes, against the violence of their enemies, and to enforce rebels to yeeld obedience to their lawfull decrees : So when alone, or with his Sargeants & Officers, he is not able to performe this dutie, he may and ought to command his Subiects to helpe him to execute his office; and they are bound at his commandement to take armes, & to employ themselves. *Judg. 5. 9, 23.*

5 As by naturall affection, the handes and other the members of the body, doo stand bound to employ themselves for the fastie of the body, but especially of the head, against all violence and iniurie: So likewise ought all Subjects, to thinke vpon the naturall bond and affection, and in dutie vnder the conduct of their head, to preferue the body of the Comminaltie; but especially the person and authoritie of their Prince and Magistrate, against the violence and endeouours of their enemies. *1. Sam. 11. 6, 7. Iudg. 21. 8. & c.*

6 As the Magistrate is by God authorized to leaue tolles, taxes, tributes, and many other Subsidies of the people: So are the Subjects bound to furnish and pay them. *Rom. 13. 6, 7. Math. 22. 21. & 17. 25, 26, 27.*

*Saluation is desired of the godly.*

**A**S all men of themselves be sinners, & throgh sin are in Gods wrath, banished far away from him, condemned to hell, & euerlasting damnation; and none is clearly innocent but Christ alone: So euerie soule inspired by God, is desirous to bee deliuered from sinne and hell, and to obtaine at Gods hands, mercy, fauour, righteousness, and euerlasting Saluation.

*Free from Sinne by faith.*

**A**S wee being in the seruitude of Sinne, demonstrate and make knowne our seruice, by giuing ouer our member by the obeying of Sinne from iniquitie: Euen so wee being made free from Sinne by faith in Iesus Christ, & indued with Gods spirit, a spirit of libertie, must needs demonstrate this freedome and libertie, by giuing ouer our members to the obedience of the spirit, by the which we are lead and guided from vertue to vertue, and al kind of holinesse.

*No Sanctification except we be united to the Church.*

**E**VEN as the ſpirit of man, dooth not ſtrengthen the members of the body, vnleſſe they bee faſt and ſurely ioyned together: So the holy Ghoſt, doth not reuiue and comfort the members of the Church, when they fall away, and will not continue in league and fellowſhip with the ſeruants of God, longer then they are faſt bound, and knit to the congregation of Gods people, in loue and peace in Chriſt, the holy Ghoſt doth miniſter no ſtrength, no conſolation, no comfort vnto them; there remaineth nothing elſe in ſuch men, but a numneſſe, and extreame blindneſſe in heauenly things. And whiles in their arrogancie and pride, they forſake and condemne the church of God, becauſe they cannot drawe it into ſubiection, to their fond and fantaſtical humours, they become of men, diuels incarnate.

*Sinne is to be reprov'd in all eſtates.*

**A**S thoſe which haue Corne fields, thinketh it not a thing vnmeet to be told by their ſeruants, of thiffles and weedes which would hinder and marre the Corne, if they prouide not to haue them plucked vp: Euen ſo it is not an vnworthie thing, to ſhew vnto thoſe which are of high calling, the hurtfull and dangerous weedes, which would ouergrow and choake the heauenly ſeede of the Goſpell, ſowne in the Lords field.

*Sathan inflameth wicked cogitations into our minds by his temptations.*

**A**S the Smith doth not make himſelfe the hote coales that be in his Forge, but doth blow the fire with bellowes, and ſo the coales are kindled, and made hote and fierie: So, the Diuell doth blow and inflame thoſe dangerous and wicked cogitations, which are conceiued in our hearts & minds, with the bellowes of manifold temptations,

tations, and so labouring to kindle the fire of all iniquitie, he ministreth nourishment to all our wicked and damnable purposes. For the heart of man, is like vnto a Smithes Forge; his euil & bad cogitations are hote burning coales; he that doth blow the bellowes, to make them burne vp, and to consume both our soules and bodies, is the Diuell, that auncient enemye of our happinesse and saluation.

*Sathans craft to deceiue Eue, and the world.*

**E**VEN as a Fowler doth lay abroad and spread his net, to take the Birds, where baite is, & there they may feede: So the Diuell, when he would take *Eue*, spread his net in gluttonie, and tempted her with a beautifull Apple, till at the length, to the harme and woe of all their posteritie, both shee and her husband were taken, and trappt to our woes. *Gene. 3. 1, 2. & 6. Ose. 13. 6. Luk. 6. 25.*

*Similitudes in the Scripture.*

**A**S Images and Pictures are not in all points alike, or correspondent to that which they represent, but differ in colours, bignesse, or thicknesse: So the things and Similituds in the Scripture, are not in all points alike to that which is likened vnto them.

*Seruiue of man.*

**A**S that Seruiue of men which is done by constraint, carelesly, and negligently, is iustly hated & reiected: So the Lord hateth & reiecteth all Seruiue of man, which proceedeth not from a chearefull loue, and earnest zeale of his glorie. *1. Cor. 13. 13. & 16. 14. Tit. 2. 14.*

*Sathan called God.*

**A**S the belly is called a God, because they which are giuen to the pleasures thereof, make more account of it then of God: So after the same sorte is Sathan called a God, and the Prince of this world. *2. Cor. 4. 4. Iohn. 12. 3. & 14. 30.*

*Sinne is wayfome to Gods spirit.*

**A**S the smoake of any filthie smelling thing, driueth away Bees: So the smoake of the dunghill of our corruptions, namely our Sinnes, will driue away the holy Ghost out of our hearts.

*Swearers.*

**L**Ike as if we see a man hold vp his hand at the barre of an earthly Iudge, wee pittie him, and we are sorrie for him: Euen so much more ought wee to pittie common Swearers & blasphemers, who are no better before God, then rebels, that hold vp their hands at the barre of his iudgement seate, as guiltie malefactors. *Exod. 2. 7.*

*Little Sinnes to be regarded.*

**A**S a man may die as well by the choaking of a Flie, as by the deuouring of a Lyon: Or as a Ship may as well be funke by too much weight of Mustard seed, as of great stones and lumps of lead: So likewise little Sinnes will sinke a man to hell, as soone as great Sinnes.

*Strength.*

**L**Ike as through wickednesse mans mind is overcome, and brought into a base slauerie vnto all euill: So likewise by Strength, it ouercommeth and hath the victorie, and is aduanced vnto freedome and dignitie.

*The State of man.*

**A**S the good estate of a Subiect or seruant, consisteth in this, that hee liuing in the fauour and good liking of his King, or Maister, procured by his loyall obedience and faithfull seruice, is free from all euils and iniuries, and enioyeth al things either needful, or pleasant: So the State of man being pure from sinne, is good and happie; otherwise, if by sinning, and rebelling against God, he incurre his displeasure, most wretched and miserable.

*Thankfulnesse*



*Thankfulnesse for Gods graces and benefits.*

**L**Ike as a Husband louing his wife tenderly, (to make his affection knowne vnto her, by bestowing vpon her many great presents, of Gold and costly Iewels,) is much grieved if shee dissemble the giftes which hee hath bestowed vpon her, and say shee hath purchased them by her owne money: Euen so God can in no wise be pleased with vs, if we will conceale, or else attribute to our selues, the graces which he hath bestowed vpon vs, which he would haue to be testimonies, tokens, and demonstrations of the inuiolable loue and fidelitie, that he beareth vnto vs. *Dent. 8. 1, 2, & c. & 9. 1 & c.*

2 As a Hare or a Conie, cannot chewe their cud, vnlesse they haue champed it before: Euen so, if a man bee presently Thankfull, after a benefit receiued, so shall hee be the more able to call it to mind afterwards.

*Tale-bearers.*

**A**S wood serueth to kindle & keepe fire: Euen so Tale-bearers, stirre vp, kindle, and nourisheth strife. *Prov. 16. 20.*

*Humane Traditions.*

**A**S the flowers of *Lysimachus* are faire to see, yet vnfauourie: So humane Traditions make a faire shew, but there is no spiritual fauour, or sweetnesse in them.

*Time seruers.*

**A**S the Apple tree, which in the Spring time buds and openeth it selfe, so that it dooth as it were become white, by reason of the blossomes; but a shower falling vpon it, many of the blossomes are shaken off, and the frost also

also dooth much more consume them; afterward, when the fruite beginneth to spring foorth, some great winde, (much of it being come forth,) falleth downe, and when it waxeth ripe, the Cater-piller commeth, which, with other wormes, gnaweth & spoyleth it so much, that scarce the twentieth part, yea scarce the hundreth part; many times remaineth: Euen so it commeth to passe with the hearers of the Gospell, in the beginning thereof, euery one coueteth to be a Protestant, and a good Christian; euery one liketh of it verie well; and the first fruites thereof are very pleasaunt: but when winde, a shower, or tentation commeth, many fall away from it by companies: afterward sects and seditions arise, which like vnto woormes and cankers, gnawe and infect the fruites of the Gospell, and so many false opinions spring vp, that very fewe doo perseuere in the true profession thereof. *Math. 13. 21, 21.*

2 As the Reed is tottering, shaking, and yeelding euery way with the least winde that bloweth: So likewise be all such as are weather-cockly Temporizers, as in their words & deeds be wauering, vncōstant, slippery, changeable, fickle, faint-hearted, and dare not stoutly persist in their conceiued opinion, but as (turn-coates) say and vn-say, doo, and vndoo. *Math. 11. 7. Luk. 7. 24.*

3 Euen as luke-warme water doth annoy the stomach, so farre, that the stomach is constrained to cast vp the same againe: So those that be Time-seruers, and luke-warme professours, are so offensive vnto the Lord, that he must needs, and will at the last, spew them out of his mouth. *Reue. 3. 16.*

4 Like as the Hedge-hog hath two holes in his side, one toward the South, an other toward the North; now when the southren winde blowes, he stops vp that hole, and turnes him Northward; and when the Northren winde

wind blowes, hee stops vp that hole likewise, and turnes him againe Southward: Euen so such are al Time-seruers and temporizers, they belecue for a time, as long as the warme Sunne of prosperitie shines vpon them; but as soone as any storme of persecution ariseth, by and by they haue a starting hole to hide themselves in; they chaunge their Religion, and turne about with the time.

6 As a Top, which alwayes runnes round, and neuer goes forward vnlesse it be whipt: Or as a Mil-horse which making many steps, turnes about, & is continually found in the same place: Or as a doore which riding vpon his hinges all the day long, is neuer a whit nearer at night: So likewise Newters and Time-seruers, run beside the marke, by going forward and backward in a Maze. *Prov. 26. 14. 2.Timo. 3. 7.*

7 As it was with the Tribe of *Ephraim*, which was as a Cake vpon the harth not turned, bakte on the one side, & raw on the other side: Or as the *Laodiceans*, who were neither hote nor cold: So is it with all Time-seruers & Newters, their Cake is dough, as we say, and they hold of both sides; and as *Ambidexters* with *Ehud*, they play with both hands; and as the Sunne in *Ezechias* time, they goe both forward and backward; running vp and downe, in and out, and yet indeed are neither aboue, nor beneath; neither within, nor without. *Ose. 7. 8. Reue. 3. 15. Iudg. 3. 15. Esay. 38. 8.*

8 As an *Ennuche*, which is a man, and no man: Or as a *Pumise*, which is a stone, and no stone: Or as a *Bat*, which is a Bird, and no Bird: Or as *Fennell*, which is a tree, and no tree: Euen so such are Time-seruers, men-pleasers, and Newters, which goe backwards and forwardes, who will be sometimes Christians, and no Christians.

9 As a Weauers shettle, which if it goe forward one  
C c c c way,

way, presently goeth backward againe as much an other way: Or as a Weauer himselfe, such a one *Penelope* was, who woul doo, and vndoo, weauing that in the day time, which shee did vnweaue in the night: So in like manner, Time-seruers and Newters, build and destroy, doo and vndoo, say and vsay; for no man doth more transgresse, then he that is doubtfull, and vncertaine in Religion, one while putting his foote forward, an other while pulling it backward againe. *Iob. 7. 6.*

*Teares.*

**L**Ike as when the body receiues a deepe wound, at the first, yee shal see nothing but a white line or dint made in the flesh, without any bloud; yet stay but a while, then comes bloud from the wound in great abundance: So at the first the minde is astonished and glues no Teares; but after some respite and consideration, Teares follow.

*Time.*

**L**Ike as a treasure, the more precious it is, the more warily and diligently the owner thereof will safely keepe it, and take better heede vnto it: Euen so Time (considering nothing is more precious) should warily be vsed, and good care taken, that it be not lost, without some profit gotten.

**2** As they are worthie to bee punished, that lewdly spend their money, and waste away their lands, in riote, excesse, and prodigalitie: Euen so they are much more to be blamed, that either idly, or vngodly spend their Time, which is the greatest treasure that God giueth. For mony and riches being lost & wasted, may be recovered againe; but Time vainely spent can neuer be recovered againe.

**3** As there is no man that looseth money or any other thing, but some gaineth and getteth good by it: But the losse of Time turneth to no mans auaille.

4 As from the Ship, men through their swift sayling, trees and Townes seeme as it were to depart: So through the swift course of Time, first childhood departeth, then youth, and so at the length old age.

5 As men when they are dead and returned againe to dust, cannot praise God, nor declare his name, nor the great things which hee hath done for them: Euen so wee are to take Time, while Time serueth, and must doo those things whilst we are aliue, that belong to our callings, for to that end was our life giuen vs. *Esa. 29. 5. Psal. 30. 9.*

*Time of peace more dangerous then of persecution.*

**A**S the Sunne and Wind, agreed on a day to prooue their feuerall strengths, in taking a cloake from a way-fairing man; and in the forenoone, the wind vsed all violence he could to blow off the said cloak; but the more he blew, the more fast held the trauelier his cloake, and gathered it more closely about him. At afternoone the Sun sent forth his pleasant beames, and by little and litle so entered and heated this man, as he caused him to yeeld and put off, not only his cloake, but also his coate: So likewise the allurements of pleasure are more strong and harder to be resisted, then the violence of persecution. As the example of *Dauid* declareth, who resisteth easily many assaults, in Time of aduersitie; but yet fell dangerously in Time of prosperitie; so that godly men haue no lesse war in Time of peace, then in Time of persecution; and that there neuer wanteth occasion of bearing the Crosse and suffering affliction, to him that will accept of the same. *2. Sam. 11.*

*Truth.*

**E**VEN as the nearer that Gold and Siluer are put to the fire, so much the surer proof they haue of their goodnesse & finnesse: So the Lords Truth, the more exactly it is wayed with spirituall examination, so much the greater



confirmation of credite it receiueth.

2 As the froath of the Sea dashing vpon the Rockes, doth againe fall off, when the Rockes are immoueuable: So is Truth the vanisher of all calamities, and cannot bee vtterly oppressed.

3 Like as by striking of two flints together, there cometh out fire: So it may be, that sometimes by contention, the Truth which is hidden in a dark peace, may come to light; which by a peace in naughtinesse and wickednesse, being as it were buried vnder the ground, doth not appeare.

*Tyrant.*

1 Like as the Serpent *Aspis* of *Africke*, whereas (*Plinie* saith) the male and female goe alway together, and if one of them be slaine, the other doth continually followe the slear, till he haue striken him, although he be in a great assembly of people, except he passe ouer a ryuer: So a Tyrants Sonne, or the like Tyrant, will neuer cease to seeke reuengement, vntil he either destroy others, or else be destroyed himselfe.

2 As the rinde of the Seale-fish, and the gall of *Hyena*, be effectuell remedies against sundrie sicknesses: So God vsfeth Tyrants, and wicked men sometimes, for the correction of vice.

3 As in fishing, when the fishes bee deceiued with the baite, haue the Hookes in their mouths, men draw them, and make them follow, whither so euer please them: Euen so God withdraweth mightie Tyrantes, from executing their deuises, and from obtaining their enterprises.

*Threatnings.*

AS sometimes it thundreth, without lightning, which thunder bringeth most terrour, but voide of all daunger: So the Threatnings of some doo appeare terrible, yet

yet are they void of all trouble and hurt. *Esay. 37. 29.*

*Trade of life.*

1 **A**S the Oxe is most apt for the plough, the Horse for the carte, and the hound for hunting: So ought men to chuse that occupation, and Trade of life, wherunto by nature they are most apt.

2 As he which hath no house of his owne, wandereth here and there: So he which followeth no certaine Trade of life, must foolishly assay many sorts and chaunces.

*Thoughts.*

**L**Ike as the Lord requireth an account of euerie idle word: Euen so he requireth tribute of wicked lusts & Thoughts, arrayneth them, keepeth a court for them, and setteth fines and mercements, vppon the heads of them.

*Math. 12. 36. Rom. 7. 7. Iam. 1. 15. Math. 9. 4.*

*Temperate.*

**L**Ike as it is in vaine to shut the outter Gates of a Citie, if but one bee left open, whereat the enimie may enter: So it is not enough to bee Temperate in other things, (that is to haue a firme and moderate gouernment of reason, against vicious affections of the mind) if we set open our eares vnto ribauldrie and filthie talke.

*Tongue.*

1 **A**S ryuers be compassed with banks, least they should flow ouer: So ought our Tongue to be walled with reason, least it should be ouer busie in babling. *Iam. 3. 2. Eccl. 1. Pet. 3. 10.*

2 As beasts and birds by mans industrie are tame: Euen so contrariwise the Tongue of man, is so vnruely that no man can tame it. *Iam. 3. 7, 8.*

3 As a very little fire kindleth neuer so great a heape of matter, apt to be kindled: Euen so the Tongue setteth the whole course of nature on fire, & is kinled it selfe of hell. *Iam. 3. 5, 6.*

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4 As a sharpe Rasour with the least touch that can be, shaueth and cutteth : So dooth also the Tongue of a mischieuous lying man. *Psal. 52.2.*

5 As a Ship though neuer so great and huge, is turned about with a verie small Rudder : Euen so the Tongue, though it be a small member, oftentimes ouer-ruleth the whole bodie, and setteth it out of course. *Iam. 3.4.*

6 As it is vnpossible that a Figge-tree should be able to bring forth Oliues, or a Vine Figges : So it cannot be, that that Tongue which is giuen to euil speaking and slaundering, should be able to bring forth any good thing, nor dehiled with the venim of the Tongue and the heart.

*Iam. 3.11,12.*

7 As Fire, ( Chaffe and Stubble being added vnto it, or any thing apt to burne, ) will burne it cleane vp ; yea if Townes, if Cities, yea & the whole world be added thereto, it will burne them vp all : So likewise, if words be added to the Tongue, then backbiting, slaundering, swearing, lying, &c. it will at the last set whole Kingdomes on fire.

*Talke.*

1 **A**S the Musitian with the soft striking of strings doth please vs : So the Talke that is gentle, dooth sooner perswade, then that, which is rigorous and extreame.

2 As the East wind is accounted neither good for man nor beast : Euen so Talke, and words that profit not, are not wont to proceed from the wise. *Iob. 15.2,3.*

3 As the saueur of stinking carrion is noysom to them that smel it: So is the speech of fooles, tedious to wise men that heare it.

4 As a Vessell is knowne by the sound, whether it be whole or broken ; So are men prooued by their speech, whether they be wise or foolish.

*Two*

*Two natures in the personall vnion of Christ.*

**L**Ike as in that one person of Christ, there be Two natures: So there is a dubble will, working, wisdom, strength, power, vertue, &c. the one heauenly, and not created; the other humane, and created. *Luk. 2. 52. Mar. 11. 13. & 13. 32. 1. Iohn 2. 1, 17. Iohn 2. 25. & 6. 64. & 5. 20. Heb. 1. 9. Iohn 1. 33. & 4. 6. Heb. 1. 3. Iohn 2. 19, & 10. 18.*

*Testimonie of the spirit in the elect.*

**A**S Marchants being desirous to sell their wares, are content to let the buyer see & handle, and sometimes also taste of the same, thereby to induce them to buy: Euen so God Almighty, willing (as it were) to sell vs the ioyes of heauen, is content to impart a certaine taste before hand, to such as he seeth are willing to buy; thereby to make them come off roundly with the price, and not to sticke in paying so much as he requireth.

*False Teachers.*

**A**S emptie Cloudes, which boast of raine, but yet haue none, are blowne away with the winde: Euen so false and vntrue Teachers, who bragge of great things, yet they bring not that which they boast off. *2. Pet. 2. 17. Iose. 13. 3. Iude. ver. 12.*

*Trouble of conscience.*

**A**S the Angel did say that ther shalbe no more death, neither sorrow; neither crying, neither shal there be any more paine: So after that we are at peace with God, it is most true, that there shal be no more Trouble of conscience. *Reue. 21. 14.*

2 As it is a chiefe point of worldly wisdom, not to tarrie for the vse of phisicke, vntill we be deadly sicke, but to be acquainted with Gods merciful preseruatiō to defend vs from it: So likewise it is a chiefe pollicie of a good Christian,

Christian, not onely to seeke comfort, when the agonie and Trouble of Conscience is vpon him, but also to vse all good helpes to meet with it before it comes.

3 Like as we condemne them of folly, who will not as well labour to keep themselves out of debt, as also to pay the debt, when they owe it: So likewise, it is a madnesse not to be circumspect to auoyd all occasions, which may bring Trouble of minde or Conscience vpon them: As also they would be prouident to enter euery good way, which may drawe them out of this Trouble, when they haue once entered into it.

*Types of truth.*

**A**S the Rauē was a figure of the Lawe of God, which threatned al sinners: So the flood was a reuengement sent from Almightye God, vpon all offenders. *Gen. 8. 6.*  
*&c.*

*Trinitie.*

**L**Ike as if three Kings equal in dignitie, should meete all in one place, being equall also in power and maiestie, if all three should sit downe, though one be no better then an other, yet one of them must needs sit downe the first, and another in the second place, and then the third; but yet we cannot say, that he which sat downe first is the chiefest: So it is in the Trinitie, though none be greater or aboue another, yet the Father is in the first place; not because he is before the Sonne, or the holy Ghost, in dignitie or honour; but because hee is the fountaine of the Deitie, the Sonne being from him, and the holy Ghost from them both.

2 As light proceeding from the fire, is neuer seperated from it, neither is one of them before the other: So it is with Christ and his Father.

*Temptation.*



*Temptation.*

**L**Ike as a skilful labourer that riueth wood, who hauing a great knottie Logge or tree to cleaue, hath also diuers wedges for the purpose, and euerie one bigger then an other, and entreth with the least first, and it maketh way and enterance for a bigger, and it againe for the biggest of all; and so by little and little, the Logge or tree, is cleft into many small peeces, and made fit for the fire: Euen so, when Sathan purposeth to make a spoyle of the graces of God in the soule of any, he vseth sundrie Temptations & deuises for his purpose, and euerie one of them differing from an other.

*Straunge Tongues edifie not.*

**A**S it were a madnes, or at the least a great folly, for one man in communicating with an other, to speake in a Tongue which the other vnderstandeth not: Euen so, it is much more folly for a man to speake to a multitude, or a whole Congregation, in that sort or order, and to speake Latine, Greeke, or Hebrew, to the vnlearned multitude at Church. *2. Cor. 14. 9, 11, 23.*

*Truth not to be found with false Prophets.*

**A**S Welles drie in the bottome, deceiue them which seeke for water in them: So they which looke to learn a Truth at the handes of false Prophets, are deceiued of their expectation. *Esay. 12. 3. 2. Pet. 2. 17.*

*Trouble and afflictions, doo further vs to the right*

*knowledge of our sinnes.*

**L**Ike as the hard Copper & Tinne, doo melt in the fire: Euen so in Trouble and affliction, our hard, rough, and stubborne hearts doo melt, and fall to misliking and loathing their sinnes. *Gene. 43. 18. Numb. 21. 7.*

D d d d

*Christiana*

*Christians through Trouble and aduersitie, are made bold and heartie.*

**A**S one that hath sayled oft vpon the Sea, and prooued and escaped great and dangerous tempests, and hath beene fore tossed with the fearefull waues, is afterward the more bold & hardie to goe vnto the Sea, for as much as he hath euer escaped wel, and come home safely: Euen so a Christian man, whome the crosse hath oft assaulted and exercised, for as much as he hath alwaies found comfort, ayde, and helpe of God, afterward hee trusteth God, the longer, the more, though the same affliction and aduersitie come againe vnto him, that he had before. *1 Sam. 11. 34, 35, 36. 2. Cor. 1. 9, 10, 11.*

*Troubles and afflictions are meanes to trie vs withall.*

**L**Ike as those are the most honest, and most chaste Matrones, which being fore tempted, assaulted, and prouoked vnto wickednesse, doo neuerthelesse keepe their spouse faith, towards their Husbands vndefiled: Euen so can no man know nor prooue perfectly, how the Church of Christ keepeth her spouse and bridgrome Iesus Christ, vntil such time as Antichrist assaulteth and tempteth her, with false doctrine, tyrannie and persecution.

**2** As such Trees as haue strong and deepe rootes, and sufficient naturall sap, no violent heate of the Sunne can hurt or harme them; but such as are felled and cut downe, are soone dried vp with the heate of the Sunne, and as the grasse that is mowne downe doth soone wither: Euen so likewise such faithfull Christians as are rooted in Christ Iesu, cannot Troubles and afflictions hurt, they grow and waxe greene notwithstanding; but the vnfaithfull do betray themselues, and shew what they are, as soone as they see any heate of Trouble or persecution comming.

3 As with one Flayle, are both the stalkes and eares of the Corne beaten, and also the corne it selfe threshed and purged out: Euen so with one manner of Trouble and affliction, are the faithful purged, and prouoked to pray vnto God, and to laud and magnifie him; and the vnfaithfull also are prouoked to curse; and so are they both tried, prouoked, and knowne. *Esa. 41. 15. Amo. 1. 3.*

4 Like as when the Corne is threshed, the kernell lieth mixed among the Chaffe, and afterward are they disseuered asunder with the Fanne or wind: Euen so the people in the Church, doo first heare the preaching of Gods word; but some stumble, repine, & are offended, and yet they dwell together one with an other; but when they are fanned, and when the wind of Trouble and affliction beginneth once a little to blowe, then it is easie to sunder and to know the one from the other, the faithful from the vnfaithfull.

5 As a rotten and an old weake house, standeth a while for a time; but as soone as a wind commeth and bloweth, it appeareth vnto all men how feeble the foundation and stay of it was: Euen so are there such Christian men, without ground or foundation, which as long as all things go well and prosper with them, they will seeme to bee good Christians; but in time of Trouble and persecution, their dissimulation is knowne, and breaketh out. *Dent. 8. 2.*

6 Like as prosperitie shutteth and bindeth the eyes of men: Euen so likewise Trouble and aduersitie doth open them.

7 As the Salue, that remedie the diseases of the eyes, dooth first bite and grieue the eyes, and maketh them to water, but yet afterward the eye sight is clearer and more sharpe then it was: Euen so Trouble and affliction doo grieue and vex men wonderfully at the first, but after-

ward it helpeth and lightneth the eyes of the minde, that it is more reasonable, wise, and circumspect; for trouble bringeth experience, and experience, bringeth wisdom.

*Trouble and aduersitie, giueth vs occasion to*

*pray vnto God.*

**L**ike as Water, as long as it floweth, and runneth ouer the euen, plaine, wide, and broad fields, breaketh not out by no violence, but dispearseth and spreadeth it selfe abroad euery where alike: but when it is gathered together by cunning and skill, and conueyed into a narrow roome, as into a pipe, or cōduit, then it springeth & spouteth out an high: Euen so the mind of man, as long as it is quiet, idle, and without sorrow or Trouble, it walketh and wandreth abroad at large, and at libertie: but when it is brought in, restrained and driuen to a straight and a narrow issue, thorow Trouble and aduersitie, it breaketh out aloft vnto God in heauen, with an earnest, heartie, and a feruent prayer; for grace, aide, and comfort: Wherevpon is a common prouerbe sprung: Neede and necessitie, teacheth men to pray. *Esay. 26. 16, 17. 1 Sam. 7. 2, 3, 4. 2. Chro. 33. 12, 13.*

*Trouble and aduersitie, do further vs to vertue and godlinesse.*

**1** **A**S Water, that is continually standing, how cleare so euer it seeme, yet it is corrupt and naught; but that water which hath his continuall course, the more it rusheth and strugleth ouer the stones and sandes, the more liuely, fresh, and better it is: Euen so a godly man in the time of prosperitie, and absence of the crosse, is sluggish, dull, and listerly; but thorow the crosse and affliction, he is quickened and exercised, and increased in all goodnesse.

**2** **A**s rustie and cankerd yron, thorow the File is made bright

bright and smooth: So likewise our old rustie *Adam*, hath need of Trouble and aduersitie, to cleanse and purge vs from the cankered rust of sinne.

3 Like as a Knife, though it be neuer so smooth, if it be not vlied, it waxeth rustie; and the same rust fretteth it, and marreth it: but the more that it is occupied, though it be somewhat worn thereby, yet it is the more bright: Euen so, although a man hath a good nature and inclination, if hee be not occupied and exercised with Trouble and aduersitie, he waxeth rustie, cankered, & rotten: but through the crosse and tribulation, though the rust haue wonne somewhat of him, being a man, and of himselfe weak, yet he shall thereby be made more bright, cleare and beautifull againe. *Leuit. 26. 14. &c. Hebr. 12. 11.*

4 As the seede that is cast into the fiede, must suffer the winde, rayne, snowe, frost, and all manner of tempests, and yet it waxeth, and bringeth forth fruite: Euen so the spirituall seede, which is the word of God, being receiued of a deuout, and a feruent heart, is not destroyed thorow Trouble; but bringeth forth right good and profitable fruite.

5 As a Walnut-tree, the more it is beaten, the better it is, and not the worse: Euen so man thorow many stripes and muche aduersitie, turneth from ill, and waxeth good. *1. Pet. 4. 12.*

6 As there is nothing better for the thick skinne of an Horse or an Asse, then a verie sharpe whip, to yerke him with: Euen so, there is nothing more fit and profitable for our stubburne and hautie flesh, then much sorrowe and vexation; whereby it may bee stirred and prick'd forward.

7 As Woollen-cloath must be often beaten and bristled, least moathes breede in it: Euen so shall spirituall



Moathes and wormes, to wit, wickednesse, sinne, and abomination, haue the lesse power to breede in vs, if we be well brushed and bearen in time, with Trouble, affliction and aduersitie. *Prou. 20. 30.*

8 As Flesh, that commeth fresh out of the shambles vn-salted, waxeth soone vnfauerie, and wormes breede in it, but the salt with his sharpnesse, keepeth it sweete from corruption: Euen so doth God cast and sprinkle salt vpon vs, thorow diuers temptations and afflictions, that they may bite and season vs; that wee corrupt not, nor perishe in sinne.

9 Like as that body that is alwayes idle, and neuer mooueth, nor hath no exercise, is easily subiect vnto sicknesse and infirmities; but those bodies, that haue their exercise and labour, are more lustie and sound, and can better continue: Euen so the soule, that is well exercised with Trouble and affliction, hath occasion & cause to be beautiful, sound, and cleare.

10 As Lie the sharper it is, the cleaner it taketh away al manner of filth out of cloathes: Euen so the greater and sharper our Trouble and aduersitie is, the more filth and inconuenience it draweth and biteth, from our corrupt and poysoned nature.

11 As Worme-wood is very good and wholesome, for a raw and weake stomacke, which is of a roughtie digestion: Euen so bitter Trouble and affliction, is verie wholesome and necessarie, for the weak and feeble soule. *Trouble and sorrow doo helpe and further vs toward the feare and loue of God.*

**L**ike as when a Trespasser is led out to bee headed, hanged, burnt, or otherwise to bee punished; other that see him, doo learne to feare and to beware of that thing, which brought the offender to his last end: Euen so

when

when God sendeth any plague, either vpon some special person, or else vpon some whole Commonaltie, all other ought so to consider the same, as though they themselves were in the place of the afflicted person; as though his Trouble and sorrow were their owne; that they may the rather feare God, and take heed, that they fall not into the like vengeance of God. *1. Pet. 4. 17. & 18.*

2. As a Dogge that is of a good nature, if his Maister strike him, yet he loueth his Master notwithstanding, and fawneth vpon him: Or as a good child, although his Father or Mother beate him, yet he loueth them neuertheless, and desireth to haue their fauour againe: Euen in like manner are true Christians minded towards their heavenly Father; but such children as be wicked, and of an euill disposition, when they bee a little scourged, they runne away from their Fathers, and murmur against them.

*Trouble is good and profitable to teach men patience.*

1. Like as men vse to clip and to cut shorter the feathers of Birds, or other foules, when they begin to flie too high, or too farre from them: Euen so doth God diminish our riches, possessions, estimation, honour, authoritie and power, that we shuld not passe our bounds, and glorie too much of such gifts.

2. As the body, when it is wearied and consumed with labour and trauell, desireth ease and rest that it may lie still: Euen so the soule, being laden and oppressed with Trouble and affliction, is brought to a narrow issue, and then it hasteth after rest & quietnesse, and nothing vexeth it lesse than pride. *Dan. 3. 1. & 6. 29. & 4. 31. 2. Cor. 12. 7.*

3. As a peece of yron, or of Siluer, stricken or beaten with an hammer, waxeth broader, thinner, smother, and softer: Euen so the stonie and hard hearts of men, thorow heauiacesse

heauinesse, and aduersitie, are made more buxom and plyant, that a man may winde them (as a man might say) euen round about his finger.

4 As a curst wilde Colte, hath a Snaffle put into his mouth, that he bite not him that handleth him: Euen so the Snaffle of the crosse and aduersity, doth let and hinder vs (being froward, furious, and full of spite, malice, and reuengement) that we commit the lesse wickednesse, abomination, and vncharitablenesse, in our liues. *2.Chro.33.1,2,9.11.&c. Act.9.2,3,4.*

5 Like as when a man hath bene a long season healthfull, and without any manner of sicknesse, he cannot take sicknesse by and by so patiently, as he ought to doo: Euen so likewise, hee that neuer felt any affliction or aduersitie, whensoever any happen vnto him, hee is sore vexed with impatientnesse; but aduersitie teacheth men patience, and practiseth them therein. *Rom.5.3,4.*

6 As men eat diuers things by morsels, which if they should eat whole, would choak them: So by diuers daies wee suffer Troubles, which if they should all come together, they would make an end of vs in one day.

*Trouble maketh men temperate.*

**A**S the Physition, when he perceiueth that his patient will eat ouermuch, and will waxe too fat, he measurcth and restraineth him, and by breaking somewhat from him, hee restoreth him to his health againe, and so saueh him: Euen so, when wee doo shamefully misuse Wine, Corne, bread, and drinke, and other giftes and creatures of God, to maintaine drunkennesse, surfetting, excesse and riot, then dooth God punish vs with hunger, dearth, penurie, and with other plagues, that we should learne thereby, to bee temperate and to keepe measure, and to vse his benefits thankfully.

*Trouble*

*Trouble teacheth men to contemne the world.*

**L**Ike as he that taketh a iourney in hand, and goeth into a straunge Countrie, when hee commeth into a pleasant Towne, where he meeteth merie companie and good companions, peraduenture he spendeth away the time, and tarrieth too long among them, and so forgetteth his houshold and things at home; but if one hard mischaunce after an other happen vnto him, then he maketh the more haste home again to his wife & children, where he hath more rest & quietnesse: Euen so, when these transitorie things, as riches, health, beautie, honour and dignitie, happen vnto vs, if we wil once gape vpon them, and delight so much in them, that we doo the lesse regard and esteeme the heauenly life; then will God make the way rough & crabbed vnto vs here in this life, that we should not take and esteeme this transitorie life in this world, for our right naturall Countrie, towards the which wee take our iourney. *Psalm. 137. 1. &c.*

**2** As a man must sometimes spurre his Horse, although he be a good and quicke Horse, that so hee may goe and runne the faster and speedier: Euen so we cannot goe forward in our vocation and calling, so speedily, nor so wel as we ought to do, except we be prickt forward with sharpe spurres and scourges.

**3** Like as when the Maister striketh his slouthfull, dull, and sleepe seruant, then he laboureth the more diligently, and is more profitable vnto him: Euen so we all for the most part of vs, haue the nature of such slouthfull and sluggish seruants; which will doo nothing well, except we be driuen by compulsion, and euen whipped and beaten vnto it.

**4** As those be euill seruants, which will doo nothing, vnlesse a man bee euer vpon their bones with a cudgell,

E e e e

yea,

yea, and then wil doo nothing well neither; yet notwithstanding, must a man neuer cease driuing and forcing of them, vntil such time as they begin to amend, and to serue willingly, & with a good hart: Euen so although no compelled seruice, that is violently wroong out of a man, doth please God, yet the continuall intiring and exercising in goodnesse, may make it at length so pleasant and delectable vnto vs, that we shall haue delight therein.

*Troubles and aduersities, is a furtherance to eternall life.*

**I**Lke as the Corne is first threshed, Fanned, and rid from the Chaffe, and then laide vp and reserued in the Garner: Euen so godly Christians vpon earth, are beaten, mishandled, cuill intreated, whereby they are purged and rid of many wild & light maners, and so are brought into the euerlasting Barne of the kingdome of heauen.

2 As no-man can triumph or be crowned, except hee hath foughten, and warred manfully, which cannot bee without great daunger, labour and trauel: Euen so can no man attaine to the crowne of eternall life, except he hath first suffered much Trouble, sorrow, & aduersitie. *1. Cor. 9. 24, 25. 2. Timo. 1. 8. 2. Timo. 4. 7, 8. 1. Pet. 5. 1. Iam. 1. 12.*

3 As the man that is sicke, must receiue the purgation and medicine, how sower or bitter so euer it be, that hee may the sooner recouer his health againe, and not die: Euen so when we suffer the hand of God, to rule and order vs, being content and patient therewith, although it smarteth and griueth vs, yet it shall profit and helpe vs, to euerlasting health and soundnesse. *Math. 5. 4, 10. & 7. 13, 14. Luk. 6. 21.*

*Ordinarie meanes to auoide Trouble, are not to bee condemned or refused.*

**I**Lke as a Shipmaister, being vpon the water, and foreseeing a tempest to bee at hand, calleth vppon Gods ayde



ayde and helpe, and yet for all that, hee hath a sure eye to the sterne, to rule that as hanfomey and cunningly as he can: Euen so in like manner of necessities, and perils, it is lawfull, and men ought also to vse all manner of honest and conuenient meanes; as Physicke and medicines, in sicknesse, labour and trauel with the sweate of our browes in pouertie; the power and authoritie of the Magistrate in wrong, iniurie, debate, and dissention; battell array against the enemies of our Countrie, and such like; so that no man build nor trust in any manner of thing, sauing in the very liuing God onely, which can helpe, deliuer and remedie all things, without any middle or meane, if there were none at all. *Act. 27. 10. &c.*

2 As weake, tender and diseased eyes, are refreshed and quickned, with greene and freshe pleasant colours: Euen so, cumbred and Troubled minds are wonderfully refreshed, receiued, and restored to strength, through seemely, honest, and measurable myrth and pastime; as by hearing of instruments of Musicke, by walking abroad, by altering and chaunging of the ayre, and by going out of such places as bee obscure and darke, into such as bee verie lightsome; and especially for a man in his Trouble, to visite his speciall friends, or to bee visited of them.

*God deliuereth from Trouble in due season.*

**L**ike as God seeth the Trouble and affliction of his Church, how it is vexed: Euen so hath hee appointed a iust time, how long hee will suffer the wicked to take their pleasure, and how farre they shall goe and attempt; and when that is expired, no longer nor no further can they goe. *Iere. 25. 1. vnto 15. & 29. 10. Psal. 46. 1. &c. Math. 28. 20.*

Eeeee 2

God

*God helpeth and comforteth such as are in Trouble,  
by his word and spirit.*

1 **L**ike as a Captaine in warre; giueth his Souldiers that are vnder him, a great courage, by speaking manfully and comfortably vnto them: Euen so God will haue his word dayly to bee published and proclaimed abroad to those that are in Trouble, to the ende to encourage his Souldiers, that fight vnder his banner. *Math. 18. 20.*

2 As in Winter, the trees although they seeme, not on-ly vnfruitfull, but also vtterly dead; yet the Sunne with his comming, (when the winter hath taken her leaue,) doth so mollifie, resolue, and warme, both the earth it selfe, and the trees, that they bud out againe; waxe greene, & bring forth fruit: Euen so when the faithfull are esteemed, and seeme as though they were depriued and destitute of all helpe, and as it were vtterly forsaken in time of Trouble; yet dooth the heauenly spirit of God, lighten, warme, and strengthen their hearts to all goodnesse.

*God sometime mistigateth Troubles, that wee may the  
more easily ouercome them.*

1 **A**s a Captaine giueth sometime his Souldiers liber-ty to take their rest, ease, and pastime, that they may somewhat refreshe themselves, and afterward fight the more manfully and freshly: Euen so our spirituall Cap-taine, graunteth oftentimes vnto his Children, a certaine recreation, ease and rest, whereby they may refreshe and reuiue themselves, that they may afterwarde handle themselves the more valiantly in their spirituall affaires.

2 Like as a man of warre, hath a lust and a courage to fight, hauing diuers valiant seruants about him, which will suffer him to take no wrong: Euen so the holy An- gels, doo compasse about and defend vs, that in all man-  
ner

ner of Trouble and affliction, wee are bolde and able to stand and continue it valiantly. *Psal. 34. 7. & c. 2. King. 6. 17. & c. & 19. 35.*

3. Like as a sicke person, although hee doubt nothing of the faithfullnesse, honestie, and tenderneesse of his Physician or Surgion towards him, yet for al that, desireth him to handle his wound, and to dresse him easily, and tenderly, as is possible for him: Euen so in like manner may wee call vpon God, that if it bee not against his honour & glorie, hee will vouchsafe to giue some mittigation and easement of our paine; and specially wee must desire of him, to graunt vs strength that we faint not, nor bee ouercome with the feare, or greatnesse of our sorrow and griefe, by reason of our great Troubles, whereby we might forsake him, and fall into some wickednesse. *Psal. 50. 15. & 91. 15. Iohn. 14. 13.*

*Patience in Trouble verie needfull.*

1. **A**s a Lambe or a sheepe is led vnto the slaughter, and neuer crieth, nor openeth the mouth, but suffereth and abideth it patiently and meekly: Euen so ought the children of God, when they are accursed and reuiled, not to curse or reuile againe; when they are smitten, not to smite againe, but to suffer all manner of smart and paine; and not once to bleare, or to open their mouths against it. *Esa. 53. 7. Iere. 17. 19. Math. 5. 10, 11.*

2. Like as they that are sicke and distressed, and diseased, can be content to suffer and abide any of their members of their bodie to be cut off, and to bee burnt, so that they may bee any thing relieved and eased thereby, of their great smart, and continuall paine, (which is yet but transitorie) and to bee made whole and sound againe: Euen so ought we gladly and willingly to suffer our Lord God, and to bee still and quiet, when hee sendeth vs

E e e e e 3 aduersitie,

aduersitie, whereby we may be relieued and discharged of eternall paine, and obtain health, blisse, and saluation for our soules.

3 As a good Captaine leadeth and ordereth his army, according as the occasion requireth: Euen so, a vertuous man behaueth himselfe patiently & well, in Trouble and aduersitie, and maketh the best of it.

4 Like as a Marchant man, maketh faire voyages and great iournies, and ventureth bodie and goods, and nothing is too hard and sower for him, only for worldly and transitory gaine and lucre; and yet his hope is vncertain, whether he shall gaine or loose; and though he gaineth neuer so much, yet he bringeth home nothing but fraile and transitorie goods, which shall haue an ende: So we likewise haue a long voyage to make, euen from earth to heauen; and therefore we should be as well content, as prompt, glad, and willing, to suffer all maner of perils and daungers, that may happen by the way; seeing that we shall haue an infallible and sure hope of eternall & euerm-lasting riches, for Iesus Christ sake.

5 Like as when a man of an high and noble birth, is contemned and mishandled, in a straunge land, where he is not knowne, it grieueth him nothing so much, as if the like should happen vnto him at home in his owne natural Country: Euen so our naturall Country is in heauen, ypon earth we are but straungers and Pilgrimes, therefore we ought the rather to suffer all things patiently here, onely that we may haue rest, among the inhabitants in our right eternall Land and Country. *Hebr. 13. 14. Phil. 3. 20. 1. Pet. 1. 3, 4, 5.*

6 As a man of warre, preparing himselfe with all maner of things appertaining to warfare, though his enimies be neuer so strong, yet he forgetteth al feare, & neuer once thinketh

thinketh vpon the stroakes and wounds, but onely vpon the victory and tryumph, and goeth his way and fighteth manfully like a giant, against his enemies, only for worldly glory and lucre: Euen so it would redound to the great flaunder and shame of Christians; if they for the honour, glorie, and pleasure of God, should not as promptly, willingly, and manfully, fight against their ghostly enemies, for higher, and greater tryumph, lucre, and commoditie, though they should endure many Troubles, and great aduersitie.

7 Like as when a man playeth at the Tables, he cannot alwayes cast what hee would haue; but whatsoeuer he hath cast, he must make the best of it: So likewise whatsoeuer things happen in our life, contrary to our will, we must with courage and constant faith, take and turne all Troubles and aduersities to the best, and neuer dispaire.

8 Like as when a litle child, that can scarcely go, chanceth to stumble vpon a stone, he falleth downe by and by in the same place, and there lieth stil weeping and crying, til some bodie take him vp: So contrariwise, Christians who haue reason and vnderstanding, must vse and indeuour themselues, that whatsoeuer Troubles, sicknesse, or inconuenience soeuer happeneth vnto them, yet by and by (so farre as is possible) to labour to heale, ease, and remedie it.

9 As a vertuous Childe wil not forsake his father in his need or Trouble; nor an honest and louing wife, her husband or spouse; nor yet a faithfull seruant his maister: So much lesse should a godly Christian, forsake or deny God his Father, or Christ his spouse, and heauenly Lord and maister, in Trouble and aduersitie.

10 Like as worldlings and carnall men; fornicators, whore-



whoremongers, and murtherers, care neither for shame, nor for any thing else; and spare no labour or trauell, so they may bring to passe their wicked lust and desire; and yet oftentimes they misse of it: Euen so much more a faithfull Christian ought to be constant, earnest, painfull, and patient in honest and good things, though yet he bee letted, and greatly hindered, by many Troubles, & much aduersitie.

*Loue towards God, worketh patience in Trouble.*

1 **A**S Iacob serued seuen yeares for the damsel *Rabel*, and by reason of the heartie loue that hee bareth vnto her, the time was but short vnto him; and the dayes that he serued for, seemed but a short space: Euen so whosoever loueth God, will beare and take patiently whatsoever Troubles God shall lay vpon him, and whatsoever hee suffereth for Gods sake, it shall bee easie vnto him.

*Gene. 29. 18.*

2 Like as a Souldier, (first for feare of prisoning, and of the shamefull death which hee should suffer, if the battell should be lost; and againe in hope of the great reward and excellent honour and renowme, if the victorie goe on his side) will fight the more boldly and lustily: Euen so every true Christian is stirred and prouoked to more faithfulness and patience in Trouble, when hee considereth the exceeding profit and commodity of patience; and againe the greate hurt and discommoditie of impatience in Trouble.

*No Transubstantiation in the Sacrament.*

**A**S Bread and drinke by natural nourishment, be changed into a mans body, & yet the body is not changed, but is the same that it was before: So although the Bread and Wine, bee Sacramentally chaunged into Christes bodie, yet his body is the same, and in the same place that

it

it was before, that is to say in heauen, without any alteration, or change of the same.

**A**S the wings of Eagles, with their stripe or blow, do mar the wings and breake the feathers of other birds: Euen so the mightie and great men of the world, with their Tyrannicall cruckie, and most hellish impietie, were wont to drawe to destruction, and to drag to death the weaker sort, and such as are innocent, and tender the glorie and praise of God. *2. King. 21. 16. Math. 23. 37. Act. 7. 52. Hebr. 11. 37.*

*Thankfulness for benefits receiued.*

**A**S it is against good manners, for a man to mourne at the Marriage of his friend: Euen so it is against dutie, for men not to reioyce with Thankesgiuing, when they by euident testimonies, perceiue the fauour of God towards them, in coupling them to himselfe. *Math. 9. 15. & 12. 49, 51.*

*We are Gods Temple.*

**A**S Balthasar King of Babylon, by vsing the vessels belonging to the house of God in a banquet, and drinking in them, with their Princes and Concubines, did prophane them, and was for the same soone, after rewarded, (for the same night hee lost both his kingdome and life) Euen so surely, they that shall abandon, not the vessels, but the Temple it selfe, and not a Temple of stone and of wood; but euen their bodies and soules, that are made the liuely Temples of the living God, to prophane and sildie vses of the world and the flesh, in lieu of dedicating the whole to the holy seruice of God, who is with them, do most filthily prophane the Temple of God, and so can expect no other then a most horrible vengeance and punishment. *1. Cor. 3. 17. & 2. 6. 14. &c.*

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2 Like

2 Like as when a King maketh his entrie into a Towne or Cittie, hee findeth those streetes where he is to passe, made cleane, and his Palace hangged: Euen so much more ought we, whom God hath chosen to be his Temple, and to make his entrie into vs, to be with vs, and to dwell with vs, to purifie and cleanse from all filthinesse and vncleannesse, and to adorne the place of his habitation, with all vertue and liuelinesse.

As they that weare long garments, when they come to foule wayes, doo tucke and gird them vp, least they should load them with mire, by dragging them through the same: So we, whose minds and affection doo so bend to the earth, that they doo euen smile thei vpon; walking through this world full of mire and corruption, must tuck them vp towards heauen, least they should touch such dangerous & damnable mire, from the which we ought wholly to retire and separte our selues, that we may be made holy Temples to the Lord. 1. Pet. 1. 13, 14.. Levit. 11.

**A** S a man cannot be Temperate, if he be not prudent:  
So no man can be strong or valiant, if he be not Tem-  
perate.

**United Among Brethren:**



**A**S you may not with any kind of might,  
break the Faggot or Bauen, that is  
whole; when as yet you may lightly  
break the stickes thereof feuerally, or be-  
ing a sundern. So are brethren easie to be  
overcommed; which doo sturue toge-  
ther, but bring a amitie, they are not so  
soone discomfited.

*Virtue alwayes accompanied with praise.*

**A**S our shadow followeth vs, although against our will: So likewise glorie, praise, and commendations, doo follow Vertue and learning.

*Vaine glorie.*

**A**S winds being about to cease, doo most vehemently blow: So mortall men, when they doo most exalt themselues, then are they nearest their fall and end.

**A**S nights succede dayes, and Winter Summer: So griefe and sadnesse, follow Vaine glorie and pleasure.

*Spirituall Vsurie.*

**L**Ike as he which lendeth, looketh iustly to receiue his owne againe: Euen so let him that is mercifull to the poore, most assuredly expect, that the things which hee layeth out, shall be rendred againe of God with a most liberal increase, as it were with a threefold Vsurie. *Prou. 91.*

*17. Math. 3. 41. Dent. 15. 10. Math. 25. 27, 28.*

*Virtue to be increased with life.*

**L**Ike as they that are tosted here and there with sundrie tempests, haue not sayled much, but were greatly encumbred: So such as haue liued long, neither yet haue profited any thing in Vertue, and godlinesse, are not said to haue liued, but lingred.

*Unwilling to die.*

**L**Ike as hee is ouermuch giuen to Wine, which would sucke vp the dregges: So is hee too greedie of life, which in old age could not be content to die.

*Virtue.*

**L**Ike as if a man cast a precious stone into the dyrt, it will notwithstanding shewe forth the beautie of it againe: Euen so the Vertue of a holy and righteous man, wil shew forth it selfe, whithersoever it be cast, either into bondage, prison, or prosperitie.

2 Like as precious and costly Spices, and Odours, doe smell and sauour best when they be brused, broken, or set on fire: Euen so the praise and commendation of Vertue, thorow continuall vse and exercise, and thorow aduersitie, is spread wide abroad, and made manifest, and known euerie where.

3 Like as true faith is not Idle, but working, and powerfull by loue: Euen so true Vertue, is not a bare affection of the mind, or the bare purpose of the will, but dooth set out it selfe by outward honest actions, and dooth shine in them; from whence all the praise thereof dooth consist in the action. *Tit. 3. 8. 1. Thess. 4. 12. Rom. 12. 17.*

4 As wee are wont to eate Peares, and the kernels of Nuts, but throw from vs vpon the ground, the parings and shels: So we ought vnfaignedly to bee in loue, and delight with Vertue and godlinesse, and to continue & despise the shape or shadow of the same, being seperated and diuided from Vertue it selfe; for, to retaine and hold the fashion and likenesse of Vertue, without the substance of the same, is meere hypocrisie..

5 Like as when *Orpheus*, went to fetch his wife *Euridice* out of Hell, hee had her graunted to him vpon a condition, that he should not turne back his eyes to looke vpon her, till hee had brought her into heauen. Yet hauing brought her forward a great way, at length his loue was so excessiue, that hee could not continue any longer, but would needs haue a sight of her; wherupon forthwith he lost both her sight and her selfe, she suddenly againe vanishing away from him: So if we haue any Vertue, which is to be loued, as a man is to loue his wife, yet wee must not be so blind in affection, as to doate too much vpon it, or to bee alwayes gazing and wondering at it, least by too much looking vpon it, and by too well liking of it, and  
by



by too often remembring of it, wee loose it.

6 As the Sunne being directly ouer vs, our bodies haue the lesse shadow, as we may perceiue at noone, and a little before and after: So also the more Vertue and goodnesse is in vs, the lesse ostentation and boasting we should haue.

7 Contrariwise, as this is a signe of the going down of the Sunne, & his departure from vs, when as our shadows become great: So also this is an argument, to prooue that Vertue diminisheth in vs, when pride and presumption increaseth.

8 As the heate of the Sunne softneth Wax, and hardneth the myre: So likewise Vertue reioyceth and comforteth the good, & grieueth the wicked, consuming and wasting them by little and little, and so at length pineth away with sorrow and griefe, in seeing good men flourish in wealth and prosperitie.

9 As we see the fire in the beginning, cast forth a great smoak, which quickly vanisheth away as soone as it is well kindled: So likewise Vertue causeth great malice and spite in the beginning, but if a man be constant and will not be discouraged, but burneth more and more in Vertue and goodnesse, in the end he shall disperse them, as the Sunne beames driueth away the clouds, in such sort, that at length we shall not know what is become of them.

10 Euen as the Stars doo shine in the night, but in the day time they lie hidden: Euen so, true Vertue, waxing beautifull by temptation, doth (as yron with vse) shew in aduersitie what force it is off, which otherwise in time of prosperitie lay hid in secret.

11 As the precious stone *Sandafra*, hath nothing in outward appearance, but that which seemeth blacke, but being broken, powreth forth beames like the Sunne: So Vertue sheweth but bare to the outward eye, but beeing

peirced with inward desire, thineth like Christall.

12 Like as in a paire of Tables, nothing may be well written before the blots and blurs be wiped out: so Vertue and noblenesse can neuer be seene in a man, except he first put away his vices.

13 As by nature the Cedar will be tall, the Diamond bright, and the Carbuncle glistring: So Vertue wil shine, though it be neuer so much obscured.

14 Like as an Adamant draweth by little and little the heauie yron, vntill at last it be ioyned with it: So Vertue and wisdom draw mens mindes to the practise therof.

*Vaine glorious fooles in preaching.*

**A**S some Phisitions to the intent they would seeme the more learned, do mingle sometimes together, diuers kindes of hearbes, fetched from the sundry partes of the world: So some Vaine and glorious fooles, do thinke no Sermons or Orations, learned enough, vlesse they rehearse therein, the authoritie and sayings of Poets, Orators, Philosophers, together with sentenets in Hebrew, Greeke, and Latine.

*Varietie of Treatises.*

**L**Ike as Varietie of meates do corrupt in the stomacke, and breed sicknesse, rather then preserue health: Eue so Varietie of Treatises, vpon one and the selfe same thing, doth hinder the growth and profiting of diuers, in soundnesse of iudgement, and godly life.

*Vice.*

1 **A**S into the Well or bowe Nette, is an easie way or entring, but the way & going out, is altogether hard & vneasier: So is the entrie into Vice, headlong & easie; but the returning thence into a better life, is full of difficultie.

2 As the staining or blot, that of long time in the cloth hath continued, may not be easily taken away: So the

Vices

Vices wherewith we haue of a long time bene infected, may not at pleasure and ease be plucked from vs.

113 As a Strumpet though she be neuer so richly deckt, and it be with Purple Veluēt, yet she stinketh the vilest in the sight of all honest Matrones: Euen so, there is no Vice more pestilent, then that that is like Vertue: there is no such Iudas kisse, as with an Apostles face: there is no such deceiuing Diuel, as like an Angel of light: and there is no such dissembling Citie as *Ierusalem*, for hypocritise.

114 As the ciuil Magistrates punish Vice & lighter faults, with some penaltie of money, or losse of member: So the Church, and the Ministers especially with the Church, hath to punish Vice and faultes, by reprehensions, and rebukes.

5 As the ciuil Magistrate punisheth great faultes by death: So the Minister, with other which haue interest, hath with the sword of excommunication, power to kill those which be rebellious, & to cut them from the church, as the other doth from the Common-wealth.

1 A S it behoueth him that hath fallen into the myre, either to be still, or with speed to rise, for if he should stirre, then he should therein be the more defiled: So ought he that hath to doe with an Usurer, either to rid himselfe from his debt and daunger, or at the least to enter no farther therein.

12 As an earthen boxe, that is close, with a hole in the vpper part; wherein money is put, which money cannot be come by, vnles the boxe be broken: So likewise, a man can get no mony out of the Vsurers bagges or coffers, vntil death hath broken the life of the Vsurer.

13 As he that is broken or stung of the little Serpent, called *Aspis*, falleth into a pleasant sleepe, and so by the sweetnesse:

sweetnesse of that dead sleepe, dieth; For then the venemous poyson dispearseth it selfe into euery member: So he that borroweth vpon Vfurie, thinketh for a time that it is pleasant and profitable vnto him, and that he hath receiued a great good turne; but in the end, this Vfurie runneth through all his riches, and conuerteth al that he hath into debt. *Exod. 22. 25. Leuit. 25. 36. Dent. 23. 19. Nebe. 5. 1. &c. Psal. 15. 5.*

4 As the Lawe of Diuorce, which was giuen by *Moses*, did not excuse the Iewe before God, which vsed it, but that he was guiltie of the breach of wedlock: Euen so the statute for Vfurie, dooth not so make it lawfull, thar the Christian which vseth it to the hurt of his neighbour, is cleare or guiltlesse thereof, before the Maiestie of God. *Dent. 24. 1. 10. 5. Math. 19. 7, 8. Mal. 2. 16. Mar. 10. 4, 5.*

5 Like as the Massing Priests, who were wont to offer sometimes an halfe-penny themselues, to moue the people by their example to offer also; and by that meanes, for one halfe-penny, they got twentie: Euen so doth the Vfurier, he giueth sometime a litle Vfurie, to get thereby a greater.

6 As the Raine falling vpon the Flint, neither breaketh it selfe, or causeth it to grow bigger: Euen so the pleasant deaw of Gods word, sweetly dropping downe vpon the hard hearted Vfurier, can neither make him cease and sinlesse, nor yet grow in goodnesse.

7 As the Sea is neuer filled with water, though all the stormes of the world runne into it: Euen so the greedinesse of an Vfurier is neuer satisfied, though he gain neuer so vnreasonably. *Psal. 95. 5.*

8 As no man standeth for *Nonfidence*, but he which is a Nonresident, or he which would be a Nonresident: So likewise no man standeth for Vfurie, but he which is an Vfurier,

Vsurer, or he which would be an Vsurer: oile abundant

9 As the Iuie loueth the Oke to grow vp by it: So the Vsurer loueth the borrower to growe rich by him: The Iuie claspeth the Oke like a lover, but it claspeth out al the iuyce and sap, that the Oke, cannot thriue after: So the Vsurer lendeth like a friend, but hee couenaenteth like an enemy, for hee claspeth the borrower with such bands, that euer after hee decayeth and diminisheth, as fast as the Vsurer encreaseth.

10 As a very bitter and pinching blacke Frost, dooth kill and destroy, the tender, sweete, pleasant, and beautifull blossomes: Euen so the Vsurer likewise, many times by his extreame Vsurie, dooth kill men, women, and children.

11 As a poore siely sheep, hath succour and shelter vnder a Thorne bush, in some storme or tempest a little while, but when shee departeth from the bush, it keepeth backe a peece of her fleece, and the oftner shee goeth, the barer and nakedder she is, so that at the length, she is able to abide neither bush nor storme: Euen so such a bush of Thornes is the Vsurer to the poore borrower, hee will leaue him at the length no fleece on his backe, hee will leane him no house ouer his head, vnlesse it bee some prison house to die in, no bed to rest vpon, no flesh on his bones, nor no credite in the world.

12 As the Thorne bush, that pincheth and pulleth the poore sheepe, neuer thriueth, nor proueth any good timber, but serueth only for the fire: So the Vsurer serueth for nothing but Hell, and howsoeuer he thriueth here, hee shall be pinched there.

13 As hee that cutteth downe a Tree by the rootes, dooth with all cut downe the boughes, twigges, and

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branches.



branches also : So likewise the Vsurer, consumeth, vnterly vndoeth, and with sorrow drieth vp the marrow in the bones of parents, to the shortning of their dayes, and withall, dooth euen destroy their poore sweete infantes also.

14 As the Caterpillers of *Egypt*, were surely tethered, that they harmed no place, but where they themselues were: But these Caterpillers the Vsurers, will sit at home in their Chaires, like a Boore that is a franking in his Stie, and will consume a man, one, two, or three hundred miles from them; for they, by their Brokers, doe flie ouer, and view all the lands, lordships, manners, parkes, woods, groues, fields, medowes, pastures, and whatsoeuer, farmes, leases, or other commodities, of Noblemen, Lords, Knights, Esquires, Gentlemen, yeomen, and husbandmen; and here they gobble vp a whole Towne, and there a goodly Parke; here a Lordship or Manner, & there a most pleasant wood.

15 As the Worme *Teredo*, (whereof *Plinie* maketh mention in his naturall historie) which is as soft as silke, in the feeling of the hand, but biteth so hard with the teeth, that it eateth the strongest Timber : Euen so such a thing is Vsurie, and the Vsurer, soft in his words, and faire in his promises; but by his deeds he stingeth to death, & wasteth the greatest substance.

16 As *Vultures* and *Rauens*, will picke out the guts of a mans bellie : Euen so likewise the Vsurer, eateth vp the fruits of other mens labours.

17 Like as fire, which is an actiue and insatiabie Element, for it burneth and consumeth all the wood that is laid vpon it: So the Vsurer, the more he hath, the more he desireth, and like Hell gates he is neuer satisfied.

*Vngodly*

*Vngodly man.*

**A**S hee that shall euer and anon bee casting himselfe into the fire and water, and runne vpon daungerous places to breake his legges, armes, or necke, and further, shall take pleasure in doing all this, is either a foole or a mad man: Euen so is the Vngodly man as oft as hee fineth, which endeuoureth as much as in him lieth, to pitch his soule into Hell; and whereas hee taketh pleasure in sinne, hee sports himselfe with his owne destruction.

*Vnbeleefe.*

**1** **A**S an emptie vessell is capable of water, and yet being closely stopped, none can enter into it, though it be powred vpon it in great aboundance: Euen so it fa-  
reth with our hearts, they are capable of Gods graces, but being stopped by Vnbeleefe, no grace of God can enter into them, though daily and plentifully offered.

**2** As men that are but ciuill, haue care to auoide robbing and killing, because God giues commaundements against stealing and killing: Euen so much more we ought to strue against our manifold doubting, distrustings, and Vnbeleefe of Gods loue in Christ, hauing a commaundement of God that calles vpon vs, and bindes vs to doo so.

*Vnthankfulnesse.*

**1** **A**S the *Israelites* were no more thankfull and obedient, when they had peace, and liued in a land that flowed with Milke and Honie, then when they were in the solitarie desert and wilde wilderness: Euen so the most part with vs in England, are no more thankfull in this peace of the Gospell, nor any whit more desirously giue themselves to serue and worship God afight, then if they should liue in a land fruitlesse, and destitute both

of spirituall and temporall blessings.

12. Like as the ingrate, and unkind Cuckowe, after that shee is nourished and brought vp of the poore hedge Sparrowe; to some good perfection of age, in so much that shee is able to get her owne foode and liuing, is then so much forgetfull of the kind loue of this Sparrow, that (all mercie and compassion set apart) shee eateth and deuoureth her vp: Euen so some children, who haue beene with great care and expences, brought vp of their parents, to such good perfection of age, as they might be able to liue and maintaine themselves, and also be a great comfort to their parents, doo notwithstanding shewe themselves so unkinde and Vnthankfull to them, that by their obstinacie and vngracious behauiour, they bring the gray heads of their parents to the graue with sorrow; as *Hsan*; and *Absolem*. *Gene. 27. 46. & 28. 6. & 2. Sam. 15. 1. & c. & 16. 11. & c. & 17. 1, 2. & c. Gene. 37. 17. 35. & 42. 38.*

13. As euerie thing that is weightie and heauie, tendeth and presseth downeward, yet notwithstanding, the clouds that are full of water, and swelled with moysture, doo ascend vpward, because the Sunne taketh them from the earth, and with his force draweth them vp on high; which being lifted vp in the ayre, are gathered to gether, and thickned, and so doo couer and hide the brightnesse of the Sunne, by whose helpe and attraction, they were taken and carried vp; but notwithstanding their malice, they beeing desperate and scattered abroad, the Sunne that conquerer, and ouercommer of darknesse, thrusteth through his beames, breaketh the cloudes, and giveth light with his shine: Euen so the *Iseralites*, when they lay in *Egypt* a long time in obscuritie, thraldome, bondage, and slaucie, to *Pharao*, and his people, and were even

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nalled as it were, to the earth of all contempt and cruelty, were then taken vp, and set in great and high dignitie, by the Sonne of righteousness; but afterward they went about, to obscure and extinguish the brightnesse and light of God himselfe; by whose benefit, they had gotten that honour and dignitie, which they had, and without whom they were nothing but bond-slaves of miserie and wretchednesse; but seeing they were like foule blacke clouds, they were dispersed away, & the glorie of Christ, against their wills, and in spite of them, together with the brightnesse of his name, did breake out, and shine abroad, and giue light throughout all the world.

4. If a Prince should promise a Tayler, or Shoemaker, tenne thousand crownes for one yeares seruice, he would not refuse it, but beeing thus offered and promised vnto him, he would bee readie to leaue his house, his wife, his children, and all other things, to goe to seruice to such a Lord, for one yeare: Euen so wee may well deserue to bee accounted vnthankfull and sencelesse, that will not be otherwise wonne and induced to serue God, who by so many, so excellent, & so assured promises, doth daily inuite vs thereto.

*Vnthankfulnesse to God.*

**L**Ike as if any man should giue vnto any one of vs, an annuities of twentie or fortie pound yearly, during our liues, wee ought to thanke him for it: Or if a friend had redeemed any one of vs out of prison, either by his friendship, or money (where otherwise wee should haue laine all our life long) wee would greatly loue him: Now if the same man by his valiantnesse had saued vs, beeing in great daunger in battell or Shipwracke, we would much reuerence him, & say that we were neuer able to mak him amends: Euen so it is a verie great ingratitude, seeing that

our Lord God, hath by his sonne Iesus Christ, delivered vs out of the captiuitie of sathan, sin, death, hell, and damnation, so by our disobedience and lewdnesse of life, to despise and anger him; and for so great kindnesse, to giue him againe so great contumelie & despise. *Iohn. 8. 34, 36. Rom. 6. 20, 22. Coloss. 1. 13, 14. Heb. 2. 14, 15. Act. 10. 38. 2. Tim. 2. 26.*

*Vngodly men.*

**L**ike as Children which doo not abstaine from things forbidden them, specially when they hope that it shall be kept secret, and that their father or mother shall not know of it: Euen so vngodly men wrapped in mischief, who when they haue offended, and are fallen into some sin, doo not acknowledge their iniquitie, neither can they abide to confesse it, although the torment of their conscience dooth force and compell them to make confession thereof; but they hide the same in silence, and in holding their peace, they thinke to couer and bury all things in obliuion.

*Vices couered with the names of vertues.*

**A**S *Achelous* who when hee would fight with *Hercules*, would shift himselfe into a Serpent, would chaunge himselfe vnto the likenesse of a Diuel; or being a Diuel, he could chaunge himselfe into what forme and frame he wold: Euen so some men do couer Vices, with the names of vertues; as the proud man, is shifted vnto a cleane man, a fine man, a handsome man: a couetous man, is changed vnto a subtil prudent man; a warie and a frugall wise man: the lecherous man, is called an amorous man, a louing, and a courteous man: the idle man, is named a quiet and harmlesse man: the flatterer, is accounted an eloquent person, learned and wittie in his talke: drunkennesse is chaunged into good fellowship; gluttonie, vnto hospitallie:



litie; enuie vnto good will; and tyrannie vnto Iustice, &c.

*Varietie of gifts.*

**A**S one member hath neede of an other, and euerie office of each member, is profitable for the whole body: Euen so the Varietie of gifts, diuersly distributed vnto the Church, are giuen to profit withall, and to edifie the whole body of Christ in loue. *1. Cor. 12. 8, 9, 10, 11, 25.*

*Ephe. 4. 7.*

*Vnfaithfulnesse in time of trouble.*

**A**S a sliding foote, that layeth his Maister in the durt: Euen so such is an Vnfaithfull man, in whome a man reposeth confidence in trouble. *Prov. 25. 19.*

*The Vanitie of mens inuentions.*

**A**S when men dreame pleasant dreames, as soone as they awake, there is no such matter: Or as Chasse, which by reason of his lightnesse, the wind lightly bloweth away: Euen so fond deuises, triflings, inuentions, doting doctrines, deceitfull traditions, and superstitious Religions, coyned by mans foolish, phantastical, and phantical braine, will come to nothing. *Iob. 20. 8. Psal. 73. 20.*

*Iere. 23. 28, 29.*

*The Vngodly are grieuous to God.*

**A**S a Carte that is laden with sheaues of Corne in harvest, is pressed vnder the load: Euen so God is pressed with those, that are giuen ouer to sinne and wickednesse.

*Amo. 2. 13. Esa. 1. 14.*

*Virtue spreadeth her braunches ouer all.*

**L**Ike as if a man carrie in his hand, a light burning candle, it giueth not light to him onely that carrieth it, but to all those which be in the house, and they also see it which are without: Or as he that is bathed or perfumed with precious oyntments, or sweete poulders, haue not onely the pleasure thereof to themselves, but the saueur thereof

thereof casteth it self out, and is pleasant to all those which stand by : Euen so such as be the children of knowledge, and do carry about them the light of Gods word, they do not only taste of the comfort thereof themselues, and work comfort to those that appertaine to the Church of God; but lightneth also the hearts of Pagans & Infidels, which are abroad. *Psal. 118. 28. Math. 5. 15, 16. 1. Thess. 1. 7, 8.*

*Vnitie.*

**A**S an Oyntment wel compounded of sweet and odoriferous things, cannot but be acceptable to the sent of all men : So that Vnitie, which beginneth at Religion, and stretcheth to the vttermost borders of the Church and Common-wealth, cannot but both please God, and all good men. *Psal. 133. 2.*

*Vnmercifulnesse to others.*

**A**S a liberall, good, and bountifull Maister to his seruants, cannot but be verie angry and much offended, if any of them deale cruelly with their fellowes : Euen so much more iustly, will God withdrawe his mercy from them that deale vnmercifully with them that liue amōgst them. *Math. 24. 45, 46. Math. 18. 33, 34, 35.*

*Vsurie.*

**1** **A**S poyson the weaker it is, the longer nature resisteth it; and the stronger it is, the sooner it killeth : Euen so Vsurie, the lesser it is, the lesse it hurteth; the greater it is, the sooner it consumeth.

**2** As a Burthen, the heauier it is, the faster it wearieth; but a light burthen (saith the Prouerbe) will prooue heauie with farre carriage : So likewise is it with Vsurie, the greater, and the smaller, both eate and consume : but the first in the shorter, the last in the longer continuance.

**3** As there is great difference betweene the biting of a Flea, and the biting of a Dogge, and the biting of a Lyon: yet

yet all are bitings, and the least will draw blood: So there is difference betweene him that taketh five, and him that taketh ten, and him that taketh twentie in the hundred: yet all is biting, and the least will consume a man in continuance.

4 As a Serpent that stingeth priuilie, is litle perceiued or felt at the first, but afterwarde, the man that is stung swelleth, and the effect of that litle stinging, is dispearfed through the whole bodie: Euen so the inconuenience of Vsurie, is not felt in the beginning, but in time, it amounteth to a great summe, and deuoureth a mans whole substance.

5 Like as we see in theft or robbery, if a man steale but twelue pence out of a rich mans purse, though the want of it be litle felt, by reason of his store and abundance, yet he is hindered that looseth it, and he is a Theefe that taketh it: Euen so is it in Vsurie, though it be taken of a rich man, and in so small a measure, as that his abundance, hardly suffereth the euill thereof to be perceiued, yet is he bitten, that payeth it, and he that taketh it, an oppressour. *Exod. 22. 25.*

*How we must vse the things of this world.*

As a Traueller vseth his staffe in his iourney, as long as it doth further him, so long he will carrie it with him; but when it hindereth him, then he casts it away: So likewise must we vse the things of this life; namely, as long as they are helps to further and make vs fit for the kingdom of heauen; but if they be any hinderance to this spirituall gegiment of Christ, we must renounce them, and cast them away, bee they neuer so precious to vs. *1. Cor.*

7. 31.

Hhhhh

The

*The best but Vnprofitable.*  
**L**Ike as seruants, bee they neuer so diligent in executing that which is committed vnto them, yet cannot iustly vaunt themselves, that they haue done any more; then bounden dutie: So all Christians, when they haue trauelled as much as in them is possible yet they are to confesse themselves, Vnprofitable seruants. *Luk. 17. 9. 10.*

*God hath Vengeance in store.*  
**A**S in treasure-houses or store-houses, men keepe all manner of things, to serue their purposes: Euen so God keepeth in store, weapons of his wrath, to Reuenge himselfe vpon the wicked; for the iniurie and violence done to his Church. *Iere. 50. 26.*

*Vain-glorious talkers.*  
**A**S new Wine will burst the vessells which it is put in, except they haue a vent: So a man desirous to heare himselfe, can by no meanes holde his tongue. *Iob. 32. 19.*

**2** As a Dogge hauing an arrow sticking in his legge, will not rest till hee haue it out: Euen so no more will a foolish pratler rest, till he haue spoken all hee knoweth of any thing, or by others, good or bad.

*Vngodly men.*

**A**S the filthie Swine, regarde not, but thrust from them Roses, that are most beautifull and sweete, and seeme to contemne most fragrant, and pleasaunt Flowers; and doo rather seeke after foul puddles, and stinking myre, and forsaking daintie dishes and costly Iuncates, doo franke themselves most greedily, with wilde Masse and vncleane things: So Vngodly men, haue no taste of the word of God, but hunting after vncertaine

certaine riches, which are in continuall hazard; and at the length, wil deceiue them; they (are as it were) fettered in the inchaunting pleasures, and pestilent flickerings of the world.

2 As *Pilates* souldiers with the wicked *Iewes*, tooke *Christ* and stripped him off his garments, buffeted him, and slew him: So likewise do Vngodly men by their wicked behauiour, strippe him of all honour, and slay him againe.

*Vaine-glorious men.*

1 As Organe players, vnlesse some bodie blowe vnto them, the windie bellowes do make no sound at all: Euen so Vaine-glorious men, vnlesse they be pricked forward, with commendations and praises of others, haue neuer any minde or purpose, to bende themselues to any good action.

2 As the lighter Ballance, or ende of the beame, will prease vpward, and euer be highest: So the Vainer, more vnprofitable and vniuster, that a man is, the more will he vaunt, and extoll himselfe: and being a very impious, vngodly, and most wicked man, will arrogantly assume vnto himselfe righteousness, & most impudently challenge the name of a good and honest man, when indeed, he setteth more by one penny of money, then by ten poundes worth of honestie: and dooth loue more ten poundes of money, then he doth the health, wealth, credite, libertie, life, yea and more then the soule of his neighbour, and Christian brother.

3 Euen as an Archer dooth shoote nearer, and sooner hit a faire great marke, then a litle one: So the Diuel doth easily hit with his arrowes, and strike with his dartes, the Vain-glorious man, and proud men of the world, but the humble and lowly, he misseth, with all the sleights & cunning he hath.

Hhhhh 2

We



*We ought to Visitt them that be in miserie.*

1 **A**S Beggars when they wold haue men to pitie them, laie open their soares, because that though things be neuer so great in themselves, yet till they bee seene, we will hardly belecue them (and therefore we do the poore much wrong many times) in iudging their estate to be better then it is: Euen so thereby is shewed what is the nature of all, that if we will shewe mercy to others, so cheerfully as we should, we must Visitt them in their necessitie, and not turne our eyes away from beholding their need.  
*Luk. 10. 30. &c. &c. Math. 25. 40. Iam. 1. 27.*

2 As the *Queene of Saba* came among others, to make triall of the wisedome of *Salomon*, which was so great, which when she had done, and had seene, and heard all things, she was greatly astonied; and said vnto the King, it was a true word, which I had heard in mine owne lande, of thy sayings, and of thy wisedome; howbeit, I beleued not this report, till I came and had seene it with my eyes; but loe the one halfe was not tolde; for thou hast more wisedome, and prosperitie, then I haue heard by report, &c. Euen so may it bee saide of the condition of our brethren, that though we heare much, yet we shall not know the tenth part of their pouertie and miserie, except wee will goe and see it; and therefore cannot bee so moued to pitie them, as the Lord would haue vs. *2. Chro. 10. 5, 6.*

3 Euen as *Abraham* (when hee would prouoke himselfe to great humiliation, as such a chastisement did require) hee wept in the sight of the dead corpes, that the beholding of it, might mooue him the rather: So likewise, if wee would looke into the necessitie and calamitie of our brethren, and set it before our eyes, we should

should be more plentifull in well doing, then we are; and bee more readie to weepe with them that weepe, and to be like minded one towards another. *Rom. 12. 25, 26.*

*Vertuous and godly men.*

**L**Ike as the *Margarites*, those little white shining precious stones, which doo grow within shell fishes in the Sea, in this point are very marueilous and wonderfull; that though they bee bred and encreased in the Sea, yet haue they no similitude and likenesse with the Sea; for the Sea is blew or skie coloured; but the *Margarites* are white; the Sea is horrible, and full of discomfiture, but they are cheareful, pleasant and beautifull to behold; they moouue much, greatly delight, and allure mightily mens eyes to looke vpon them; the Sea is bitter, but they are amiable, and without all bitternesse; but rather in some sort and measure, by reason of their clearenesse & brightnesse, they represent the skie; the reason is, because they receiue influence from thence: Euen so, such Vertuous & godly men, who are surely grounded, and certainly settled, in the loue of God, and true Christian Religion, who being borne & brought vp in this world, haue no resemblance, likenesse, nor fashion of the same; in desire they be drawn; in will they be seuered; in words they differ; in workes they vtterly disagree from it; and they doo rather resemble in some measure, heauen, from whence they receiue the influence of the grace and fauour of God.

2 Euen as that precious stone called a *Carbuncle*, dooth not in darknesse loose his shine and excellent beautie: So likewise, a Vertuous and godly man, in the extreame darknesse of infinite calamities, obloquies, cursings, raylings, backbitings, slaunders, and whatsoeuer, doth shew his Christian patience, and quiet sufferings; for he know-

eth well, that such things doo profit much, to aduance the praise of time and noble vertues.

3 As most pleasant perfumes, do euen then, when they be in the fire, giue out a most excellent Oodour, and their sweetest sauour: Euen so, a Vertuous and godly man, when he is thrust into the midst of the horrible stinking fire of calamitie and miserie, doth then shew most his vertues, faith, religion, patience, and constancie.

4 As the fuller and heauier Scale, is euen lowest: So the more Vertuous, honest and godly, that any man is, the more will hee submit and humble himselfe; and howsoeuer other men, will seeme to praise him, he neuer the lesse, dooth still acknowledge his owne imperfection. And indeed it is in a christian man, some perfection, to know, and to acknowledge, his want and imperfection.

5 As the Vnion betweene Christ and vs in Baptisme, is spirituall, and requireth no reall and corporall presence: So likewise our Vnion with Christ in his holy supper, is spirituall; and therefore requireth no reall nor corporall presence.

2 Euen as if one take molten Waxe, and powre it to other Waxe, and so worke the whole together, they will be so vnited and mixed, that they cannot bee seperated: likewise must it needes be, that who so receiues the fleshe and blood of the Lord, hee is in such sort ioyned to him, that Christ is found in him, and he in Christ.

3 Like as if it be a thing to be maruelled at, how we be members one of an other; and man and wife may bee all one flesh: Euen so much more wonderfull, is this nigh coupling together of Christ and vs; which dooth most truely and certainly, not vnfaignedly, colourable, or phantastically,

tastically; happen vnto such, as doo faithfully eate the Lords supper.

4. As by a certaine order of the heavenly dispensation, first the signe is receiued, and then in the signe, and by the signe, the thing signified: Even so must we first be Vnited to the visible flesh of Christ, and by that afterward to his Godhead; if we will be made partakers of grace. *John. 6.*

5. Even as the Bread is really and truly vnited vnto vs, eating the same: So also is the flesh of Christ, truly and in verie deed, Vnited vnto vs, who eate the same.

6. As by one and the same soule, all the members of the body are Vnited with the head and quickned: So likewise all the faithfully, although they bee vpon earth, and the head is in heauen, yet they are in very deed by one & the same spirit, Vnited with him, and being vnited, doo abide and liue in him. *1. Ioh. 4. 13. Rom. 8. 9.*

*The fruit of Vngodlinesse.*

As in husbandrie; a man must not looke on thinke of one seede to receiue another; as of Barly to reape Wheate; or for Pease to receiue Rie: So likewise in this life, a man must not hope or look to reape of his Vngodly life, heauen; the reward of a life lead in the feare of God.

*The Vntractablenesse of some people.*

As a wilde Horse, if he cannot by kicking and rearing, cast his rider, watcheth the time till his raine be slacked, and getting the Bit betweene his teeth, setteth his taylor an ende, and runneth his rider against the trees and walles, and through hedges, to spoyle him if it be possible; and when he is downe, giueth him a farwell with his heeles: Or as the Mule is a beast well enough knowne to bee froward and vnruely, so that if his keeper watch him not the better, hee will take him vp in his teeth, and lay

him

him before him in the Maunger: Euen so there is nothing so brutish, as is the Vngratfulnesse, frowardnesse, & waywardnesse, of some Parishioners, in reiecting the doctrine, and gouernement, which God hath appointed for their soules; whereof, although there be many Iudges, yet none can tell what a troublesome worke this is, as the faithfull Ministers of the Gospel, who are driuen to mannage such rustie and vntamed iades, as are many among the multitude; for what with yerking out the heeles, ryling vppon the hinder legs, going side-long, and other froward touches of such vnbroken Coltes, the poore Minister, if hee be on their backs, can hardly keepe the Saddle; and if he leade them in his hand, one froward iade or other in the Parish, taketh him vp by the coller, and throwes him out of the way; so that though the Minister be neuer so honest and godly, and haue many good friends, yet if he be carefull to doo his dutie, he shall hardly stand without suspension or depriuation, or some such like foyle; which would neuer come to passe for the most part, if it were not for the horses, and Mules in his owne Parish. *Psal. 32. 9.*

2 As Horses get nothing by their furiousnesse & madnesse, but the sore Bit and Bridle: Euen so the Vntractablenesse and waywardnesse, of obstinate and stubburne persons, getteth not any thing, by oppugning and withstanding the Gospell, and gainesaying the truth of Gods word; for they wrestle against God, and so make themselves ridiculous.

*Vnprofitable things, may be profitable.*

**A**S the Bees gathereth most sweete Honie, out of the withered Tyme, and out of other hearbes of more vnpleasant iuyce: So likewise may we also, out of the euill and Vnprofitable things, picke out that which may turne to our profit & commoditie; as Shipwrack to *Zeno Citium*, and



and banishment to *Diogenes*, gaue them occasion to studie Phylosophie.

*Vertuous in poore estate, and contrariwise.*

**A**S a woman, who hauing a Henne that laide her euerie day an Egge; now shee seeing that her Henne was very leane, and yet laide still after her accustomed manner; supposed that if shee were fat and lustie, shee would lay twice a day; and with this conceite of mind, shee fed and crammed her throughly, so that in short space shee became so fat, that cleane contrarie to the expectation and opinion of the woman, she left laying altogether: So in like manner, there are many, who in their poore and base estate, are verie Vertuous; but if they be once mounted and aduanced, to any degree of felicitie and abundance, and doo liue easily and wealthily, then they giue ouer their former studie, and become carelesse, sensuall, and voide of all good works; so that they can neither goe nor runne in the way of vertue.

*Weaknesse in the best Christians.*



**A**S sweete *Trefoile*, looseth his sent seuen times a day, and receiueth it againe, as long as it is growing, but beeing withered and dried, it keepeth still his fauour: So the godly, liuing in the body, shall often fall, and recouer againe, being dead, shall no more fall, but continue in their holinesse.

*Wicked children of godly parents.*

**A**S the faire *Echium*, bringeth forth an euill fauoured seede, and that euill fauoured seed againe, bringeth forth a faire Buglosse: So sometime a godly Father, be-  
getteth

getteth an euill child, and a Wicked child; againe sometimes begetteth a godly Soane.

2 As the foreskin of the flesh, remaineth in him, which is begotten of one circumcised; and the Chaffe commeth againe with the Corne, though the seede bee neuer so cleane: So it is in originall sinne, and in sinfull children of Religious parents.

*The Word of God, how it worketh in men diuersly.*

1 **L**Ike as the materiall Sunne in the Firmament (which being but one, and euer the same) yet is in some sort an occasion of contrarie effectes; for whereas properly it lightneth, and is comfortable to the eyes that bee sound and cleare, improperly it dimmeth and breedeth annoyance to such as are maymed in sight; againe, wheras it softneth Waxe, it hardneth Clay; and as it procureth a sweete fauour from Flowers, so it draweth nothing but a stinking smell from dead carrions: So likewise the Word of the Lord beeing preached, it worketh in the godly and the wicked, a contrarie effect; for it lightneth the one, and blindeth the other; it softneth the one, and hardneth the other; it draweth a sweete fauour from the one, and a vile stinke from the other; it maketh some better, but some others it maketh worse: it allureth some to repentance, but other some it causeth (through their peruerse nature) to encrease in pride and contumacie. *Psal. 119. 8. & 119. 105. Esay. 6. 9, 10. Math. 13. 13, 14, 15. Act. 28. 26, 27. Rom. 11. 8. Act. 2. 37. Act. 7. 51, 54. Phil. 4. 18. Hebr. 13. 16. Rom. 22. 11.*

2 Like as water, notwithstanding it bee but one, and euer the same, yet it is in some sort also an occasion of contrarie effects; for beeing the one among fire, it quencheth the same, but being cast into Lime, it sets it on fire: So in like manner the Word dooth naturally quench the fierie affections in the children of God: but accedentially, inflameth

meth the fierie dispositions of the children of Sathan.  
*Esay. 55. 1. Ioh. 4. 13. Iere. 44. 16.*

3 Euen as the Flowers, although they be euer the same, yet are they the matter of diuers things and effectes: For whereas they are Honie to the Bees, they become verie poyson to the venomous Spider: Or as the Honie, which is wholesome for sound stomackes, is verie hurtfull for those that are sicke of the Collicke, not through fault of it selfe, but of the receiuer: So likewise the word of God is wholesome and profitable to the godly, but otherwayes to the wicked.

4 As the fire which purgeth the Gold, consumeth the drosse, which beeing put vnto Frankencense, procureth sweete perfumes, which are great recreations for men, which yet is present death vnto Swine: So surely the Word of God, it worketh like contrarie effectes in the godly & the wicked: For it is Honie to the one, and poyson to the other: It is verie healthfull for the one, and hurtfull to the other: It purgeth the one, and consumeth the other: It draweth a sweet fauour from the one, but a foule stincke from the other: Lastly, it is a recreation for the one, but a destruction to the other. *Psal. 119. 10. & 107. 20. Tit. 1. 9. & 2. 3. 1. Tim. 1. 9, 10. Ioh. 13. 10. & 15. 3.*

5 As the godly by their obedience, doo feele in the Word the mightie power and wisdom of God to their saluation: So the vngodly by their disobedience, do finde nothing therein but the inuincible power of God, to their endlesse damnation. *2. Thess. 1. 10. 1. Pet. 1. 8, 9. 2. Thess. 1. 7, 8, 9.*

6 As the thunder-Bolt (which being cast forth from the cloudes,) spareth euerie such matter, as submitteth it selfe to the force thereof, but breaketh to powder whatsoever hard thing shall withstand the same: So the Word,

which proceedes from the Lord by the mouth of his Ministers, dooth neuer returne in vaine, but is either a soueraigne salue to such as are broken in heart, or otherwise, an hammer to dash in peeces such as are obstinate in hart. And therefore cannot properly bee accounted the cause of sinne, though by reason of mens fundrie natures, it may in some sort be said to be an occasion thereof. *Esay. 55. 10.*  
*11. Iere. 23. 29.*

*Word of God.*

**1** EVen as the Gold & Siluer are put to the fire, so much the surer prooffe they haue of their goodnesse and finenesse: So the Lords truth, the more exactly it is weyed with spirituall examination, so much the greater confirmation of credite it receiueth.

**2** As Wells, the more they are drawne, the better they are: Euen so the Word of God, the more diligently it is handled & vsed, the more plentifull fruit is receiued by it.

**3** As we cannot liue without meate and drinke, which God hath ordained for our bodily life: So wee cannot haue faith, without the preaching and hearing of the Word of God.

**4** As the fish called a Carpe, which seeing the Net to be cast into the water, diueth suddenly downe to the bottome, and dasheth her head so deepe in the mudde, that the compasse of the Net slippeth ouer her cleane, or at the most, doth touch no more then the tippe of her tayle, but take her it cannot: So the most kind of men, are of so carping a nature, that they no sooner perceiue the Net of Gods Word to be preached in the Church by their faithfull Minister, but forthwith they begin to diue so deepe in the dunge of their owne delights, and to dashe their minds so much in the mucke of worldly trifles, that either the net of Gods Word dooth slip ouer them cleane, or at the

the most, it doth but lightly touch them; yet let them shift as they can, they shall bee taken one time or other, if they belong vnto the Lord.

5 As Crowes are then most busiest to doo hurt, when the Husbandman soweth his seede, and when the same seede beginneth to sprout: Euen so Sathan, and his infernall spirits, are then most careful to steale away the seed of the Word of God, when it is first preached; as also when it beginneth to take some roote in the hearts of the hearers. *Math. 13. 4. Mark. 4. 4. Luk. 8. 3.*

6 As Gold, Siluer, and precious stones, are not consumed with materiell fire, but rather are made more pure: Euē so the pure Word of God, suffereth neither hurt, nor dammage in spirituall fire, that is, temptation and perfection.

7 As wild *Campion*, *Larks-spur*, *Canterburie beles*, throwen before Scorpions, taketh away their power to doo harme: So the Word preached sincerely, dooth strike men with such a terrour, that they dare not doo the euill they intended.

8 As the water of *Lilium Conuallium*, if it be drunke, restoreth speech to him that hath lost it, by the *Apoplexie*: So the Word of Christ truly receiued, maketh them to speak that could not.

9 As Maister-woort where it is sowne, delighteth the ground: So the Word, where it is faithfully preached, delighteth godly Christians.

10 As Balme Apples called *Charentia*, taken in wine, are a pleasant remedie for all paines, as well within the body, as without; & so comforteth the strength of such as take it, that no grieue may happen to them: So the Word of God truly preached, & rightly applied, is a present remedie for wounded consciences, and so comforteth such to eternall life, &c.



11 As Sothern-wood taken into the body, driueth out Wormes; and laide among cloathes, killeth Moathes, and vermine: So the Word of God laid truely vp in the heart, killeth and driueth out euill motions.

12 As Echium or Milk-woort drunken, causeth plentie of Milke in womens breasts: So the Word of God well learned of the Minister, and rightly diuided & applied of him, yeeldeth plentie of instruction, for the hearers and children of God.

13 As a blind man is altogether vnable to iudge rightly of any colour: So hee that is ignorant of the Word of God, is not able to iudge and discern, what is either consonant or dissonant vnto the truth of God.

14 As the purenesse of Gold, must bee tried soorth by the touchstone, or furnace; but yet through the industrie of those that haue skill and experience in both; for otherwise, what vse is there either of the touchstone or furnace, with such as haue no knowledge at all to deale in the same: Euen so euerie doctrine, is to be tried by the onely rule of the Word; but yet the spirit of God must direct the action, or else the Word of it selfe, will but little auaille vs.

1. *Ioh. 4. 1, 2.*

15 As they that haue well swept their Chambers, it seemeth vnto them, that they are verie cleane; and yet notwithstanding, when the Sunne commeth, to enter there by the windowes, they perceiue straightwayes by the beames, an infinite deale of dust, which the Phylosophers call moates: Euen so oftentimes before we be well instructed in the Law of God, if we bee exempted from grosse and palpable sinnes, such as are murthers, whoredomes, thefts, &c. we glorie that we are perfect and innocent; but when our consciences come to be descried by the Word of God, and that Iesus Christ, who is the light, hath entred there

there by his spirit; then he maketh vs to see by his beames, an infinite number of faults, and imperfections, which are hidden in our hearts, as are the Serpents in the hoales.

*Rom. 7. 7.*

16 Like as drunkards, who beeing ouer charged with Wine, and meate, haue no manner of knowledge or feeling of the case wherein they are, nor of any thing else; and yet hauing their faces couered, and all to beerayed with durt, they cannot perceiue it, vntill their Wine bee drenched, and their braine deliuered from those fumes and vapours whereby they were so letted, and darkned: So we likewise, before we bee regenerate, are in such sort besotted with a loue that we beare to our selues, and with a vaine opinion that wee haue conceiued of our selues; that we know not the filthinesse and villanies wherewith wee are betrayed; but when as the light of the spirit and Word of God begins to breake soorth vnto vs, wee come by little and litle, to breake and scatter those clouds, which were before our senses, and recouering the viewe of our reason, we beginne to awake our selues, and discover the pittifull and miserable estate wherein we are.

17 *Anacharsis* did say, that the *Athenians* vsed money for none other purpose, then for numbring, and casting of account: So there be some that vse the Scriptures and Word of God, onely for table-talk, vaine-glorie, and ostentation.

18 Like as the light of the Sun, cannot helpe the eyes that bee blind; or a voice which soundeth loude, profite deafe eares: Euen so, no more can the preaching of the Word of God, or the administration of the Sacraments, profit our soules, except the holy Ghost indeede, ioyné his power withall; by the which, onely the eares are prepared, the heart opened, the affections touched, and the willes

willes disposed and prepared, thereby to giue an entrance to the outward ministerie.

19 Like as by the power and blessing of God, the fruits of the earth are brought forth, yet by the ordinarie means of planting and sowing: Euen so, although faith be inwardly wrought in vs by the operation of the holy ghost, yet is the true preaching of the Word of God, the outward ordinarie meanes, whereby the same is brought to passe; and as needfull is preaching, for the working of faith in vs, as ploughing planting, and sowing, is for the bringing forth of Corne, fruits, and hearbes, out of the earth, for our corporall sustenance. *Rom. 10. 17. Ioh. 17. 20. & 20. 31. 1. Cor. 3. 5, 6.*

20 As seede sowne vpon the grasse, or greene sward, doth not yeeld his encrease: No more dooth the Word, sowne in hard and vnprepared hearts.

21 As seed is sown to bring forth fruit: So is the Word of God preached to giue encrease.

22 As the seed, how good so euer it bee, bringeth not forth fruit at the same instant time that it is sown, but continueth a certaine time in the earth: So is it not conuenient to restraine & bind the fruit and vertue of the Word of God, to the same houre that it is preached, but the fruit shall be shewed to the elect, when it pleaseth God.

23 As when the seed is sowne, men iudge if the Land bee good or bad, by the encrease of the fruit that it yeeldeth: Euen so by the profit of the hearers, men iudge, whether the Word take effect in them, yea or no.

24 As where great store of Corne and seede is, it is a signe that our bodies shall not die for hunger: Euen so where the Word of God is plentifull preached, it is a token that our soules shall not famish.

25 As where good land is, there is great encrease: So  
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in them in whom the Word of God is fruitfull, it will appeare and shew forth his fruit, as in *Zachens. Luk. 19.8.*

26 As by bread our bodies are nourished and fed: So by the preaching of the Word of God, our soules are sustained. *Amo. 8. 11, 12. Math. 4. 4.*

27 As good seede sowne in good ground, will bring forth plentiful encrease: So will the liuely Word of God, being truly preached amongst the faithfull.

28 As that land that bringeth forth fruit, when the dew of heauen falleth on it, is blessed: So those people, which receiue the Word of God in their harts, and bring forth fruit accordingly, shall bee blessed of the Lord, for it shall not returne, nor bee preached in vaine. *Hebr. 6. 7. Esa. 55. 10, 11. 2. Cor. 2. 15, 16.*

29 As that man, that is made Executor of his Fathers last Will and Testament, by the benefit whereof, he looketh to enioy his Fathers Lands and possessions; if there should bee any hard clause, or point in it, hee would no doubt, not only be diligent in searching it out by reading, or getting it read, againe, and againe; but also by conferring with other more learned then himselfe, and by hauing the iudgement of the best Lawyers: So then, if we in our causes and earthly matters (whether we bee olde or young) no hardnesse can stay or hinder vs, to slacke our duties, but rather cause vs to vse more diligence: Euen so should it be, yea so would it be, in hearing, learning, and searching out the will and Word of our heauenly Father, wherby our hope is to attaine to the possession and inheritance of euerlasting life. And if any part of it should seeme hard vnto vs, yet that should not cause an hardnesse of heart in vs, to cast off the care of the whole, and vterly to refuse to heare, read, or learne any part of it. *Iohn. 5. 39.*

*Act. 17. 11.*

30 Like as our bodies are nourished & sustained with carnall and naturall foode: Euen so our soules are fed and nourished by reading, and hearing the Word of God.

31 Like as the crowing of the Cocke, was an occasion to moouē *Peter* to repent: Euen so the Word preached by faithful Ministers, is a meanes to bring their hearers to repentance. *Math. 26. 74, 75.*

32 As the Arke was a blessing to those that knewe the right vse thereof, as the *Israelites* did; but it was a curse, and a plague to the abusers thereof, the *Phylistines*. *1. Sam. 5. 1, 2, 3, 4. &c.* Euen so is the Word of God a great comfort and blessing to those that rightly vse it, faithfully imbrace it, and rightly practise it; but it is a plague and curse to those that haue it, and abuse it, and do not reforme themselves by it. *2. Sam. 6. 3. &c. 1. Chro. 13. 5. Iere. 23. 19. Deut. 11. 27, 28. 2. Cor. 2. 15, 16. Math. 10. 14, 15. Hebr. 2. 2, 3, 4. Iere. 11. 3.*

33 As a hungrie man will not refuse meate, if it bee good and whole some, which is offered to him by a child: So ought none to refuse the Word of God, if it be offered sound and good, though the preacher thereof be a yong man.

34 As those men that dwel by the ryuer *Nilus*, are made deafe, by the great and exceeding noyse of that water: Euen so many people at this day, by the plentifull & continuall preaching of the Gospell, (a lamentable thing to heare) doo waxe dull hearers, wearie of it, and loath it, euen as the people of *Israel* loathed Manna. *Mumb. 11. 6.*

35 Like as yong children that haue Rattles when they bee new, and haue them first, will loue them very much, and greatly delight in them, so that they will not forgoe them, when they cate, or sucke; yea and they will haue them with them in their Cradles; but when they be a litle olde,



olde, they will cast them away, and care not for them: Euen so a great number of people, did make great account of the preaching of the Word, in the time of ignorance, and would go farre and neare to heare it, who now hauing plentie of Sermons, doo loath them, and care not for them, &c.

36 As hunger is a signe of good health: So likewise to hunger and thirst after Gods Word, is a notable signe of our spirituall health and safetie. *Math. 5. 6.*

37 As Spices smell strongest being pounned and beaten, then lying whole in a bagge: Or as Imbers are hottest being raked abroad, and meates do nourish better being cut and shred, then being eaten in gobbeth: Euen so the Word of God truely expounded, preached, and rightly diuided, is of greater efficacie and power, then when it is but barely read.

38 As men vsually rubbe the Chaffe from the Corne, and then eate it: So must the spirituall foode, the Word of God be done withall, if it haue any corruption added to it by the preacher.

39 As by wholesome meates and drinke, the body is strengthened, and increased, and by the wise counsell of Physitions, the sicknesse to be feared, is preuented: So by the word of God, the faith of euerie Christian is encreased, and by the admonitions thereof, the daungers to bee feared are auoided, whilst hee willingly giueth credite to that which is spoken.

40 As the materiall seede is counted of small estimation: So is the Word of God, amongst the wicked and vngodly. *Luk. 8. 11. 1. Cor. 1. 18.*

41 Like as the seede hath power to bring forth fruit of it selfe: So doth the VVord of God, bring forth that, euen which Kings cannot cause to spring forth, but by it selfe.

42 As seed groweth not in the hand, not being sowne:  
So the Word of God, doth not increase, except it be preached, published abroad, and rightly diuided. *2. Tim. 2. 15.*

43 Like as worldly wise men vse to buy bookes of Statutes, and to haue them in their houses, to read on, that they may know how to auoide daunger of Law: Euen so the faithfull do alwayes set before them Gods Word, and in all their doings it is their Counseller, least they should come into daunger of Gods displeasure. *Psal. 119. 24.*

44 As a shower of raine falling vpon fire, dooth easily extinguish and quench the flame: Euen so the V Word of God, being receiued into our hearts, doth easily make all concupiscence to vanish away.

45 As the skill and cunning of the Physition, healeth al the infirmities and diseases of the body: So Gods Word onely cureth the sicke, sorrowfull, and distressed soule.

46 As a plant by continuall watering, groweth vp at length to a great tree: So a man by continuall watering of Gods Word, doth at last grow vp to the full height of vertue and godlinesse.

47 Like as long as the Physition doth appoint the sicke man what hee shall doo, how to diet himselfe, and what medicines to take, there is hope of life; but if hee forsake him, we looke for present death: So, as long as God of his goodnesse lets his Word be among vs, there is good hope of his loue and fauour; but if hee take the same away from vs, then there is no comfort left.

48 As those that build without a good foundation, either the wind or water soon ouerthroweth it: Eue so they which in matters of faith, stay not themselues vpon the Word, but vpon the credite of their teachers, shall not be able to withstand the subtilties of the Diuill, but are easily ouerthrowne. *Math. 7. 26, 27.*

49 As wheat giueth sound, good, and substantial nourishment vnto the body: Euen so doth the true Word of God, mightily and wholesomely nourish the soule.

50 As a graine of Mustard seede, beeing the least of all seeds, and sowne in the earth, when it groweth vp, ariseth to a great height, and beareth great braunches, so that the fowles of heauen may build vpon the shadow of it: Euen so the Word of God, and faith beeing not idle, but working, although in outward shewe, it seeme small and slender, yet dooth it by little and little spread it selfe, and like a faire fruitfull braunched tree, receiue daily strength and encrease. *Luk. 13. 19. & 17. 6. Mark 4. 31.*

51 As the Sun which was made to lighten all things, is most light: So the Word which was made to cleare all things, is most cleare. *Psal. 119. 105. Prou. 8. 9. Psal. 119. 7.*

52 As a man will be more warie to trie euerie peece of Gold, when he sees many counterfeit and flourishing Angels to flie abroad: So when christians shall see many sorts of doctrin, crawling daily like Locusts out of the bottomlesse pit, they must be more diligent to taste & trie, which is the sound and sincere Word. *1. Ioh. 4. 1. Iere. 23. 28.*

53 As the biting and sharpnesse of Mustard, together with his hot and fierie taste, which is many times seene to make the eater thereof to rubbe his nose, and wring out teares; and which also by prouoking of neezing, doth excellently purge the head from rough phlegme, and rheumatike substance: Euen so the Word of God being faithfully preached, and rightly applied, doth pearce the conscience, shake the mind, enkindle & inflame the heart, excite and stirre vp, drowisie, faint, and dull minds, to ensue vertue, and performe the duties of pietie; and doth many times force and fetch out teares, of earnest and heartie repentance. *Act. 2. 37.*

54 As they that vse the benefit of the day to trauel and walke in, needeth not to stumble & fall at the things that lie in their way, for that they haue light to direct them by: So likewise, they that direct themselues in their calling by the light of the Word of God, goe aright and vpright, because God doth guide them. *Ioh. 11. 9. 10.*

55 Like as Gods curse is apparant in that earth, which notwithstanding, the raine and all the dressing that men can vse, bringeth nothing but weedes, bryers, and brambles: So they that heare the word of God faithfully preached, and continue in ignorance, and proceede in impie- tie and vngodlinesse, haue manifest scales of their damna- tion. *Hebr. 6. 7, 8.*

56 Like as if Corne be spilt or shed in any cōmon way, the foules presently fall vpon it, and deuour it, and suffer it not to remaine there any longer: Euen so the seed of the VVord, when it is preached, and fallen into hard hearts, is by and by taken away of the Diuell and wicked spirits, and so cannot remaine there, nor bee vnderstood. *Math. 13. 19.*

57 Euen as a man receiuing the best friend that he hath into his house, will lodge him in his best roome that hee hath: So likewise should a Christian lodge Gods VVord, in no worse place then in his heart. *Col. 3. 16.*

58 As no man knoweth how sweete Honie is, but hee that tasteth it: So wee cannot vnderstand the profite of Gods VVord, except we haue experience therein. *Prou. 24. 13, 14.*

59 As the salt which *Elishia* did cast into the spring of *Iericho*, was profitable to that land: Euen so the Word of God, is as healthsome to mens soules. *2. King. 2. 21, 22.*

60 As King *Salomon*, by continuall exercising of him- selfe in wisedome, did both resolue the *Queene of Saba* of  
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all her hard and curious questions, and wrote many parables to instruct other men that were to come after him: So likewise Christians, by acquainting themselves in the Word of God, shall be able to satisfie both their owne consciences in matters of Religion, and to teach the ignorant, that which they ought to know. *Math. 13. 52.*

61 As *Jacobs* sleeping in the land of *Canaan*, was a figure of his continuall rest, and perpetual possession of the same: So likewise the stedfast settling of our senses in the VVord of God, is an infallible argument of our continuall enjoyment thereof. *Gene. 28. 13. Luk. 10. 42.*

62 As all the sheafes in the Haruest did bow to *Iosephs* sheafe: So must all men be controlled and subiect to Gods Word. *Gene. 37. 7.*

63 Like as the Sunne dooth not heate all those that it lightneth: Euen so the Word of God, dooth shewe men what they ought to doo; but not enflamed them with a desire to performe the same; for it is one thing to knowe that we should be wise, and another to be wise indeed.

64 As the *Israelites* might not sow two kinds of seedes in one and the same ground: Euen so the immortall seede of Gods VVord, must onely bee receiued in the furrowes of our hearts. *Deut. 22. 9.*

65 As raine and Snow falling from heauen, returneth not thither againe, but watereth the earth, and maketh it fruitfull: Euen so the Word that commeth out of Gods mouth, shall not returne void, but shall accomplish and bring to passe that which God will, & shall prosper in that whereunto he sent it. *Esa. 55. 10, 11.*

66 As the seede once sowne, wheresoeuer it pleaseth God to graunt his blessing vnto it, whether the sower sleepe or wake, or whatsoeuer he doth, and howsoeuer he is occupied, groweth and encreaseth, till it come to maturity.



ritie and ripenesse : So likewise the Word by the ministrie of God, being scattered, where God worketh withall by his holy spirit, there it bringeth a great, maruellous, and an vnlooked for encrease. *Mar. 4. 20.*

67 As of mortal and corrupt seeds, men are first borne to this mortall and corruptible life : So must wee of the immortal and incorruptible seede of the Word, be borne againe to a life immortal, and incorruptible, if wee will liue euer. *1. Pet. 1. 23. 24. 25.*

68 As it is impossible that Corne should grow or prosper, and come to good, among the bushes of thornes: So likewise is it impossible, that the seede of the Word preached, should become the seede of new birth, to him that continueth full of worldly cares, and is snared with the deceitfulnesse of riches. *Math. 13. 22. 1. Pet. 1. 23.*

69 Like as he that is a thirst, doth greedily and ioyfully receiue a cup of water or beere to quench his thirst, and to ease him for a little time: Euen so much more greedily should Christians receiue the VVord, the water of life, whereby the thirst of their soules shall be quenched eternally. *Math. 10. 42. Ioh. 4. 14. 15.*

70 As the *Israelites* in the wildernesse, whensoever the cloud, and pillar of fire stood still, they stood still, & when it went, they went: Euen so must the VVord of God be a pillar of fire vnto vs, when it commandeth vs to stand, we must stand still; and whatsoever we doo in our calling, we must haue direction for the same out of Gods VVord. *Numb. 9. 21, 22. Luk. 5. 4. 1. Timo. 6. 1. &c. Deut. 17. 16. &c. Psal. 119. &c.*

71 As children are so greedily carried with a desire of their foode, that when hunger pincheth them, they neither regard leifure, necessitie, nor the willingnesse of their Mothers, but all excuses, and businesse set apart, so soone

as they crie for it, they must be fed: Euen so wee must not thinke it enough to desire the Word, but we must be earnest, and feruent, and importunate in calling and crying for it. *1.Pet.2.2.*

72 As the Lampe burned continually in the Temple, without quenching: Euen so the Word of God, must continually sounde in our eares, without intermission. *Leuit.24.2,3. Act.2.46. Ioh.6.27.*

73 As *Dauid* longed for the Well of *Bethlehem*: So must Christians long and languish for the Milke of the Word. *2.Sam.23.15. 1.Pet.2.2.*

74 Like as a vapour or perfume in the ayre, which in some mens nostrils is sauorie and pleasant, and doth reuiue them; and others it striketh starke dead: Euen so the Word preached by Gods Ministers, lawfully called by him therunto, hath the same power and force in it, which Christ himselfe shewed, when he spake on earth; for it is the fauour of life vnto life, to saue those that heare it; Or it is the fauour of death vnto death, to those that contemne it. *Ioh.18.4,5,6. 2.Cor.2.16.*

75 As it is the vse of Physicke, to cure men of diseases when they are falne into them, so also to preferue them from sicknesse before it haue taken hold of them: Euen so it is the power of the Word, to assuage the trouble of conscience, when it dooth once presse vs, as also to preuent it before it hath ouertaken vs.

76 As it profiteth nothing, to grasse a plant, if with a whistle wind or storme, it bee pulled vp by the rootes, before it beare fruit: So the Word of God, being preached, heard, and laide vp in our minds, shall doo vs no good, if before it bring forth fruit, with some blustering blasts, and sturdie storme of temptations, it shall be rooted out of our hearts: *Psal.124.*

77 Euen as a twig or braunch, taken from a very good and fruitfull tree, and grafted into the trunke or stocke of some wilde tree, as a Crab, Thorne, or such like, dooth drawe the stocke or trunke, to the nature of the twig or braunch, that now it beareth other leaues, and other fruit then it was wont to doo: So the Word of God, wel planted, and surely grafted in our barren hearts, by preaching and Catechising, doth draw vs, and conuert vs vnto, and into it self, and causeth vs to beare other goodly leaues, of holy and godly Words; and other most pleasaunt and wholesome fruits of vnfained vertues and graces; but by the way, we must needs crop and cut off, the boughes of our olde sinnes, that Christ may be grafted in vs, and then no doubt our fruit shall bee such, as God, for his Sonnes sake, wil accept and take in good part at our hands.

78 As men are wont & accustomed, to make account of precious things, and not to cast them at randome, but to keepe them safe vnder locke and key: Euen thus safely and surely must the Word of God, when it is heard and preached, bee kept in our hearts, if we will euer come by true wisedome. *Psal. 119. 11. Luk. 2. 19. Heb. 2. 1. 1am. 1. 21.*

79 Euen as we cannot feele the fauour and taste of any meate, vnlesse we chaw the same: So also wee neuer feele any fruit of Gods Word, vnlesse the same abide in vs, and we doo as it were chaw and ruminare the same.

79 As the Sun at sometime of the yeare, in some place, dooth afford his shine and light vnto the people, and yet dooth little or nothing warme them: So the knowledge and vnderstanding of the Word, and will of God preached, dooth not by and by worke an hungry and thirsting, to lead a vertuous and godly life, in all those whom it hath instructed, and most perfectly taught, what they should doo, and how they ought to liue. They receiue  
knowledge

knowledge and vnderstanding from it, but they refuse the grace, and denie the power of it.

80 As the *Iewes*, which crucified the Sonne of God, euen Iesus Christ, were conuerted, by hearing *Peter* preach but one Sermon: But we are worse then they, who haue heard many hundreds of Sermons, and yet are (many of vs) neuer touched with any remorse of conscience, nor moued to any serious or true repentance. *Act. 2. 37, 38, 39.*

81 Like as we see Crowes, and other foules follow the heeles of the sower, to picke vp and deuour such graine, and Corne, as doo lie vncovered: So in like manner, doo the Diuels come like greedie foules, into the assemblies wher the Word of God is preached, to take it away from the hearts of the people, that it may not growe there. *Math. 13. 4.*

82 As a Purgation made for the body, many times worketh not his operation, by reason of the ill temperature of the body, or else of the region, that too much, by reason of her, draweth humours of man, into the exteriour parts of the body: So likewise the Word of God, powred into the eares, and vnderstanding of man, worketh not many times his operation, in cleansing the soule from the humours and corruption of sinne, by reason of the ill temperature, and disposition of the persons, that vseth to read and heare the Scripture.

83 As the child before he is borne into the world, abideth in the Mothers wombe, and taketh all nourishment of her: So we must learn what God is, within the bounds of his Word; not at rouers, vntill he mercifully deliuered vs from this bondage, and out of the dungeon of the body, and graunt vs to behold him face to face.

84 As playsters, except they bee applied in order and time, and be laid vpon the wound, though they be neuer

so good, yet they cannot heale : Euen so it is with the Word of God, and the parts of it, which except they bee vsed in order, and time conuenient, will not humble and receiue vs, as their vertue is.

85 Like as the red Sea, was a safe passage for the *Israelites* comming out of *Egypt*, and a drowning to the *Egyptians*: Or as the fire of *Babylon*, hurt not the three children cast into the Ouen, but yet burnt the Ministers which cast them in : Or as the Lyon saued *Daniell* aliue, but quickly did deuour his accusers: Euen so such is the nature of the VVord of God, that as it is a condemnation to the wicked, so it is the power of God vnto saluation, to all those which belecue the same. *Exod. 14. 10. 10. Dan. 3. 21, 25. Dan. 6. 22, 24. Rom. 6. 16.*

86 As there was in the Arke the tables of the Law, the pot of Manna, and *Aarons* rod : So in the Word of God, there are Commandements, mercies for the faithfull, and iudgements for the impenitent and vnfaithfull.

87 Euen as salt is good, both for the keeping of dead flesh from corruption, and for the healing and purging of that which is aliue : So the Word is profitable for them that be dead in trespasses and finnes, to make them aliue; and for them that bee aliue in Christ, to heale and purge them of sinne.

88 Like as the Sunne shining on the earth, is not polluted or hurt thereby, but rather cleanseth all things: So the holy Word of God, is not polluted by a sinfull body, but purifieth it.

89 As Honie through the sicknesse and heate of a Feuer, dooth make the bitter things that are taken into the mouth, to seeme straunge and worse then they are indeed : So Gods VVord, beeing digested and receiued into our soules, dooth make vs more abhorre the bitter-  
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nesse of sinne, lust, vanities, &c.

90 As we make great account of our Charters, whereby we hold our earthly liberties; yea we gladly read them and acquaint our selues with them: So likewise we ought to make more account of the Word of God, which is the Law of spirituall libertie. *Iam. 2. 16.*

91 As Mariners vse by the starres, to direct their courses on the Sea: So must wee make Gods Word a starre, to direct vs to Christ.

92 As wee account much of Rings, Jewels, or such like things, which are left vs of parents and friends, beeing dead: So must we account, & make much of Gods Word left vs by Christ.

93 As the Sunne shining vpon filthy sinckes, dunghils and puddles, draweth out loathsome smells, yet it selfe is pure and not defiled with them: Euen so the VVord of God, which though it draw sinne and wickednesse from sinfull men, yet it selfe is pure and holy. *Psal. 12. 6. & 19. 8.*

94 As we may see many mens faces, but not know their minds, except wee conferre long with them: So it is with the VVord of God, if we onely barely, and carelesly read it, and doo not earnestly meditate in it, and studiously search it.

95 Euen as the naturall man, conceiued of naturall seede, is nourished with blood in his Mother wombe, and fed afterward with Milke when hee is once borne, as all creatures are nourished with that, whereof they are engendred: So in like manner, the regenerate man conceiued, and begotten of the incorruptible seed of the Word of God, is nourished & fostered by it, receiuing the same simply and purely, without any mixture, and hotch potch of any other mans inuentions with it.

## Wicked.

1 As the third sort of Canterburie belles, beeing planted in Gardens, prosper ouermuch, for it dooth spread abroad and multiply, that it hurteth other hearbs, and will not easily bee weeded out or ouercome: Euen so the Wicked in the Church.

2 As if one and the same wormewood, the common wormewood is hote in the first degree, Sea wormwood hote in the second, and yet both wormwood: So among the Wicked, some lesse hote in profession, some more, and yet both Wicked, some lesse cruell, some more cruell, and yet both vngodly, &c.

3 As the wilde Boores and Swine, which are wont to eate and destroy other Wheate and Corne, will seldome feede vpon *Triticum Romanorum*, or bearded wheate, because of the prickie beards, which doo them hurt: So the VVicked, which liue by deuouring and oppressing other the Children of God, will seldome assault them, which can hurt them.

4 *Polimanie* held in the hand, keepeth a man from being stung or hurt, with any Scorpion; but the more vertues a man hath, the sooner the VVicked will vex him, therefore are worse then Scorpions.

5 As the great *Raisfort* or mountaine *Radish*, being planted neare the Vine, causeth it to starue, and wither away: So the VVicked, beeing too neare the godly, make them to decay and fall away.

6 As the Salamander that is euer in the fire, and neuer consumeth: So be the souls of the reprobate and vngodly men, euer dying in hell, and yet neuer dead.

7 As water lighting vpon a hard stone, falleth away, because there is no entrie open into the stoae: So the Wicked,

VVicked, doo with their hardnesse of heart driue backe the grace of God, that it cannot pearce into them.

8 As the flint stone are made of such matter, that neither water can moysten them, nor fire can melt them: Euen so the VVicked and obstinate, are so stonie hearted, that neither the heauenly dew of the sweete promises of the Gospell, or the feare or furious threatnings of the law, can mollifie their hearts. *Ezech. 3. 9.*

9 As long as a sicke man can walke and stand, there is some hope that he will recouer and amend; but if he must needes lie downe, then there is little hope of his health: Euen so a man that walketh in the counsell of the VVicked, or standeth in the way of sinners, there may be some hope of him; but if hee once sit downe in the Chaire or seate of the scornfull, then there is no hope at all of his repentance. *Psal. 1. 1.*

10 As the disease of a Canker, infecteth alwayes the next part vnto it, vntill it haue runne through and infected the whole body: Euen so the VVicked, neuer cease, vntil they haue drawne them all such as keepe them companie. *1. King. 11. 3, 4, 5. Deut. 7. 3, 4. Iudg. 16. 16, 17, 18.*

11 As fire is of this nature & qualitie, that it will burne vp whole houses and faire places, euen with a sparke, if it be letten alone, which otherwise might bee put out with ones finger: Euen so the VVicked, yea but one Wicked member in a Towne if he bee suffered, will at length doo much hurt to the whole Towne, &c.

12 As that Mother cannot but be greatly afflicted, who hauing many children weeping and crying at once for meate, and she not hauing sufficient, or none at all to giue them: Euen so the VVicked man, beeing greedily called vppon without ceasing, but almost infinite passions, to yeeld to their desires, must needes be vexed and pitifully  
tormented

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tormented, especially being not able to satisfie any one of the least of their petitions.

13 Like as the stone of *Sycila*, the which the more it is beaten, the harder it waxeth : Euen so the VVicked, the more that the terrours and threatnings of Gods iudgements are denounced against them, the more hard harted they bee.

14 As the Graue alwayes craueth for more, and is neuer satisfied : Euen so such is the vn satiablenesse of the throates of the Wicked. *Rom. 3. 13.*

15 As the Milner doth muffle and blindfold his horse, that draweth his malt Mill, whereby the horse supposing that he goeth right forward, is deceiued, for that hee turneth round : Or as the Faulconer, doth put hoods vpon the heads of his Haukes, that so they may sit the quieter on his arme : Euen so Sathan muffleth and hoodwinketh the Wicked, by ignorance, and by the delights, pleasures, & vaine inticements of the world, that so he may possesse them the quieter, to their vtter ouerthrow.

16 As the Adder is by nature enclined, and desirous to sting and hurt with his poyson whome so euer hee may : Euen so all the counsels of the Wicked, tend to the encrease of wickednesse and mischief. *Psal. 58. 4. 5. & 83. 5.*

17 As the poysonfull nature of an Adder, can by no means be redressed, no nor by enchauntment, for he stoppeth his eares against the charmer : Euen so there is no hope of the conuersion of obstinate Wicked ones, who stubburnely refuse to heare, all wholesome doctrine and good counsell, that proceedeth out of the word. *Act. 7. 57.*

18 As the Axe is in the hands of the hewers, or workemen : Euen so the Wicked, whose miserie and seruice, the Lord useth to destroy, and to plague others, are also in the hand of God. *Esa. 10. 15.*

19 As men throwe away their tooles, when they are worne and broken: Euen so God, when he hath finished his worke, then he casteth away the Wicked, whom onely he vseth as instruments of his wrath. *Esa. 12.*

20 As Anakins or Giants, were driuen out of the land of *Canaan* for their sinnes: So the Wicked, when their sinnes are ripe, cannot auoide Gods plagues. *Dent. 2. 9, 10.*

21 As a Bow bent with an arrowe, readie set in it, to shoote to any thing: Euen so are the deuises of the Wicked against the godly. *Psal. 37. 14.*

22 As he whose Bow breaketh in drawing, misseth his marke: Euen so the enterprises and endeours of the Wicked, euen then when they thinke to destroy the godly, are broken and come to naught. *1. Ial. 37. 15.*

23 As we see the fire-brands ends burning, which very shortly are cleane burnt out, or easily quenched out: Euen so the deuises, attempts, and threatnings of Wicked men, when God doth not establish and ratifie their counsels, come to naught.

24 As young wilde Bulls, are strong and lustie to doo hurt: Euen so is the rage of malicious Wicked men, in persecuting the godly. *Psal. 22. 12.*

25 As trees that are vnprofitable, and bring forth no good fruit, are to be cut down, and cast into the fire: Euen so the Wicked and obstinate, that perseuere in their malicious blindness, and indurate disobedience, deserue seuerer punishment. *Math. 3. 10. & 7. 19. Luk. 3. 9. Iud. xer. 12.*

26 As Chaffe is blowne abroad with the wind, & scattered: Euen so such is the state of the Wicked, when God bloweth vpon them, with the breath of his displeasure. *Iob. 21. 18. Psal. 1. 4. Psal. 35. 5. Esa. 17. 13.*

27 Like as fire consumeth Chaffe and stubble: So like-

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wife God shall make the Wicked, ouerthrow, destroy, and bring to nought their owne deuises. *Math. 3. 12. Esay. 33. 11.*

28 As the mad Dogge rageth, and if he be able, biteth euerie one that hee meeteth with : Euen so is the rage of Wicked men of might, towards them that they can bring vnder their power. *Psal. 22. 20.*

29 As Dogges, when by vomiting they haue cleared their stomackes, of such matter as afore lay there vndigested, doo presently returne to it, and deuour it againe: So likewise fareth it with a foole, that seemeth sorrowfull for his folly, and with a Wicked man, that faineth repentance, and conuersion: the one delighteth still in folly, and the other returnet in to his filthinesse. *Prou. 26. 11. 2. Pet. 2. 22.*

30 As in fining of mettall, the drosse is seperated from other mettalls : Euen so God will seperate the Wicked of the earth, from the godly, and them that feare him. *Psal. 119. 119. Esa. 1. 22.*

31 As drosse is seperated from Silver, by melting it in the fire : Euen so the VVicked shall perishe, by the fire of Gods wrath. *Ezech. 22. 19, 20, 21, 22.*

32 As fire quickly consumeth drie stubble and straw: So the wrath of God kindleth as fire, and consumeth the VVicked for contemning his word, and for the wickednesse of their inuentions. *Esa. 5. 24. Ier. 4. 4. & 5. 14. Gene. 19. 24. Leuit. 10. 2. Numb. 11. 1. & 16. 35.*

33 As the fruit cannot be good, except the tree be first good: Euen so from the euill hart of a VVicked man, nothing that is good in the eyes and sight of God, can proceede. *Math. 12. 33, 35.*

34 As the grasse on the house top, which for lacke of roote, withereth afore it can grow vp to bee mowed, or to any

any other good vse : Euen so the Wicked, though they flourish like the greene hearbe, yet quickly shall they bee cut downe and wither away. *Psal. 37. 1, 2.*

35 As the Mill if it goe emptie; or the filthie Hog, if he be not satisfied with meate, make an vnpleasant and odious noyse : So the Wicked (if the Lord in euerie thing satisfie not their desire) doo most wickedly murmure, and blaspheme his prouidence.

36 As his sight is verie bad, that can discerne nothing but black; his taste verie ill, that can feele relish of nothing but sharpe things; as smelling is farre out of frame that sauioreth nothing, but that which stinketh : So likewise his mind is most Wicked, and his tongue most diuellish, that can conceiue of his brother, and report nothing but that which is bad and discommendable in him.

37 As a darke and dimme light, which a man cannot discerne any thing by, nor vse to his benefit, but is readie so soone as it is stirred to goe quite out: So is the prosperitie of the Wicked. *Iob. 18. 6.*

38 As Lyons rage and roare, when they seeke after their pray: Euen so doo Wicked men, when they seeke to destroy them that feare God. *Psal. 7. 2.*

39 As a raging Lyon, spoyleth and deuoureth all that he can catch or come by: So the Lord deuoreth the Wicked that fall from him, and exerciseth all manner of crueltie vpon them. *Ezech. 19. 5, 6, 7, 8.*

40 As Moathes cate garments, and Wormes wooll: So the Wicked shall be fretted away and consumed. *Hos. 5. 2. Math. 6. 19. Iam. 5. 2.*

41 As the Net craftily laid, encloseth a number of fish: So the Wicked by their priuie deuises, seeke to catch and drawe into their daunger, the godly. *Ezech. 12. 13. Psal. 31. 4.*

42 As men treade durt vnder their feete in the streets: Euen so God shall cause the VVicked to bee trampled on, that rise vp against him, and his elect children. *Psal. 18. 42.*

43 As in an Ouen or fornace, the fire doth quickly consume the wood, which is put therein: Euen so the VVicked, in the day wherein God will shew foorth his anger, shall quickly be consumed. *Psal. 21. 9. Mal. 4. 1.*

44 As Rushes and other greene things, that commonly growe in watric places, if in hote weather they want moysture, doo quickly consume, wither, and come to nought: Euen so the wayes of the VVicked, and the hope of the hypocrite, shall perish. *Iob. 8. 11, 12, 13.*

45 As the Sea when it rageth, the waters thereof cast vp durt & myre: So the VVicked in their outrageousnesse, shew abroad their filth. *Esa. 57. 20.*

46 As smoake vanisheth and commeth to nothing: So the VVicked and vngodly perish at the presence of God. *Psal. 68. 2.*

47 As a Snaile melteth and consumeth to slime and earth: So shal God consume the Wicked, and bring them to nought. *Psal. 58. 8.*

48 As we see diuers beasts, vermine, and foules, escape out of sundrie snares, and engines, and yet in the end, to be trapped in one or other: So in like maner, some VVicked, doo at times seeme to escape the heauie indgements of God, yet in the end they shall be snarled. *Iere. 48. 44.*

49 As Swine though they bee washed neuer so cleane, yet so soone as they can find a myrie plat, they wil wallow & tumble themselues in it againe: So what paines soeuer is bestowed, to reduce & reclaime the VVicked and vngodly from their impietie, they will shortly pollute and defile themselues againe. *2. Pet. 2. 22.*

50 As fire made of Thornes, burneth fiercely for the time, and keepeth a great noyse and crackling, but yet is speedily burnt out and consumed: So the attempts of the Wicked, are for the time violent, and daungerous, but God in his good time, dooth with speed extinguish and quench them. *Psal. 118. 12. Nab. 1. 10.*

51 Like as men are wont to hew downe the trees, that are either vnfruitfull, or else bring forth bad fruit, and make firewood of them: So God in his good time, will root out of his Church, all Wicked men, and throw them into eternall fire. *Ezech. 31. 3. Luk. 13. 6, 7.*

52 As a Wall when it beginneth to bow, or is shaken, will shortly fall: Euen so ruinous is the state of the Wicked, howsoeuer it seeme to be. *Psal. 62. 3.*

53 As Wax melteth at the heat of the fire: So likewise the Wicked, perish at the presence of God. *Psal. 68. 2. Micha. 1. 4.*

54 As the Spiders web is now whole, and straightwaies broken, almost for the least thing that may happen: So the expectation of the Wicked, faileth and deceiueth them. *Esay. 59. 5.*

55 As of Spiders webbes, no man can make cloath to cloath him: So the Wicked, who bend their wits to conceiue mischief, and whose whole labour is to bring forth iniquitie, shall not reape profit by their deuises & paines. *Iob. 8. 14.*

56 Like as the widdow that is in extreame griefe, for the losse of her Husband and of her children, because shee is now destitute of all helpe and comfort: Euen so such griefe and affliction, will God bring vppon the Wicked, who when they flourish and are in prosperitie, are proud and vnmercifull. *Esay. 47. 8, 9.*

57 As a litle Image, thogh it be set vpon an high mountaine, is notwithstanding a litle one stil, and on the other-side, if *Colossus* that huge and mightie Image, bee placed in a verie low valley, yet looseth not his bignesse: Euen so a Wicked and curled man, that is fraught with sundrie vices, though hee flourish in honour and riches, yet is he but a feely meane man: and on the other side, a man that is vertuous and godly wise, although hee be in extreame pouertie, & beggerly estate, yet out of doubt he is a great man, and to be highly accounted of.

58 As men mad & franticke, are wont to teare & rent themselues: So Wicked and vngodly men, inflict vpon themselues, most deadly and incurable wounds; yea they be most wilfull murderers of their soules and bodies.

59 As Waxe melteth at the heate of the fire: Euen so do the Wicked perish at the face and countenance of the Lord. *Psal. 68. 2. & 80. 16.*

60 As the Sea, although it receiueth an vnspeakeable multitude of flouds and riuers, which doo runne into it, yet neuer runneth ouer; neither is so ful, that it wil receiue no more: So euill and Wicked men, are neuer satisfied with malice, enuie, and hatred, neither make they any end of their treacheries, finnes and iniquities: but with the goades of some, they are stirred vp, and pricked forward, to commit others worse and more detestable then the first.

61 Like as if a King redeeming a poore bondman, whome his Maister diuersly tormented, should besides so fauour and honour him, as to adopt him for his child; it might well bee accounted a franticke or sencelesse part in this bond-man, to forsake such honour and preferment, and to returne to liue vnder the tyrannie and thraldome



of his cruel Maister: Euen so such are they, who being deliuered from the tyrannie & crueltie of Sathan, and made kings in Iesus Christ, doo giue themselues to the lusts and pleasures of the fleshe, and the allurements of the world, therby returning themselues into the wretched bondage of the diuell, to abide eternally vnder his tyrannous Dominion.

62 Like as if a man departing from London towards Yorke, & yet giueth out, that he will take his way through Ireland, and euerie man will scorne him as a foole, or take pittie of him, as if hee were a sencelesse person, that goeth farre amisse: Euen so is it with him, who taking no course to amend his life, but continuing in offending God, doth neuerthelesse say and vphold, that hee will goe to heaven; euerie man may iudge him to bee sencelesse and greatly out of the way, because hee taketh the contrarie course, which leadeth to Hell.

63 As a continuall rayne, dropping vppon a Rocke of stone, maketh it yet neuer the softer: So nothing can make the heart of a Wicked man to relent.

64 As a wheele tilts vp behind, and shootes downe before: So the Wicked are forward to all badnesse, & backward to all goodnesse. *Psal. 82.13.*

65 As the death of Christ, was not efficient to saue the Wicked: So the sinne of the Wicked, was not sufficient to condemne Christ. *Zacha. 13.6.*

66 As the theef imprisoned, wisheth the iudgmēt seate ouerturned, the Lawe with his Princes and power dead, and the day of his execution neuer to come: Euen so doo the Wicked Caterpillers of the world, men carelesse of godlinesse, and hardened in heart, whose consciences doo accuse them guiltie, and fearing Gods iudgement, they desire rather that he were not at all, then that hee should come.

come to giue them the reward of sinne, eternall death, the assured stipend to all VVicked actions and thoughts.

*Rom. 6. 23.*

167. As the Tyger, when hee heares the sound of a Taber, or Drumme, straightway runneth mad, and teareth himselfe in peeces: So the VVicked, when he heareth the sound of the charmer, charme hee neuer so wisely, dooth not as the Tyger teare himselfe, but hee rents and teares the Lord in peeces.

68 As the sheepe and Kine are put into fat pastures, to bee prepared for the shambles: So likewise the Wicked, the more wealth, ease and prosperitie that they receiue and enioy, the nearer and heauier is their destruction.

69 As the Oxe that is stall fed, waxeth fat, and the fatter he is, the nearer hee is to the day of slaughter: So it fa-  
reth with the Wicked worldlings, which neuer come vn-  
der the crosse or affliction, and whose neckes could neuer  
abide the yoke of the word of God, they are set vp a fat-  
ting for the butcher of Hell, and made readie against the  
day of slaughter, which is the day of iudgement, when all  
these outward, common and general blessings, shall tende  
to their greater condemnation. *Iob. 22. 7. &c. Psal. 73.*  
*5, 7. &c.*

70 As euerie thing that a godly man dooth, is not by  
and by to bee allowed off: So is not euerie thing that a  
Wicked man doth, alwayes to be misliked.

*The Word of God the foode of the soule.*

1 Like as the body is sustained and nourished, with ma-  
teriall bread, because it is materiall it selfe: So is the  
soule nourished with spirituall bread, which is the Word  
of God, because it is spirituall.

2 As the body will faint and decay, if it bee not from  
time to time, refreshed with bodily sustenance: Euen so  
the

the soule waxeth feeble and weake towards God, vnlesse the same be often and continually chearished, refreshed and kept vp, with the Word of God, the onely foode of the soule. *Deut. 8. 3. Math. 4. 4.*

3 As the soule being a diuine, spirituall, and immortall substance, dooth farre excell the body, which is nothing else but dust, earth and ashes: Euen so the sacred and eternall foode, and assured saluation of the soule, ought to be acquired and sought for, with farre greater care & more earnest studie, zeale, loue, desire, and affection, then the health and welfare of the body. *Ioh. 6. 126, 27.*

4 As the raine watereth the fieldes, and maketh them fruitfull, and causeth Corne to grow, and giueth strength vnto the same, and garnisheth and beautifieth, all godly plants, with aboundance of most pleasant fruites: Euen so the VVord of God and doctrine of Christ, bedeweth and moysteneth the children of God, and feedeth and nourisheth their soules to euerlasting life, and causeth them to bring forth very excellent vertues, and most rich and plentifull fruits and effectes of a true Christian faith. *Esa. 55. 10. Hebr. 6. 8. Ezech. 34. 26.*

5 As no man may entertaine and conserue the life which hee receiued by meanes of his soule, by the foode and nourishment which an other dooth take, nor by that which an other eateth and drinke h, but onely by that which hee himselfe doth take, and by meates and drinks which hee receaueth in his owne person: So likewise is it of the nourishment of the faith of euerie man, by the VVord of God, for the entertainment and conseruation of the spirituall life.

*Wisedome is to be used in reprehending an other.*

**L**ike as it is not enough for the Physition or Surgeon, to know the wound, the maladie, and soare disease, and

to tell the patient therof, prescribing him the names of the simples, that hee must take for the curing therof; but they had need to prescribe him the manner of the compounding them, and quantitie of each one, which they would haue him to take, with diuers other circumstances; or else it is like, that the receipt will doo more hurt then good: Euen so is it in spying of beames or mores, that is, of faults and sinnes committed by other; yet it is not enough to know the fault, and tell the partie of it, and what is good, for it, but in the administration of that which is good, great Wisedome is to be shewed. *Math. 7. 4, 5. & 18. 15. 16. &c. 1. Tim. 5. 20.*

*Whoredome.*

**1** Like as a fire beeing kindled in a Citie, if the winde blow vehemently, stayeth not in the burning of one house or two, but spreadeth farre and wide, and draweth a great destruction with it: So likewise Whoredome, being once kindled, stayeth not in one man, but inuadeth and spreadeth ouer all parts of the Citie. *Prou. 6. 27. &c. Job. 31. 9. 2. Sam. 12. 19. & 16. 22. Heb. 13. 4. Mal. 3. 5.*

**2** As not onely hee that killeth with the hand, but also hee that expresseth by token or word, the malice of his heart, is before God guiltie of murther: So in like maner, not onely hee which committeth vncleannesse in deed, but he also that doth solícite a woman by signes & words, is taken to bee guiltie, either of Adulterie, or incest, or of deflouring, or of Whoredome, although the worke it selfe follow not.

**3** Like as he is before God a plaine theefe, that hath a purpose to steale, though hee steale neuer a halfe-pennie; because he is not stayed from it by will, but either by feare of punishment, or by some other meanes: Euen so hee cannot be excused from Adulterie, which in purpose and endeouours

endeuour is inclined to the worke of Adulterie, either in his eyes, hands, gesture of body, and filthie communication. *Prou. 5. 3. &c. 1. Cor. 6. 10. Deut. 23. 17, 18. Pphe. 5. 3, 5. 1. Cor. 10. 8. Reue. 21. 8. 1. Cor. 6. 15, 16, 17.*

*Will of God not curiously to be searched into.*

**L**Ike as a seruant must not enter into the searching of those things, which bee most secret points of his Masters will, which doo not belong vnto his knowledge, but rather must marke with all the diligence hee can, to know what his will is towards him, and to imploy himselfe wholly thereunto: Euen so, it is not our parts to search the secrets of Gods Will, which doo not belong vnto vs, but rather to prooue and vnderstand what the Will of God is towards vs. *Deut. 29. 29. Iohn. 6. 39, 40. 1. Timo. 2. 4. 1. Thess. 4. 3. Rom. 12. 2. Math. 7. 21.*

*Weaknesse of iudgement.*

**1** **A**S there is a certaine Weaknesse of the sight, which causeth the patient to thinke that hee seeth strawes, when hee seeth none: So there is a certaine Weaknesse of iudgement, which maketh men thinke they spie faultes, when they doo not.

**2** As they which haue the *Tenasme* of body, often goe about to auoide the filth of the body, but cannot: So many haue a *Tenasme* of soule, who labour often to cast out their euill, and cannot.

*A Word spoken not recalled.*

**A**S it is not easie to take againe the Bird, that wee suffer to flie out of our hands: So is it most vneasie, to call againe a Word once pronounced and spoken.

*Woman.*

**1** **L**Ike as the kicking of a Mule, is oftentimes with wine letted: So contrariwise, the malapert sawcinesse of a Woman, is with wine prouoked.

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2 Like as a man that is stung with Bees, will thereupon forsake the Honnie: Euen so such is a Wife, that being offended with the manners of her Husband, doth therefore forsake him.

3 As none dooth feele and perceiue so well, on what place the shoe dooth wring him, as the wearer: So none doth know so well the ouerthwartnesse of his Wife, as he that is married vnto her.

4 As the Bird of *Egypt*, which when she is old, purgeth al the filthie humors of her body with spices of *Araby*, and fendeth forth of her mouth a woundrous sweete breath: Euen so a Woman, when shee is past bearing of children, then should shee fauour and breath all heauenly things, so that she neither doo nor say any thing, that is not religious and godly, and that may bee an example for the younger Women to follow. *Tit. 2. 3, 4.*

5 As a vessell, the weaker it is, the more it is to be fauored and spared, if wee will haue it to continue: Euen so a Woman, because of her infirmities, is much to bee borne withall. *1. Pet. 3. 7.*

6 As the perfect Gold which is of a pure substance, sooner receiueh anye forme then the sturdie Steele, which is a grosse and massie mettall: So Womens effeminate minds, are more subiect to suddaine affection, and are sooner fettered with the snares of fancie, then the hard hearts of men.

*Warre.*

As the Temple of *Diana* at *Ephesus*, beeing in twentie yeares by all the people of *Asia*, and by so many Princes builded, should in one night be fiered by the vile harlot *Herostratus*: Euen so great Cities by Warre, are easily ouerthrowne, but not so soone to bee builded againe. *Esay. 19. 2.*

*Chusing*

*Chusing of a Wife.*

**L**Ike as he that will plant any thing well, doth first consider the nature of the ground, in the which he intendeth to plant: Euen so much more, hee that entendeth to marrie, should haue respect to the condition of that woman, out of whom he desireth to plant children, the fruit of honestie, and godlinesse.

*Will of a regenerate man.*

**A**S a man that hath one legge sound, the other lame, who in euerie step which he makes, doth not wholly halt, or wholly goe vpriight, but partly goe vpriight, and partly halt: Or like a man in a boate on the water, who goeth vpward, because he is carried vpward by the vessel; and at the same time goes downward, because he walkes downeward in the same vessell at the same instant: Euen so the Will of a man regenerate, partly willet, and partly nilleth, that which is euill, because it is partly regenerate, and partly vnregenerate.

*Worldly wise men.*

**L**Ike as a woman, who hauing so much worke to doo, that shee could not tel where to begin, sat her downe, and left all vndone: Euen so Worldly wise men, who seeing many things out of order, both in Church and Common-wealth, and so little hope of any redresse or reformation thereof, that they cannot tell which, or what to correct, or amend first, and therefore they leaue sinne unpunished, and let men doo what they list.

*Workes follow faith in euerie good Christian.*

**A**S in materiall buildings, after the foundation is laid, ther remaineth the greatest labor, time, cost, cunning & diligence, to be bestowed vpon the framing & furnishing of other parts, that must ensue: Euen so the heavenly edifice or building of our soule, haue laide on the founda-

tion, & ground of true belief, the rest of all our life, time, labour, & studies, is to be employed in the perfecting of our life and actions; as it were in raising vp the wals, and other parts of our spirituall building, by the exercise of all vertues, and diligent obseruatiō of Gods commandements, without the which, it will be to no more purpose for vs to bragge of our faith or knowledge in the scriptures, or to say that we haue faith, and looke to bee saued as well as other men, then it will be to purpose, to haue a foundation without a building vpon it. *Iam. 2. 26. Mat. 3. 8.*

*Wickednesse, and the frutes thereof.*

**I** AS the godly when they die, leaue not onely behinde them, a good name and fame vnto themselves, but also to their kindred: Euen so contrariwise, the wicked and vngodly, when they die, leaue not onely a reproach and shame to themselves, but also to their kindred. *Math. 11. 39.*

**2** Like as when Grapes be full ripe, and readie for the presse, then we know that vintage is at hand: So likewise when VVickednesse aboundeth, Gods vengeance cannot be farre of. *Ioe. 3. 13.*

*Wife.*

**A**S the glistering beames of the Sunne when it ariseth, decketh the heauen: So the vertuous dispositions of a good VVife, adorneth the house.

*The Workes of the world, declare God the workeman thereof.*

**I** AS a prisoner in a dungeon, may easily by a litle beam that shineth in at a chinke, conceiue there is a Sun, from whence that beame descendeth: Or as a Trauayler in the wildernesse, that falleth vppon some Channell or Brooke, may ascend by the same, to the VVell or Fountaine: Euen so, he that beholdeth & considereth the wonderfull

derfull VVorkes of the world, may therby conceiue also, the wonderfull Artificer or workeman, that made them.

2 Like as if a man do passe by sea, into some forraine, straunge, or sauadge Countrey, where nothing else but birds and beasts do appeare; yet if hee should espie some exquisite building, or other worke of Art and reason in the place, hee would presently assure himselfe, that some men dwelt, or had bene in that Countrey, for that such things could not be done by beasts or vnreasonable creatures: Euen so, if we cast our eyes in the view and consideration of the heauens, with the Sunne, Moone, Starres, and the rest of the creatures of this world, we may then easily iudge, that there is a God that hath made all these; and so from time preserueth the same. *Psalm. 19. 1. 106. 38. 4. &c.*

3 As in a Quiar, or company of singers, when the foreman hath giuen the first tune or note, there ensueth presently a sweete harmony, and consent of all other voyces, both great and small, sharpe and meane: So likewise God in the creation of this world, hauing giuen once the first push or motiō to the highest heauen, called the *first moueable*, there ensueth vpon the same, al other motions of heauens, Planets, Elements, and other bodies, in most admirable order, concord, and congruitie; for conseruatiō and gouernment of the world.

4 Like as if a man that stood a farre off vpon a Mountaine, should see in a fiede vnder him, a great, huge, and maine Armie of souldiers, most excellent wel appointed, each one in order agreeing with other, diuided into Rankes, Squadrons, Companies, and Offices; subordinat the one to the other by degrees, and yet all tending one way; all their faces bent vpon one place; all mouing, marching, & turning together; all endeuoring with all cheerfulness

fulnesse, towards the performance of one common seruice, by mutuall assistance, without dissention, or clamour; he that should see this, as he could not but imagine some generall high Captaine to be among these souldiers, whom all obeyed, and from whose supream commandement and order, this most excellent subornation, agreement, and vnion, proceeded: Euen so much more, vpon consideration of the former coherence, consent, and miraculous subornation of creatures among themselves, in their operations, must we inferre, that they haue some generall commaunder ouer them all, by whose supream disposition, each creature hath his charge, and peculiar taske appointed, which he must performe, for the common and vniuersall seruice of the whole.

*Workes good.*

**L**Ike as when we mingle water with wine, in a Cup, or in a Glasse, that which is powred in there, is called wine, though water be mingled with it; and albeit there be more water then wine, yet that which is the more principall, and most precious part of all, beareth the name: Euen so the good Workes which we doo by the grace of God, be it that they haue a great many spottes and imperfections, as they proceede from vs, yet for all that, they hold alwayes the name and reputation of him, who is the principall author.

<sup>2</sup> As sweete water issuing out of a pure Fountaine, is by a filthy channel made corrupt: So likewise Workes of Grace, euen the best of them are mixt Workes, partly holie, and partly sinfull; wherby it is euident to a man that hath but common sense, that they are not answerable to the righteousnesse of the Lawe; and that therefore they  
can



can neither merite life, nor any way iustifie a man before God. *Phil. 2. 13. Luk. 17. 10. Esay. 64. 6. Rom. 3. 20. Gal. 2. 16. Ephe. 2. 8. 9. Tit. 3. 5.*

3 As it is of necessitie that the tree be made good, before she bring forth good fruite, and therefore the fruite maketh not the tree good, but is rather the sign of a good tree: Euen so it followeth, that Workes doo not iustifie, because they are done of those, which before were made righteous through Grace. So that a good Worke maketh not a good man, but a good man maketh a good Worke. *Math. 7. 17, 18. & 12. 33.*

4 Like as bond men and slaues, who were in such state in old time, & so in bondage to their Maisters, that though they laboured & toyled neuer so much, yet they got nothing for themselves, but were held and kept vnder the bondage of their Maisters, with all their labours, their force, and diligence, yea euen vnto bloud: Euen so, for as much as both our selues, and all that we haue, belong to God by right, and hee possesseth vs as slaues, and bond men, therefore what seruice soeuer we endeavour to doo him, it is certaine that he can owe nothing vnto vs. *Iob. 9. 3, 4, 20. Psal. 143. 2. & 136. 2, 3.*

5 As it hath bene sometimes said, and truly reported of the Athenians, namely, that they knew what was meet to do, but they wholly neglected to do the same: Euen so, many Christians know what is meete, and right to doo, but yet for the most part, wholly neglect to do the same.

*Luk. 11. 47. Iam. 4. 17.*

6 Like as the Lord (according to his iustice and truth) hath threatened terrible punishments to wicked and impenitent sinners: Euen so, contrariwise he hath promised rewards to them that do good Workes, and worke righteousness. *Mat. 5. 12. Rom. 13. 9. & 1. Cor. 15. 58. Ephe. 2. 10. Phil. 4. 8. Tit. 2. 12. & 3. 8.*

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7 Like

7 Like as if a man should say, the Vine is made more fruitfull by bearing grapes; or that the internall light of the Sunne, is augmented by the externall emission of the beames: So likewise, for a man to say that inherent righteousness is by good Workes, namely, the fruites of righteousness, augmenteth; so to to say, is not onely erroneous, but also ridiculous.

8 Like as if a rich man, not constrained, but of his own good will, should adopt one to be his sonne, whome he knoweth not, and to whom he oweth nothing, and should appoint him to be the heire of all his landes and goods; and certaine yeares after that he hath bestowed this benefit vpon him, he should lay vpon him a lawe, to do this or that; he cannot now say, that he hath deserued this benefit by his owne works, seeing that many yeares before, he asking nothing, had receiued the same freely; and of meere fauour: So God could not respect our Works and deserts, going before righteousness; for the promise and the gift of the holie Ghost, was 4300 yeares before the Lawe. *Gal. 3. 16, 17.*

9 As it is impossible to seperate washing from water, and burning from fire, and good fruites from a good tree: Euen so vnpossible it is, to seperate good Workes from a true and a liuely faith. *Iam. 2. 22.*

10 As Marchants or Chapmen, doo oftentimes prize and esteeme their wares & marchandise more then they be worth: Euen so do we of our doings, vertues and good Works: but when they are examined and prised, by those which know them; as by the Spirite of God and his Prophets, they are altogether iudged as old ragges, torne, tied together, and patched vp againe.

11 As old Images new gilded ouer, which outwardly hath some glistering & shew, but within; are nothing but  
dust

dust and durt: Or as counterfeite mony, which is of ill and naughty mettall, how good a print soeuer it haue: Euen so is the good that we do, and al the righteousnesse & vertue which is in vs, is nothing but shame & reproch: *Rom. 18.3.*

12 As the Temple sanctified the Golde that was vpon it, but was not sanctified by the Gold; or as the Altar sanctified the offering that was vpon it, but was not sanctified by the offering: Euen so good VVorkes do not beautifie a Christian man in the Lorde, but the man in the Lorde, doth beautifie the VVorkes. *Mat. 23.17, 19. Rev. 14.15.*

13 As the Apple is not the cause of the Apple tree, but a fruite of it: Euen so good VVorkes are not the cause of our saluation, but a signe, and a fruite of the same. *Math. 7.17.*

14 As Caterpillers sometimes and blasting, do fret and annoy the branches, that the sap cannot haue his course, and so the fruite faileth, which seemed faire to the eye: So rancour and displeasure, diuision, schisme and seperation among men; being no lesse then noysome windes and Caterpillers to our Christian faith; eate vp, and drie away many times, the sappe or iuice of loue and charitie, whereby the expected fruite of good VVorkes, is withered in the braunches.

15 As sauoury water cannot come from a stinking puddle, or sweete fruite from a sower roote: Euen so, no more can any good VVorke come from an vnregenerate man, from a corrupt & sinfull soile; who although he giue his bodie to the fire, for the profession and maintenance of the trueth, and all his goods to the poore, in a tender compassion of their miserie, yet he being destitute of faith, loue, and the rest of the parts of regeneration, dooth not by these workes please God, or fulfill his Lawe.

16 As the channel which is polluted and defiled, doth pollute and defile the water, that is without defilement in the fountaine: Euen so the mind and will of man, defiled by the remnant of sinne, defile the Workes, which as they come from Christ, are vndefiled.

17 As in fire there is both heate and light, yet doo wee not say that the light dooth burne, but the heate: So in a man iustified, there is both faith, and good Workes, inseparably, yet dooth not good Workes iustifie, but faith onely.

18 As one Torch doth giue more light, carried before, then foure borne behinde: So likewise our good Worke or deed done, in life time and perfect health, is more welcome vnto God, then fortie after death.

19 As the greene leaues outwardly, sheweth that the tree is not drie inwardly: So the good Workes openly, testifie the zeale of heart inwardly.

*Wise men.*

1 **A**S the olde naturall Phylosophers doo say, that the Sunne feedeth on the salt water, and that the Moone taketh her foode vppon the sweete water: Euen so Wise men do seeke things bitter, so as they be profitable; when fooles onely passe for things pleasant and delightfull.

2 As the Bee out of the most bitter things, doth gather most sweet Honie: So a Wise man, out of things hard and vnpleasant, picketh gaine and vtilitie.

3 Like as *Alexander*, did cause *Bucephalus* his Horse, being olde, to be carried on other horses to the battaile, that he might be fresh for the fight: So ought graue, olde, and Wise men, be spared from labour, that their good counsel might be onely regarded, and had in necessities.

*Isa. 40. 6. Wits.*

1 **A**S the vessell with a narrowe mouth, of a long time may not bee filled, but then at the length, it holdeth the liquour more furer: So Wits that be dull in receiuing learning, wil most stedfastly remember the same, once obtained.

2 Like as too great a noyse hurteth the eare: Or as too much meat annoyeth the stomack: Or as heauie burdens hurt the bearers of them, Or as too much raine doth more hurt then good to the ground: Euen so weake Wits, and weake consciences, may soone bee oppressed, with ouer hard questions. *Wisedome.*

1 **A**S that vessell can neuer be filled, which alwayes poureth forth and leaketh: So may hee neuer receiue Wisedome, which continually speaketh, and at no time harkneth. *Prou. 17. 27. Iam. 1. 19.*

2 As the Asse Colt, which of all other beastes is counted the veriest dullard, yet bringeth more Wit and abilitie to helpe it selfe, then a young infant: Euen so whatsoeuer Wisedome or vertue men haue now, they brought it not with them into this world, but haue it afterwards by the gift and free liberalitie of God. *Iam. 1. 17.*

3 As the Palme tree spreadeth his boughs and branches so wide, and giueth such pleasaunt shaddowes, that *Xerxes* the King of *Persia*, tooke singular delight to sit vnder it, whole dayes together: So likewise Wisedome, coming out of the mouth of the most high, with heavenly comfort protecteth, shadoweth, recreateth & defendeth all those that commit themselues vnder the shadowes thereof, from all harine and daunger. *Psal. 17. 8. Lamen. 4. 20.*

4 As Honie is good, and the Honie combe sweete vnto the mouth: So also is the knowledge of Wisedome vnto the soule. *Prou. 24. 13, 14.*

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5 As



838 *A Treasurie or Store-house of Similitudes.*

5 As earthly wisdom is corrupted with affections: Euen so heavenly Wisdom is pure, vndefiled, and not polluted with affections. *Iam. 3. 17.*

6 As earthly wisdom is desirous of contention: So contrariwise, heavenly Wisdom is peaceable; that is, diligent, to make peace and quietnesse among men.

7 As earthly wisdom is rigorous and cruell: So heavenly Wisdom is gentle, and giueth place to rigor.

8 As earthly wisdom will yeeld to no man: So heavenly Wisdom is tractable, and doth easily obey him that commaundeth those things, that be good and right.

8 As earthly wisdom is vnmercifull: So heavenly Wisdom is mercifull, and full of good fruits.

9 As earthly wisdom doth accept persons, omitting the cause: So heavenly Wisdom, dooth in no case regard the persons, but the causes.

10 As earthly wisdom hath hypocrisie ioyned with it: So heavenly Wisdom, is void of all hypocrisie.

11 As the sweete showers of raine, fall downe from the high hills and mountaines, and so they abide barren; but they rest and sinke into the low valleyes, and make them fruitfull: Euen so the deawes of true Wisdom, dooth not rest vpon the proud, haucie, and scornfull, but vpon the meeke, lowly, and humble. *Esay. 57. 15. & 66. 2. Math. 11. 25. Luk. 1. 51. 1. Pet. 5. 51.*

12 As hee that is humble, and hath denied himselfe, is fittest for the receiuing of wisdom: Euen so there is no greater hinderance to the attaining of Wisdom, then the pride of mans heart, and carnal Wisdom. *Rom. 8. 7.*

13 As in daungerous sayling, the sterne is not committed to him which excelleth in riches and nobilitie, but to him which is expert in the skill and cunning of Navigation: So likewise it behoueth not, to commit and deliuer

vnto

vnto him a princely gouernement (which is richer and more honourable then other) but to him which doth excell other in VVisedome, policie, and fidelitie.

14 As reason is the difference, which distinguisheth a man from a beast: So VVisedome is the perfect index, which sheweth how farre one man excelleth an other.

15 Like as a hand is no part of a man, except it can doo the office of a hand: So is VVisedome no part of VVisedome, vnlesse it be employed as it should be.

*Word of God.*

1 **A**S an ill stomacke, what good meate so euer it receiueth, it turneth it into ill humours; and the Spider gathereth poyson to the same flowers, that the Bee gathereth Honie: So in the VVord of God, and his blessed Lawes, which he ordaineth for our health and saluation, ill men gather death and damnation, through their owne wickednesse, and no fault in the Law, nor Law maker.

2 Like as no Burgesse of a Citie, that hath care of his Corporation, but would bee glad to know, how in times past, the world went with his Corporation, that thereby hee may vnderstand the better how to behaue himselfe therein, as occasion shall serue; and not onely would desire to know the Lawes of the same, but also, what examples haue any way beene giuen, touching the same: Euen so, it becommeth much more Christians, that are Citizens of the Church of Christ, and haue a communitie in that body, to knowe, not onely the Lawes of this Citie, (which is the Word of God) but also, what hath befallen, either good or bad, and euerie accident; whereupon, experience may arise by example, and wisdom thereof, to be put in vse accordingly.

3 As men in the night because of the darkenesse, vse Lanthorne and lights, that they may see their way: Euen  
so

so we ought in this blind, darke, and ignoraunt world, to vse the Word of God, as a Lanthorne vnto our feete, and a light to our steps, that we may walke in those wayes that God hath prouided for vs to walke in. *Psalm. 119. 105. Iohn. 1. 9.*

4 As Almighty God, by his most mightie word and his holy spirit, and infinite power, brought foorth all creatures in the beginning, and euer sithens hath preserved them: Euen so by the same Word and power, he worketh in vs, from time to time, this maruellous spiritual generation, and wonderfull spirituall nourishment and feeding, which is wrought onely by God, and is comprehended and receiued of vs by faith.

*The Word must be rightly diuided.*

Oftentimes wee see that one mans stomacke, taketh harme of that meate whereof an other taketh profit; and that which helpeth one sicke man, hurteth an other: Euen so doth the Word of God not rightly preached; and therefore to Preach mercie where iudgement ought to be taught, and to Preach onely the Law, where the Gospell should be taught, is not good.

*The World lieth in sinne.*

As a possessed or mad man, is not therefore free from the snares of the Diuell, or well in his minde, because hee hath his hands and his feete bound, and can doo no hurt: Euen so the World, although it bee bridled by the Law, from outward wickednesse and mischief, yet is it not therefore righteous, but still continueth wicked; yea this restraint sheweth plainly, that the World is wicked and outrageous, stirred vp, and enforced to all wickednesse by his prince the Diuell: for otherwise it need not to be bridled by Lawes, that it should not sinne.

*The*

*The true Worship of God.*

**E**VEN as a man might say vnto his wife, of one that is not a verie man; for as much as he is not a man, hee is not meete for marriage, and therefore not to be matched with thee as thy Husband; and if hee be a very man indeed, yet thou maist not ioine him with me; for I am thy Husband onely: So likewise if any be a counterfeit God, euen therfore he is not to be Worshipped, nor to be matched, with the true God, because he is counterfeit; if any seeme to bee the true God, yet we may not Worship him, which professe one true God, and that one alone. *Exod.*

*20. 2, 3. Dent. 5. 6, 7.*

*Our best Workes stayned.*

**1** **A**S pure water put into filthie vessels, is corrupted therby: Or as cleare running water, passing through filthie channells gathereth filthinesse: Euen so the pure graces of God, so loone as they entered into vs, are stained by the corruption of our nature.

**2** Like as there is a greater force in sinne, to pollute holy things, then in holy things to sanctifie polluted things: Or as the whole part of a mans body, touching the soare part, cannot heale it; but rather is in danger to be infected by it: Euen so it followeth necessarily, that the best Works in man are wholly corrupted; so that if the Lord should straightly examine them, no man can answere for one of a thousand. *Agge. 2. 13. Iob. 9. 2, 3.*

*Our Weaknesse to please God.*

**L**ike as if a man beeing hyred to doo a dayes worke, should deceitfully worke but with one hand; and so disappoint his Maister of the Worke; which should haue beene wrought with both hands: Euen so, whereas God craueth in euerie action, all our wisdom, wit, will, me-

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more, vnderstanding, and affection, wholly to concurre together, we scarcely giue him a part of all.

*Wisdom and strength to be ioyned.*

**L**Ike as a Tree that the wind hath shaken loose at the roote, the higher and greater that it is, the sooner it is ouerthrowne: Euen so a Souldier, the stronger that he is, wanting Wisdome, the sooner he is ouerthrowne; for courage and strength, without Wisdome, is foolish rashnesse; and Wisdome without courage and strength, is fearefull cowardlinesse; ioyn them together, and they make a perfect Souldier.

*The Will is in stead of the fact before God.*

**L**Ike as he is not to bee accounted healthfull, which though hee doo appeare whole in the outward parts, yet hath some euill disease with in his stomacke, either in his Liuer, or in his Lights, or in some other place: Euen so, he cannot bee taken for a iust and righteous man (if God be iudge) which although he do not outwardly vse whoredome, steale, nor kill, yet dooth in his heart desire other mens wiues, seruants, &c. or any other goods, and wisheth that he were dead, or hanged, who he hateth. *Exod. 20. 17.*

*Good Workes, but yet failing in the manner of doing.*

**A**S the Elders of the *Iewes*, who comming to our Saviour Christ, in the behalfe of the Centurion, for his sicke seruaunt, besought him instantly (as though they might not be denied) and they tell him that the Centurion is worthie of so much fauor, as that forsooth the Lord Iesus should come to him & heale his seruant; for proöfe whereof, they alleadge two strong reasons; one is, hee loueth our nation; another is, he hath built vs a Synagogue: Euen so plead the Papists, we are worthie (O Lord) of thy fauour, we haue deserued so much at thy hands: Or such a  
one



one that is now dead, hath deserved so much, as that thou shouldest receiue his soule; for he loued vs well while hee liued; he was an honest man, hee made vs good cheare, he kept a good house, he filled our bellies, & our purses too; besides this, he hath built vs a stately Synagogue, goodly Churches, and Chappels of ease; hee mended our high-ways, hee erected such a Colledge, such an Hospitall; therefore Lord, thou must of necessitie receiue his soule into thy kingdome, or else thou doest him wrong. *Luk. 7.*

*3, 4, 5. Math. 7. 21, 22.*

*By the written Word of God, things amisse are discerned.*

**L**Ike as a man that hath neuer so good eyes (yet if hee bee in a deepe darknesse) cannot for all the goodnesse of his eyes, know and discern his owne Father, standing directly before him; much lesse a beame or a mote in his eye, vntill such time as he hath light to discern him withall: Euen so, though we bee neuer so well and sharpe sighted, are we able to discern a beame or mote in the Churches eye, without the helpe of the light of the Word. *Psal. 119. 105. Ephe. 5. 13. Math. 7. 3, 4, 5. 2. King. 22. 1. &c. & 29. 1, 2, &c.*

*Not two Wills in God.*

**A**S the sight of the eyes, when they are dazeled & disturbed, doo imagine and suppose that there bee two candles burning, when ther is but one: Euen so our mind when it looketh vpon the Will of God, supposeth that there bee two Wills in God, one secret, and an other reuealed; which is a thing farre disagreeing from the nature of God.

*The Wisdome of God.*

**A**S the Lord is Almighty, and able to deliuer his children and Church from the wicked, and willing to do it: Euen so dooth hee know the wayes and meanes, most

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perfectly & readily, how to doo it at all times, according to  
to his will and pleasure. *2. Pet. 2. 9.*

*Wrath of God.*

1 **A**S all good neighbours will hastily run to the quen-  
ching of a daungerous fire : So likewise all Christi-  
ans ought to make speed, to pacifie the Wrath of God,  
when they perceiue the same to wax hotte against them.  
*Psal. 2. 12.*

2 As the water of mightie fouds, doo with great vio-  
lence & rage flow, and cannot be stopped : So the Wrath  
of God commeth vpon the wicked, who peruert all lawes  
and all Religion. *Hose. 5. 10.*

*The Workes of Gods ministerie ineuitable.*

**L**Ike as it is to no purpose, to seeke to take by force a Ci-  
tie so well fenced and manned as it may be: So likewise  
vaine are the attempts of them, that oppose themselues to  
Gods Ministers, to hinder them, from dooing that, for  
which God hath sent them. *Iere. 1. 18, 19.*

*Gods Word the salue for our soules.*

**A**S those parts which are within vs, haue most need of  
carefull keeping, because the inward disease is most  
daungerous : Euen so the holy Ghost, hath allotted vnto  
our inward infection, the most soueraigne and all suffici-  
ent salue, his Word. *Psal. 147. 3. Math. 8. 8. Mark. 1. 40.*

*Will of God.*

1 **A**S the Potter in tempering his clay, if he cannot make  
and frame it according to his mind, at length he will  
dash it in peeces: So God created man, not that he should  
doo his owne Will, but Gods Will; and therefore whoso-  
euer he bee, that followeth the lustes of his owne wicked  
heart, and wil not be brought to be conformable to Gods  
Will, but continues rebellious still, the Lord in his wrath  
will confound them eternally.

2 Like

2 Like as if a man haue a trade, and other men come into his shoppe, and vse such instruments as bee there to a wrong ende; though they were their owne, yet it would grieve him to see it: So God created all things for his own vse, and for the accomplishing of his Will; but rebellious man, conformes himselfe to the Diuils Will, and thereby no doubt he grievously offendeth God.

*Good Workes uncontrollable.*

2 **A**S no man can accuse the Potter, for making of the same lump of Clay a drinking Pot, and a Chamber pot: So likewise none ought to quarrell, or find fault with their Creator, whose Workmanship they are, framed at his good pleasure and will. *Rom. 9. 21.*

*Mans Weaknesse to doo any thing for himselfe.*

**A**S it is with young children, who when they are first taught to goe, can stand no longer then they are holden vp by the hand: Or as it is with those that learne to swim, who as soone as they are left to themselues, sinke to the bottome: Euen so likewise is it with vs, when God taketh his helpe from vs, and ceaseth to defend and relieue vs, or else to take charge of vs, or to doo any thing at all for vs, and so leaueth vs to our selues, we then languish, and so faint & fall downe to our vtter vndoing; yet wee perceiue not this, vntil we be exercised with affliction. *2 Sam. 24. 17.*

*Vngodly Warriours.*

1 **A**S they that powre on Oyle, and cast on dry straw vp on a fire, do not quench the flame, but minister matter for it to burne more ragingly: So likewise sinnes being the cause of warres, and inflaming the wrath of God, the vngodly Warriours doo euen increase & continue them, and make them more fierce and raging; For where the Captaines in warre be irreligious, giuen to drunkennesse, whoredomes, riot, and horrible swearing; it is wonderfull

to behold the foule enormities, and monstros abominations which the common Souldiers commit.

2 As the King and the kingdome, are not beholden to those men which liue in vngodly wayes, although they seeme to doo great seruice to the Common-wealth, in as much as they be of those that prouoke the wrath of God, and thereby put the state euen of both King and kingdome in hazard: So are they not the safer, but in more daunger, through those hardie Warriours, which sinne so grievously.

*The World.*

1 A Sawrafler imbracing him, whom he striueth in the wraffling place, for victorie, listeth him vp the higher, that with the greater force hee may hurle him against the ground: So this World dooth extoll vs, that with throwing vs downe headlong it may hurt vs, and that we may fall from the top of deceitfull and transitorie glorie, downe to the bottome, of most certaine and perpetuall ignominie.

2 As the Sea floweth and ebbeth, and all the waues thereof, at the length fall into the earth: So the World is neuer quiet, it extolleth some, and casteth downe others; but all the vanities of it, are ended in the graue. *1. Ioh. 5. 19.*

3 As the Sea doth cast to shore, shell fishes of all sortes, weedes and many other things, and not long after dooth sup vp, receiue, and deuour, & cast into the depth the same againe: Euen so, this World doth now thrust vs out of fauour, and by and by receiueh vs againe; and when wee thinke our selues to be vpon a very safe shore, and that we haue leisure and time to rest vs, and to meditate vpon some worthie and excellent things; euen then wee finde our selues deceiued, and are tossed among the waues of infinite troubles; and are swallowed vp of innumerable calamities,

calamities, because many things that we neuer thought of, haue preuented vs, and the flickerings & false promises of this cousoning Worlde, haue deceiued our hope, and disappointed our expectation.

33 As a Childe will loue his Nurse, for the Dugs sake, though she be an whore : Euen so, many men loue this present World, for the vain pleasures and carnal delights of the same, though indeed the World be a verie strumpet.

34 Euen as the Eagle is carried vp on high, and falleth not vpon the ground, but to seek his necessary foode, and hauing caught his praie, by and by flieth vp againe, and maketh no abode below, on the earth : So we ought to haue our mindes occupied in heauen, and all superfluous care of worldly things laide apart ; with the eyes of our mindes & faith, to behold our God, and in the quietnesse and staidnesse of our soules, rest our selues vpon his grace, without hauing more to do with this VVorld, then in our seuerall callings, to seeke lawfully those necessities onely, which may serue for the preservation of life.

35 As a Staffe made of a Reede, is hollow and emptie: So the confidence & trust which we put in the VVorld, is vaine, and will deceiue vs. *Esa. 31. 1. & 36. 6.*

36 As we see sometimes in the aire, a Cloude, hauing the figure and likenesse of a tall and mightie man, which by and by is spred abroad, and representeth huge & high Towers : but in the turning of an hand, being taken with a blast of winde, it is dissolued and vanislieth away : Euen such is the trust, that we put in this transitorie VVorld ; it setteth before vs, in the conceit of our imagination, that we shall be great men, and that we shall be very famous, and attaine to great dignitie ; it dooth promise vnto vs, mountains of Gold, and huge & loftie Towers of honor  
and



and renoume: but all these things are Towers builded in the aire, and Castles made of winde, and grounded vpon vanitie, which are dissolued and dispearled most sodainly. *1.Ioh.2.15. 1.Cor.7.31: Iam.4.14.*

*The Word of God, the onely weapon to overcome the world, &c.*

**A**S that man, that will giue an onset, & encounter with an enemy, or wil defend and keep himself vnwounded at his handes, hath neede of a sword in his hand, to finite the enemy withall, and to repell his violence: So, who soeuer will triumph, and carrie away the victorie, ouer this world, flesh, & diuel, must hold fast in his hand, that is, in his maners, conuersation, and the whole course of his life, the Word of God, which is called the sword of the spirit, and is sharper then any two edged sword. *Ephe. 6.17. Deut.6.1,2.&c. Prov.6.20,21.*

*It is in the Will of God to forsake his creature.*

**L**Ike as it is in the power and libertie of a man to kill an Oxe or a Sheepe for his use, to hunt and kill the Hare and Partridge for his pleasure: Euen so much more without iniustice, may it be in the Will and libertie of God the Creator, to refuse & forsake his creature, for his glorie.

*Not inough to know Gods Word, but we must be doers of it.*

**E**VEN as a Bird doth not flie with one wing alone, but with twaine: So it is not inough, that we know much of the Lordes Word and will, but we must doo it also: It will not suffice vs at the latter day, that we haue bene great professors of the Gospell, and are deeply learned, if also we haue not bin inflamed, with a loue to God aboue

all

all things, and haue not loued our brethren as our selues.

*Iam. 1. 22. Psal. 128. 1.*

*Not to be wearie of Well doing.*

1 **A**S the Sunne dooth not leaue shining, and sending forth his bright beames, although a cloud will sometimes darken his light: Euen so, we must not giue ouer to exercise godlinesse, and to doo Well, euen towards them that bee our enemies, and will hate and persecute vs; and the better we doo, the worse they will deale with vs. *Gal.*

*6. 9. Math. 5. 44.*

2 As the Nut and Oliue trees, although they be beaten with rods, yet bring forth most plentifull fruites: So we must not bee wearie of Well doing, nor cast the exercise and practise of godlinesse behind vs, but rather more willingly and seruently proceed and goe on in the same, although the friends of this world shal braule and rate at vs.

*Workes of hypocrites.*

1 **A**S in a Glasse, although there appeare a certaine similitude, yet it is false, in as much as those things are represented in the Glasse on the left hand, which are indeed on the right, & those that are on the right hand, are shewed to be on the left; and by this meanes, there is a counterfeiting of the truth: Euen so in the Workes of hypocrites, although there bee a faire shew outwardly in the sight of men, yet it is false, for that those things which are vngodly & wicked, are counted holy and true. *Iam. 1. 23, 24.*

2 As the strong bitterneesse of the Allow tree, taketh away the sweetnesse of the sweetest Honie: So euil Works, destroy and take away the praise of good deeds.

*Gods Word is true.*

**A**S the Sunne ceaseth not to giue light and brightnesse, although some man shutteth his eyes, that he may not see it, nor be lightned thereby: Or as meate ceaseth not

to be good and nourishing, although it be receiued without profit of a stomacke euill disposed: So likewise, if many vnwilling to beleeuue that the will of God is such, as he hath declared by his Word, reiecting (by their incredulitie) the grace which God offereth them; this their incredulitie, ought not to make any good Christian, to cal into doubt the truth of God, and the testimonie of his good will towards him. *Math. 9. 29.*

*Good Works make vs not pure in Gods sight.*

**L**Ike as if an Assie, were trimmed and decked in a Lyons skinne, and would needs be a Lyon, yet his long eares, beeing alwayes vpward, should easily descric and bewray him: Euen so, if we adorne, garnish, and set forth our selues, with glorious beautiful Works neuer so much, so that no man can say but that wee are vtterly innocent, and inculpable in diuers and many points; yet notwithstanding, we haue filthie, vncleane, and wicked hearts, full of securitie and neglect of God, altogether giuen to the loue of our selues, and to all manner of dissolutenesse.

**2** As a Schoolemaister will take in good part, the diligence that his Schollers can doo, and if hee see them put their good wills thereto, hee will beare with their faults, and teach them their lessons; but to the stubborn and forward, hee will shewe no gentlenesse, but cast them off: So likewise God (with those whom he hath chosen in Christ before the world was made) will beare with their infirmities, and winke at their litle faults, teach them to doo better, and praise their well doings, and gently correct their faults; but his enemies and outcasts, because whatsoever they doo is hypocrisie, hee loues them not, but euen their prayer is turned to sinne, and whatsoever they doo is defiled, because they be not graffed and chosen in Christ Iesus. *Gen. 4. Tit. 1. 15. Rom. 14. 23.*

*Wicked*

*Wicked men take parts together against their Mi-*

ministers, and godly men.

**A**S there was such affinitie and alliance betwixt *Hypocrites* Twins, that when the one wept, the other wept also; when the one laughed, the other laughed; and when the one was touched, the other was touched; ones ioy was an others ioy; and ones griefe, was an others griefe: Euen so is it with the Wicked and reprobate imps of the Duell, if the Minister speake against one, (say they) hee speaketh against all; touch one, touch all; so wise they are in their generatiō, as they wil not say, The Preacher spake against me, but he spake against such a one.

*Worldly minded men.*

**L**ike as a man that looketh on a Towne, planted in foure  
leaves of Paper, he shall somewhat discern the order  
of the streetes and houses thereof, but afterward if he shall  
lay downe in the like quantitie of Paper, the whole pro-  
uince wherein that Citie standeth, and the same will not  
shew so great as a mans naile: and lastly, if hee shall repre-  
sent the whole world in as much Paper, hee shall then see  
neither house nor Towne, yea scarcely the whole Pro-  
uince; perhaps hee may find the names of the Realmes,  
and see their extent in the breadth of two or three nayles,  
and looking from heauen, the whole world w<sup>ill</sup> not seeme  
so much: Euen so then, it is a great folly, or rather a mad-  
nesse, for those that are strangers vppon earth, and bur-  
gesses of heauen, diuersly and by sundrie meanes to of-  
fend God, for the getting of a small portion of earth,  
which is as nothing, wherein they resemble *Esaui*, who for  
a peece of bread and a messe of pottage, sold his birth-  
right. *Gen. 25.34. Hebr. 12.16.*

whether

*The true Worship of God.*

**E**VEN as a foule and stinking Viall, infecteth the pure and good Ointment which is put into it: Euen so the Worship of God, if it be placed in a foule hart, it wil soone corrupt, and shortly turne into flat Idolatrie, and wicked dissembling. *1. Cor. 5. 7.*

**2** As a litle Leauen leaueneth a whole lump: Euen so a litle vngodlinesse and worldly affections, sowreth the whole masse of Gods Worship and seruice, and maketh it vnpleasent vnto him. *1. Cor. 5. 6.*

**3** As the true God is to be worshipped alone: So is he to be Worshipped in truth, as he himselfe, and not as man inuenteth. *Exod. 26. 1. &c. 2. Chro. 3. 1. &c. Leuit. 10. 2.*

*We ought to put in practise the Word of God.*

**A**S Medicines doo minister health to none but those that take them, whose nature also is strong, and wel prepared to receiue their operations: So it is requisit that they which heare and read the Word of God, should receiue and apply it to themselues, and pray vnto God to prepare them, and by his holie spirite so to dispose their hearts, that the doctrine & exhortations may worke their operation in them. *Ephe. 3. 20, 21, 22, 23, 24. Iam. 1. 22.*

**2** Like as they that haue learned the Art of sowing, of Cord-wainerie, or Draperie, and so forth, yet are not reputed Taylors, Cord-wainers, or Drapers, vnlesse they do in act execute those Sciences, which is indeed the purpose of their Apprentiship: Euen so, let vs neuer looke to be true and sound Christians, or Gods children, notwithstanding wee haue learned the Word of God, and the manner thereof, vnlesse we also performe the workes of Christians, & of the children of God. *Lu. 11. 28. Rom. 2. 13.*

**3** As when wee haue trimmed and shorne our heades and beards, before we come forth, we looke in the Glasse whether



whether it be well: Euen so much rather ought we, after we haue heard the Sermon, the end wherof tendeth to amend our liues; immediately to looke vpon and peruse our soules, to the end to see whether our corruptions and vices being cut downe and mortified, the same be cleare and pure in the sight of God.

4 As Hearbes prepared by Art doo heale the bodie: So likewise the Word of God rightly applied, doth cure a sicke soule.

*The Word of God ought to be carefully searched into.*

As they which doo digge mettals out of the earth, doo not contemne nor despise the least gobbets and peeces that they espie, but take all, but especially, if they finde by digging a veine of Gold, they leaue no way vsought; but with all care & diligence they looke about them, and doo dig the Gold and earth together, and most diligently doo saue and keepe the same: Euen so ought wee to deale in the holy Word of God, wee must passe ouer nothing therein lightly, nor despise one Word, of al the sacred and diuine Scriptures, but eagerly and earnestly, to doo our best and greatest endeouours, yea and to call, and to crie most mightily to the Lord, to aide, assist, and enable vs to dig out of the same VWord, whatsoeuer is requisite & necessarie for the saluation of our soules, and eternall life.

*The Workes of the three persons be inseparable.*

As Reason cannot discern good & euil, truth falshood; plainnesse and craft, and sophistication, without either will or memorie; neither Will chuseth what him liketh, without the other; nor memorie remembreth nor things gone, without reason and will; These actions and VWorkes, which are said properly to belong onely to memorie, and onely to reason and will, in very deeде are done by the workmanship of all three: So the Father, the

Word

Q q q q q 3

Sonne,

Sonne, and the holy Ghost, worke all things vnseparably; not that each of them is vnable to Worke by himselfe, but that they all three are one God, one spirit, one nature; as reason, will, memorie, are one soule. *Ioh. 5. 17, 19.*

*Manys Wisedome often erreth.*

**A**S in a fruitfull & fertile ground, among many whole-  
some, and very medicinable hearbes, some that bee  
daungerous and ful of poyson doo grow: So the wits and  
Wisedome of men, together, with some profitable and  
wholesome counsels and admonitions, doo bring forth  
petilous and pestilent errors, and are therefore with Wise-  
dome and great discretion to be regarded, euen as hearbs  
are to be gathered and vsed.

*Wit.*  
**A**S a Bee is oftentimes hurt with his owne Honie: So  
is Wit not sildome plagited with his owne conceit.  
2 As emptie vessells make the loudest sound: So men  
of least Wit, are the greatest hablers.

*Spirituall Warfaire.*

**A**S men may haue an ende of bodily warre, either by  
making peace with their enemy, by flying far from  
him, or by ouercomming in fight: But in the spirituall  
Warfaire, wee cannot lawfully make any peace or agree-  
ment with our enemies, the Diuell, the world, & the flesh;  
but in so doing, it would be our ouerthrow and destructi-  
on: for they be euen so many traytors, and irreconciliable  
murderers; yea it would bee worse for vs, then for the  
sheepe to make peace with the Wolfe; neither can we flee,  
and so get from these enemies; for the Diuell will follow  
vs into all places, who hath a whole armie of Souldiers  
within vs, euen our affections and couetous lusts, that we  
beare about vs.

22 As God in olde time commaunded *Iosia* that he  
should

should not feare the *Cananites*, and assured him that hee would bee with him; and that by ouercomming them, he would bring his people into the land of promise: So likewise wee must giue care vnto God, that calleth vs to this spirituall battell, with assurance that he will stand with vs, and in vs; to the end that couragiously fighting vnder his banner against our enemies, that labour to turne vs backe, and to recoyle, wee may finally by his grace and power, obtaine full and perfect victorie; and so ending his blessed voyage, attaine to the fruition of the heavenly Citie, and our true countrey, that wee may liue with him in glorie for euer.

*Gods Wisdome may be knowne by the ordering  
of his creatures.*

**A**S when thou seest a great and godly Citie, consisting of many and sundry sorts of men, some of great reputation, and very many of small estimation; some exceeding rich, and infinite others extreamely poore; some in their fresh and flourishing youth, and some crooked with olde age; where all these, though among themselues they be diuers and sundrie, do liue in great concord, and agree well together, and are kept all within the bounds and limits of good and godly discipline, thou wilt by and by iudge, that the Prince or gouernour of the same, is iust, and very mightie and wise, though thou seest him not: Euen so, in the huge greatnesse of this world, and the agreement and well hanging together of the things contained in the same, though differing in their natures, and the apt and fit placing of the whole, it cannot bee, but that thou wilt presently conceiue in thy mind, that there is, a great, a wise, and mightie Creator, and preseruer of these things. For not onely the mightie workes of God in this great world; that is in man himselve (for so he is called of some)

doo teach vs the wonderfull knowledge of God.

*Gods Word the more it is searched, the sweeter it is.*

**A**S precious Iewels, made of most pure Gold, wrought cunningly and curiously, with great workmanship, the nearer thou shalt come vnto them, and the more stedfastly and clearely thou shalt behold them, the finer, the brauer, and more excellent thou shalt iudge them: Euen so, as thou shalt come nearer in vnderstanding and knowledge, vnto the secrets and misteries of God, contained in his written Word, & with the greater puritie of mind, the more strength of faith, and the brighter light of the grace of God, thou shalt looke into them, the profounder, the deeper, the more diuine and heavenly, yea and the more comfortable to thy soule, will they seeme and appeare vnto thee euerie day: In so much that thou wilt iudge thy selfe, to haue beene little better then blind, and to haue seene nothing, as thou ought, in the misteries of the diuine Word. *Psal. 119. 18.*

*Wicked men die miserably.*

**E**VEN as those Birdes, and fowles, which fall to the ground, to take the fowlers baits, are taken themselves: So likewise those men, which doo relie vppon the suggestions, and inchauntments of the Diuell, world, and flesh, and are taken in their traps, doo die a most miserable, and as it may well be called, an immortall death.

2 As there is neuer a man, that beareth the name of a Christian, but he will confesse that his great Grandfather *Adam*, was expulled, and thrust out of *Paradise*, for eating one Apple, forbidden him by the Lord, vppon paine of death; and yet the same man, that with open mouth, will make that confession, will euerie day eate seven Apples, as bitter, and as stridightly forbidden as that, that is, offend God seven times as much as that, and yet he will thinke to

escape better cheape, and easier, then his Graund-father did that eate but one; that is, offended God but once; but the eater of seuen, shall finde the way into euerlasting life; as hard, yea harder to enter, as the way into Paradise was to his Graund-father being once thrust out, vnlesse hee speedily, earnestly, and truly repent him, and giue ouer the eating of such fruits, as the Lord hath forbidden him.

3 Like as no water will sticke, nor abide vpon Leapers, by reason of the foulness and greasie matter of their Leprosie: Euen so such Leapers and farre worse are we, vpon whom no dewes, nor any droppes of the grace and word of God, will cleaue, abide, and continue.

*Overweening Wittes despise Gods wisdom.*

**L**Ike as the Iewes said to him that was borne blinde, Thou art wholly borne in sinne, and dost thou teach vs? *Iohn. 9. 34.* So likewise a number think themselves too wise, too learned, too politicke, and too cunning to bee taught, or controlled of God, or his word; who say in their heart with *Pharao*, Who is the Lord, that I should heare his voyce? &c.

*Why the Workes of Christians are called sacrifices.*

1 **A**S the Sacrifices of the old Iewes were commanded from heauen to the Priests, were chosen, applied, sanctified, and accepted: So in our Sacrifices, it is necessary that there be a commaundement, a choise, an application, a sanctification, and that they be accepted of God.

2 As in old time it was not lawfull to offer a Sow, or any vncleane beast, by the lawe, but onely such as were cleane, according to the lawe: So the Workes that Christians should offer, must not be vnclean; that is, either forbidden by the word of God, or hypocritically, or superstitious; but such as God commaundeth.

3 Like as the cleane Lambe which should be offered,

Rrrr

was



was seperated from the rest of the flocke : So by faith our Workes are to be seperated from the like Workes of prophane people.

4 As the ceremoniall sacrifice was applied to the Altar by the hand of the Priest laid there-vpon: So likewise our Workes shall be applied to the Altar through Christ, by whose handling they are sanctified.

5 Euen as those old sacrifices were consumed with fire from heauen, and sanctified : So in like maner our sacrifices through the merite of Christ, inflamed by the holie Ghost, are sanctified with fire from heauen, and are accepted through Christ.

6 As Christ maketh our obedience gratefull, and deserueth that our obedience both in the Crosse, and also in the lawe of sacrifice, is commended : So our sacrifices please not, in respect of any excellencie of merite, but through Christ, in whom God wayeth our Workes, that he may accept them as worthie sacrifices.

7 As the faultie sacrifice of the old people, which came to the Altar through errour, and touched the Altar, was not chaunged for a better, but was taken as purged, and holie, by reason it had touched the holie plate : So our Woorkes, albeit they be verie faultie, yet become they eleane, and apt for holie sacrifice, and acceptable to God through touching our Altar Christ, who through faith is touched.

8 As in the earthly *Ierusalem*, there was onely but one Altar for sacrifices : So likewise in the heauenly, there is but one, vpon which we do offer, when we depend vpon the merite of Christ, that our Sacrifice may be holie, and acceptable vnto God.

*YOUTH*



3 As *Minerva* is said to put a golden bridle vpon *Pegasus*, that hee should not flie too fast: So in like sort, our Christian discretion, must put a golden bridle vpon *Pegasus*, that is our earnest Zeale, least if our Zeale be vnbrideled, it make vs runne out of course.

FINIS.



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